





















THE

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# MISSIONARY REGISTER

FOR

M DCCC XLV.

CONTAINING THE

PRINCIPAL TRANSACTIONS

OF THE VARIOUS

INSTITUTIONS FOR PROPAGATING THE GOSPEL:

WITH

THE PROCEEDINGS, AT LARGE,

OF THE

CHURCH MISSIONARY SOCIETY.

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FEAR THOU NOT; FOR I AM WITH THEE: BE NOT DISMAYED; FOR I AM THY GOD.

ISAIAH XLI. 10.

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# Missionary Register.

JANUARY, 1845.

SURVEY  
OF  
THE PROTESTANT MISSIONARY STATIONS  
THROUGHOUT THE WORLD.  
IN THEIR GEOGRAPHICAL ORDER.

INTRODUCTORY REMARKS.

REMARKS ON THE SIGNS OF THE TIMES.

No thoughtful mind can contemplate the events which are now taking place in the religious world without being aroused to more than ordinary solicitude. The causes for apprehension are by no means less numerous at the present time, than those to which we have had occasion to direct the attention of our Readers in previous years; while many of them are assuming greater importance. If the fundamental truths of Christianity are not openly attacked with the effrontery which has sometimes been assumed by the enemies of the Gospel, there seems to be no little occasion to fear, that its vitality is in danger of being eaten out by an undue importance being attached to matters of inferior moment, or destroyed by the worldliness of spirit, which unhappily, to a very large extent, prevails among those who profess a regard for spiritual religion.

Amid greater facilities for the spread and culture of real piety, there appears to be a diminution of solid and substantial godliness: amid a more widely diffused avowal of the peculiar doctrines of the Gospel there seems to be less real devotedness to the service of Christ: mistrust and suspicion are severing the bonds of Christian Charity: differences of opinion in matters not essential to salvation are keeping Christian Brethren, even of the same communion, at a distance from one another. While there are many who are loud in their approbation of the Gospel, there are, we fear, comparatively few, who, with a single eye, are disinterestedly labouring for the salvation of souls, regardless of party, or uninfluenced by the opinions which may be formed of them by the world.

If this be a true representation of the present state of Religion in the various Christian Communities of the Protestant World—and we are of opinion that, in the main, it is—what blessing can be expected to descend on the exertions which are made by the Church of Christ, even though made with the avowed object of promoting the glory of God, if such a state of things

be allowed to continue? How manifestly does the gloomy darkness of the clouds which now overhang the Universal Church forebode the approach of evil. And what reason have we to hope that God will in mercy avert it, unless individual Christians arise to the duty of trimming *their lamps*, keep their eye more steadily fixed on the Saviour, and forgetting, as it were, minor topics of comparative unimportance, direct their undivided efforts to the wider promulgation of the grand fundamentals of Religion—*repentance toward God, and faith toward our Lord Jesus Christ?*

Were Christians more adequately sensible of the vast extent of the work entrusted to their exertions, we cannot but think that it would obtain such a portion of their attention, that little time, and less inclination, would be found to bring forward questions calculated rather to distract men's minds from the *simplicity that is in Christ* than to build up their souls in faith and love.

#### AMOUNT OF CONTRIBUTIONS.

The amount of Donations to the Special Fund of the National Society, acknowledged in December 1843, was 120,000*l.*; while the total, as reported at the last Annual Meeting, is 150,435*l.*; of which 91,154*l.* had been received by the Treasurer; whence it appears that more than 30,000*l.* has been contributed to this Fund during the year.

It would have been gratifying to us to have been able to report, that the prosperous state of commerce had been attended by an increase of contributions to the funds of the several Religious Societies. The improvement in trade, however, did not take place till nearly the time of closing the accounts of the current year, which it may be proper to bear in mind when we observe that the aggregate amount given in our last Number is less than that given in December 1843.

At the same time, the prosperity which generally prevails among the commercial and manufacturing classes of the country should remind Christians of the duty of enlarging their contributions in aid of the propagation of the Gospel. Gratitude for the temporal blessings bestowed on our land by a gracious Providence should open the hearts of the people of God, and prevail with those who have much to give liberally, as well as with those who have little *gladly to give of that little.* And the duty becomes the more imperative by the fact of there being an

#### URGENT CALL FOR MORE LABOURERS.

Our last Volume contains many urgent appeals made by Missionaries for additional Labourers, which the Committees of the various Societies have not been in any adequate degree able to meet, in consequence of the exhausted state of their finances. In Africa, the cry for teachers is heard in many places from the Natives themselves; and in India, the Labourers are fainting under the pressure of exertions which they cannot prevail on themselves to relax, while a supply of assistance, which might justify it and perhaps thereby lengthen the continuance of their



**Missionary Labours**, cannot be granted for want of funds. And what should be the feelings of Christians, when they contemplate the little which the state of their finances has justified Societies in doing, even in the way of preparation, for availing themselves of the vast openings for the Gospel occasioned by our relations with China? Will they allow Christian Efforts in diffusing the Gospel to be crippled by want of funds, while objects, of comparatively little importance, connected with commerce, can at any time obtain much larger sums in one city, than are now raised throughout the world for Missionary Purposes? While we would bless God for the measure of liberality which He has infused into the hearts of His people, we cannot think that they are altogether blameless in not supplying the means whereby a far greater number of Labourers might be sustained.

#### CALL FOR UNION AMONG PROTESTANTS.

The exertions now being made by the Romanists, in almost every part of the world, should awaken Protestants to promptitude of action and energetic co-operation. Not to mention the activity with which they are endeavouring to acquire power at home, the numerous emissaries whom they are sending to China, to India, and the South Seas, are not less an occasion of alarm than they are an admonition to Protestants to quicken their zeal and increase their efforts. And their conduct at Tahiti should be a warning to Protestant Missionaries to do their utmost to lay well, by the blessing of God, in the minds of the Natives the foundation of a knowledge of the Holy Scriptures.

On a former occasion we laid before our Readers some remarks made by the American Board of Missions in reference to Missionary Operations. From one of their recent publications we make the following extracts:—

#### SCRIPTURE PROMISES, AND THE PROGRESS OF THE GOSPEL.

When we have considered what all existing Missionary Societies have accomplished, how God has blessed their labours, and what rich spiritual benefits have been conferred by them, the results still fall altogether short of what the Scriptures make us hope one day to see. The power and grace hitherto displayed by no means correspond with the conceptions and hopes which the Scripture Predictions encourage us to entertain.

But how are these greater and more glorious results to be attained? How are these richer effusions of grace—these stores of spiritual blessings, purchased by Christ's dying love and treasured up in heaven, to be drawn down upon the famishing nations? Are we to wait passively, or to go on as we are now doing, until, when the time according to God's sovereign appointment shall have arrived, we hear that the heavens are opened over one tribe in Asia and another in Africa, over one island of the sea and another, and that in very deed a nation is born in a day? Or are those great spiritual blessings, those triumphs of grace over idolatry and superstition and debasement, to be connected with human instrumentality, and to be preceded by an advance, on the part of the people of God, in Christian

holiness, in labours and sacrifices, in self-devotion, as much beyond what is now found among us, as the results we hope for are more glorious than those we now see? The teaching of Scripture and Providence shews that it is only by a co-operation of human with Divine Agency that the fulfilment of these promises is to be effected. If the people of God would see these results, they must prepare for them. If they would hasten them on, they must not delay their own preparation.

#### PREPARATION FOR THE TRIUMPH OF THE GOSPEL.

What preparation, then, do the people of God need before the Scripture Promises, relative to the final triumph of the Gospel in this world, will be actually fulfilled. This inquiry deserves serious attention: and let us remember, too, that the preparation to be considered is not to be made by Missionary Societies, nor by Christian Denominations, nor by Churches, but by INDIVIDUALS. It consists in something which individuals only can be, and which individuals only can do.

#### *Increase of Piety.*

More living piety, more true holiness, is essential to this preparation. Nothing but this piety can constitute a solid basis for a steadfast and efficient Missionary Spirit. Nothing else gives acceptance and power to prayer. Nothing else can prepare us to be acceptable fellow-labourers with God. This is intimately connected with the character of Missionaries. As is the piety of the Churches, such will be the piety of the Missionaries sent forth from their bosom. If our Missionaries are to labour like Paul, and be as successful as he, they must have his piety. And if our Missionaries abroad are to be like him, so must we at home be like him.

#### *Sense of Individual Responsibility.*

There must be among the people of God a deeper feeling of personal, individual interest and responsibility in the work of propagating the Gospel. How large a part of all the members of our Churches would contribute any thing or do any thing for this object if they were not invited and even urged to it? Or would be pained and anxious if there was no further opportunity for them to aid this work? How many feel as if on Missionary Societies, or on the Churches as a body, or on Ministers, rests all the responsibility? But it was not to any of these, as such, that the command to preach the Gospel everywhere was given. Individual Christians must receive the command as addressed to them, and feel that on them the obligation rests—to devise measures, to pray, to labour, to contribute, to go forth—for carrying that command into effect. Each one must feel that by his own individual endeavours he is to strengthen the cause to the extent of his ability. Without waiting for co-operation or incitement, he must have in himself the spontaneous, impulsive interest in the conversion of the world to Christ, which cannot be held back—a feeling of responsibility, which, in its earnest consideration of the subject, overlooks Missionary Societies and all conventional agencies, and makes him seem to be alone on the earth with Christ and the Heathen. This feeling, pervading all, would incite men to consecrate themselves to the work of Christ among the Heathen. It would no longer permit it to be said that more than one-third of the members of our Churches make no effort for spreading the Gospel over the earth.

#### *Earnestness and Self-Denial.*

There must be more strength of feeling and more self-denying effort.

Why should we not feel as much shut up to the work of carrying the Gospel to this world full of perishing sinners—as much pressed in spirit—as much in an agony, as we did at the turning-point of our own conversion? Why not feel ourselves brought into straits, and as hardly pressed as the early martyr Churches did in the time of the most cruel persecutions; so as to say, What hardship had I not better encounter—what effort had I not better make—what self-denial and sacrifice had I not better incur—than that the Heathen should be left without the Gospel? We must compare things thus, and act conformably, if we would become fellow-workers with God, sympathizing with the Lord Jesus, and expecting the highest blessing from Him. Going on leisurely in the work of rescuing men from eternal death, doing what we can conveniently, and in consistency with our own ease and comfort, is not Christ's manner of engaging in this same work. It is not Apostolical. It does not comport with the emergency. How can we think of the Heathen in their destitution—twenty millions dying every year—and not feel pressed to task our highest energies? Why should not we manifest an earnestness corresponding to that of Christ in giving up His life on the cross? All the great steps that have been taken to introduce and establish the Christian Religion in this world have been thus characterized. Advert to the agony in the garden and on the cross, the sun darkened, the earth quaking, and the temple veil rent, in the opening scene. Think how the Apostles sacrificed every thing, endured every thing, and shrunk from no toil, if they might thereby render the Gospel available to the salvation of men. Recall the many bloody persecutions of the first two centuries, which led to the early triumph of Christianity. Think by what sufferings the flame was kept burning during the dark ages, and of the efforts and sacrifices and blood which the great Reformation cost, both on the Continent and in Britain. When the work of evangelizing the Heathen shall seem so important that we cannot forbear to do and sacrifice every thing in our power—when the inquiry shall be, not, What have we a right to withhold?—but, What can we do or give to promote it? then look for results—for the complete fulfilment of the richest promises.

The success and progress of Christianity involve a warfare and conflict. The Church is a Church Militant. Its members are soldiers enlisted for life. The condition of soldiers pertains to them. Whenever they have felt secure and taken their rest, defeat and apostacy have been near at hand.

#### *Importance of Missionary Information.*

The people of God must become familiarized with the nature, extent, and difficulties of the Missionary Work. They must learn that more than four-fifths of the earth's surface is now enveloped in utter moral darkness; and that to more than three-fourths of all the human minds on earth no intelligible exhibition of salvation by Christ has ever come. They must consider what clouds of error, superstition, and prejudice are to be dissipated. They must calculate how many preachers are to be sent forth; into how many languages the Bible must even yet be translated; how almost endlessly copies of it must be multiplied; and how many millions must be taught to read it; what measures must be adopted, and on how wide a scale prosecuted, for raising up an enlightened and stable Native Ministry, and for transforming ignorant and degenerate Heathen Nations into intelligent Christian Communities, capable of sustaining their own Institution for religious and social improvement. How little are these things

considered; and how few are prepared for the arduous, varied, and long-continued efforts which are involved in converting such a world to Christ!

*Enlarged Plans of Operation.*

Another part of this preparation consists in becoming familiarized with and entering upon more comprehensive plans. How few calculate when, if ever, the Gospel of Christ would be carried over the earth, in the manner in which the Missionary Work is now moving on; or consider what is to be the issue of this enterprise. But surely we ought to see to it that our plans are so laid and so conducted, that what was contemplated in the last command of Christ, shall, at no distant day, be fully accomplished. Generations enough of idolaters and unbelievers have passed into eternity ignorant of His atoning love. Centuries enough of disobedience and dilatoriness and languid endeavours have elapsed. The lateness of the day, the condition of the world, the best interests of the Church, all now call imperiously for energy and despatch. Why should not the Churches operating through this Board send forth a hundred Missionaries a year for the next twenty-five years? This, making allowance for deaths and removals from other causes, would leave in the field at the end of that period about 1500. This number of Missionaries, allowing for helpers of various classes, and the expense of Schools, translations, presses, and other facilities requisite to their highest and widest usefulness, would cost not far from 3,000,000 dollars (625,000*l.*) a year. Is this quite beyond what we should dare attempt or hope for? Could we find the Missionaries? At least 2500 Churches are associated in the Foreign Missionary Work, and acting through this Board. If the spirit of Christ, or even of Paul, pervaded them all, would they think it hard to be called upon to train up and furnish each, on an average, one Missionary to the Heathen in twenty-five years?

Could we meet the required expenditure? Suppose again that the Spirit of Christ, or even of Paul, animated the 300,000 or 400,000 members of the Churches operating through this Board, and that each one was ready to labour and deny himself and suffer as Paul did in this same work, though it was not half so great to him as it is to us, might not even these alone, of their abundance or their poverty, contribute these 3,000,000 dollars? What effect would such an example have to increase the contributions of those friendly to Missions out of the Church? We can raise millions for almost any thing else. Single States, and even single Cities, can do it; and nobody is startled at the thought of it. Let the hearts of God's people be in it, and they will not shrink from it here.

*Increase of Prayer and Faith.*

In their preparation for witnessing the fulfilment of the promises, more prayer is needed on the part of the people of God, accompanied with stronger faith and more enlarged expectations. In the state of mind already described, we of course cannot refrain from prayer. But do we accompany prayer with a realizing faith in the ampleness of the atonement and the plenitude of the Divine mercy to embrace all the families of the earth, and in the power of the Holy Ghost to enlighten the darkness of all minds, break the hardness of all hearts, and re-instamp the Divine Image on the souls of this whole apostate race? Does our faith take such hold of the promises, that we are assured, beyond doubt or question, that the Gospel will triumph over every obstacle, till Christ shall have *the Heathen for His inheritance and the uttermost parts of the earth for His possession*? Let us put ourselves in a posture of expectancy, prepared to enter into the

scenes of the latter day, and in view of results more glorious than were conceived of before, to say, *Lo, this is our God: we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.* Are we living, praying, labouring, and believing in a manner suited—not in the way of desert or reward—to such scenes?

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#### ORTHOGRAPHY OF PROPER NAMES.

We beg leave again to remind our Missionary Friends of the importance of settling accurately the Orthography of Proper Names, as well of Persons as of Places, and their adhering closely to it. The great variety, among different Missionaries, in the original mode of spelling in some cases, and the frequency of the changes which are made in others, by the same Missionaries, is not unfrequently a cause of Missionary Intelligence being less easily understood than otherwise it might be, and, in consequence, less read; and hence it becomes at first uninteresting, and afterward neglected, to the great prejudice of the spread of Missionary Information, and, it is to be feared, in some instances, to the obtaining of Funds.

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#### PROCEEDINGS OF THE ROMISH INSTITUTION FOR THE PROPAGATION OF THE FAITH.

In our Volume for 1842 we gave a History of this Institution, and called attention to the feelings and considerations with which the enlarging exertions of the Romish Church should be viewed. Summaries of the years 1841 and 1842 were given in our last Volume: we now extract Notices of the year 1843.

##### *Summary View of the Missions for 1843.*

The house of the Foreign Missions, which, in 1822, reckoned but 18 members, now contains 98; the Congregation of St. Vincent of Paul has raised the number of its European Missionaries from 13 to 130. The Society of Jesus resumes its place, and counts a great number of Priests devoted to the conversion of the infidels. Other Societies, formed within a few years, devote themselves to the ministry of the Word with a zeal which promises to equal one day the glory of the ancient Congregations. Such are the Redemptorists, the Passionists, the Oblati of Turin, who attend to the Birman Empire, those of Marseilles, the Society of the Sacred Heart of Mary for the salvation of the Negroes; those of the Marists and of Picpus, that have shared between them and the English Benedictines the Archipelagos of Oceanica. We must also record the foundations destined to perpetuate this infant conversion; we must mention the College established at Rome in 1841 by the Capuchin Fathers, and that which the piety of the Irish Clergy has lately opened near Dublin. And since we enumerate the Institutions which have, more than the Association, served the interests of the Faith, how can we pass in silence by that illustrious College of the Propaganda, that ancient monument of the solicitude of the Sovereign Pontiffs, where, in the public solemnities, Christ is heard praised in forty-four different languages; as if God, who separated the tongues to confound the pride of Babel in the time of sin, wished to draw them together now, in order to raise a better edifice, and to assemble under the law of grace the reconciled family of man!

The increase of the Clergy allowed the multiplying of the episcopal circumscriptions. In this short period of twenty-two years 40 bishoprics or vicariates-apostolic have been erected by the authority of the Holy See.

In connection with this Institution, there are in

	Bishops.	Priests.
Europe - - - - -	27	843
Asia—		
In India - - - - -	7	624
In China - - - - -	13	170
In other Parts - - - - -	51	1942
Africa - - - - -	6	168
America - - - - -	28	890
Oceania - - - - -	7	113
Total - - - - -	139	4750

*State of the Funds.*

	Receipts.	£	s.	d.
France - - - - -		72789	10	0½
America, North - - - - -		253	0	4½
America, South - - - - -		406	9	4
Bavaria - - - - -		9232	7	5
Belgium - - - - -		6850	7	7½
British Isles (England, Ireland, Scotland, Colonies) - - - - -		9432	10	10
Germany - - - - -		1672	0	9½
Levant - - - - -		244	10	1
Lombardo-Venetian kingdom - - - - -		3853	13	11
Lucca - - - - -		354	9	2½
Malta - - - - -		482	2	11½
Modena - - - - -		701	9	3½
Naples and Sicily - - - - -		4328	7	4
Netherlands - - - - -		2520	0	9½
Oceania - - - - -		9	10	4
Parma (Duchy of) - - - - -		720	13	8
Portugal - - - - -		1751	9	5
Prussia - - - - -		5754	5	9
Roman States - - - - -		4375	17	5½
Russia and Poland - - - - -		97	2	10
Sardinian States (Genoa, Piedmont, Sardinia, Savoy) - - - - -		10212	15	4
Scandinavia - - - - -		15	17	4
Spain - - - - -		419	12	7½
Switzerland - - - - -		2404	10	1
Tuscany - - - - -		2005	6	2
An Italian—Anonymous - - - - -		397	10	9
Total Receipts - - - - -		141,292	12	10
Remained on hand - - - - -		23,838	14	5
Total - - - - -		£165,131	7	3
	Payments.			
Missions of Europe - - - - -		21702	1	2½
... Asia - - - - -		39552	12	4½
... Africa - - - - -		10553	14	6
... America - - - - -		41443	18	10½
... Oceania - - - - -		19985	10	7½
Printing Annals, &c.* - - - - -		10168	19	1
Expenses of Administration - - - - -		1626	19	4
Loss from Non-payment of a Bill of Exchange - - - - -		490	4	3
Total - - - - -		145,524	0	3
Balance on hand - - - - -		19,607	7	0
Total - - - - -		£165,131	7	3

\* There are 162,000 copies of the Annals published six times in the year, which give a yearly total of 972,000.

In every epoch of history, the Catholic Missions have extended themselves at the same time as the circle of human affairs has been enlarged. When the German Population invaded the Roman Empire, and that barbarism suffered itself to be subdued by civilization, God assembled on Mount Cassino, under the discipline of St. Benedict, the monastic troops who were to advance the limits of Christianity to the bounds of the North. The grants of the nobles enriched the powerful monasteries of St. Gall, of Fuld, and of Canterbury, which were to become the schools of Germany and England. When the Crusades had opened the East, the Brothers of the Order of Preachers and the Brothers Minors appeared, and with bare feet and a staff in hand, they went to relieve the knights, wearied with the guarding of the holy places. They announced the Gospel in Syria, Persia, and Tartary. The discoveries of the fifteenth century gave to Europeans the Indies and the New World: thirty years after, Ignatius and his companions swore, in the chapel of Montmartre, to devote themselves to the conversion of the infidels; and forthwith the Missions of the Society of Jesus covered the coasts of Malabar and Coromandel, forced the walls of China, and evangelized both Americas. The policy of kings was interested in those grand designs, and it bestowed on them a legitimate support.

Now events seem to mark the commencement of another era, and, as it were, a new effort to extend and multiply the intercourse of the human race. Africa is, as it were, enveloped in a net of colonies; the emigration that peoples the American Continent descends to the South Sea; the light is communicated with an incredible rapidity along the line of the Oceanic Isles. Asia, thus besieged, cannot resist much longer; and the five ports which China has just opened will sooner or later become sufficiently enlarged to allow of the entrance of all the civilization of Europe. Behold, then, why the voice which called the Apostles inspires new vocations, re-animates the ancient religious bodies in the form of others, according to the wants of the times, and leaves no peace to this numerous Clergy that it sends in advance upon all the ways of commerce and navigation. But as it is the economy of Providence that great things should depend on little things, as it has attached the soul to the body, and the universal redemption to a cross of wood, it requires that the religious conquest should be sustained by a temporal support; and as it formerly demanded it of the powerful, the rich, and the strong, it now demands it of the humble and the little. It solicits from the height of the Apostolic See, and from all the Episcopal Chairs, by the mouth of the preachers, and the Letters of the succoured Christians: it wishes to owe to the halfpenny of the widow, to the alms of the labourers, of the poor country-people, the conversion of several great nations. In considering what has been done in twenty-two years with receipts, which, eight years ago, did not reach 39,000*l.*, we may sufficiently see what we might do by arousing a zeal which could easily raise our receipts to double their actual amount. Surely the offering would be still small for so many imperious necessities; and we might say, as did the disciples, when Jesus received from their hands the five loaves and the little fishes, *But what are these among so many?* But Jesus took the loaves, blessed them, and broke them, and distributed them to the multitude, and all eat and were filled.

#### EXPLANATION OF THE FOLLOWING SURVEY.

Under each Division is first given an abstract of the chief proceedings of Bible, Tract, and Education Societies, where such are in action; and this is followed by a view of the Stations, Labourers, and Notitia of the different Missionary Societies. The Societies are placed in such order as the length or sphere of their exertions within the respective Divisions, or other circumstances, seemed to point out.

The Stations are ranged in their usual geographical order. Under each, the following particulars are noticed, so far as information could be obtained—A brief description of the Station, with the date when first occupied—The names of the Missionaries; and, occasionally, those of Assistants, whether Catechists, Schoolmasters, or Artisans; with the number of the Native Assistants—Returns of numbers relative to the Ministry

and to Education, with brief notices on the state and prospects of these two main departments of labour—Miscellaneous notices on Publications, the Press, and other matters connected with the Station; with references to the pages of the preceding Volume where particulars relative to such Station will be found.

The abstract of the proceedings of each Missionary Society, given in the several Divisions of the Survey, is closed by extracts printed across the page, from the communications of the Missionaries or the Reports of the different Societies, whenever such extracts can be obtained as convey brief but comprehensive views of their proceedings or prospects. Such extracts as have reference, more comprehensively, to the state of that Division of the Survey are printed at the end of the Division.

\*,\* *The references to pages are always to those of our last Volume, when not otherwise specified.*

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## Western Africa.

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THE promise of Native Teachers being raised up for the instruction of the inhabitants of the Towns of the Interior, to which we referred in our last Volume, seems more and more likely to be fulfilled; and the attention of the friends of Missions is so much alive to the importance of this measure, that there is no inconsiderable reason to expect extensive benefit to accrue to the cause of the Gospel in Africa, from the plan of employing Natives to instruct their fellow-countrymen. And this is the more important, as the accounts from both sides of the Continent would lead us to believe that in the unexplored central regions, on the Table Land, or perhaps on the Southern slope of the Mountains of the Moon, there are large and populous Tribes, much superior in manliness of character, in freedom from degrading vices, and in knowledge of the arts of civilized life, to either the Eastern or Western Maritime Tribes; and to which easy access seems to be opened from the Gaboon, on the banks of which the American Board of Missions have lately established a Mission.

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### BIBLE, TRACT, AND EDUCATION SOCIETIES.

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**B F BIBLE SOC.**—The Sierra-Leone Auxiliary Society has applied for and received 600 Bibles and Testaments. There have been 50 Arabic Bibles granted to Mr. W. C. Thomson, an Agent of the Church Missionary Society, employed on a Mission to the interior of Africa, north-eastward of Sierra Leone. The Chief, who is the head of the extensive and powerful Foulah Tribes, has shewn a willingness to read and study the Sacred Scriptures. Many others of the Chiefs have also expressed themselves desirous of obtaining copies, even at full price. [Report.

A grant of 500 Bibles and Testaments has been made to the Baptist Mission at Clarence, Fernando Po—P. 14.

**PRAYER-BOOK AND HOMILY SOC.**—There have been sent to the Auxiliary at Sierra Leone 800 copies of the Prayer Book, to supply the wants of the Liberated Negroes—Pp. 14, 15.

**RELIG.-TRACT SOC.**—The Committee have granted 9170 Tracts to the Baptist Missionaries at Fernando Po; 3000 Tracts and Children's Books to



the Rev. A. W. Hanson, Chaplain at Cape Coast; 2000 Tracts to the Captain of a Merchant Vessel trading to Sierra Leone; and 10*l.* in books,

at half price, to the Rev. John Clark, on proceeding from Jamaica to Fernando Po—P. 15.

## STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

### CHURCH MISSIONARY SOCIETY.

#### SIERRA LEONE.

The Committee thankfully report that the Divine Blessing continues largely to rest on this earliest scene of the Society's labours. Though still suffering affliction, as it has been wont, the sphere of its operations is enlarged, and those fruits of Missionary Labour which are to the glory of God, and which cheer and animate the Missionary in his painful course, continue to abound. [Report.

The amount received by the Parent Society from this Association is 141*l.* 5*s.* 2*d.*; which, added to that reported last year, makes the total contributed 2248*l.* 8*s.* 1*d.*—P. 15; and see, at pp. 100, 198, 389, Notices of the Mission.

#### Labourers.

Mr. and Mrs. Bültman arrived at Freetown on the 3d of November, and Messrs. Crowther and Ehemann on the 2d of December—Mr. W. C. Thomson died at Darah, a few miles from Teembo, on the 26th of November 1843—Mr. and Mrs. Denton arrived at Freetown on the 28th of January—Mr. J. C. Müller was married to Miss Schieble, on the 15th of February, at Freetown—Mrs. Müller died on the 9th of May—Mr. W. Young arrived in London on the 13th of May—Rev. Edward Jones and Mr. F. W. H. Davies arrived in London on the 7th of June, and brought with them two African Youths—Mr. and Mrs. Weeks arrived in Cork on the 9th of September—Messrs. Peyton, Smith, and Townsend, and their wives, embarked for Sierra Leone on the 29th of October—Pp. 112, 208, 256, 295, 376, 414, 496; and see, at pp. 47, 97, 146, 339, 380, various Obituary Notices

of persons connected with the Mission at Sierra Leone.

#### Stations.

*Freetown*—1804—James F. Schön: Samuel Crowther, *Nat. Missionary*; John Taylor, Thomas Maxwell, *Nat. Schoolmasters*; George Nicoll, *Nat. District Visitor*; Sarah Jones, *Nat. Schoolmistress*. Communicants, 81—Schools, 4; Scholars: Boys, 186; Girls, 184; Youths and Adults, 210—P. 15; see, at pp. 101, 390, 430, 432, many particulars of the Station, and an account of a visit from Dr. Savage; at p. 432, Opinions of the Susoos, and a Liberated African's account of her Capture; at p. 433, Gratitude of a Native for the Ordination of the Rev. Samuel Crowther, and an account of his first sermon and visit to the Yorubas at Freetown; and, at p. 435, the departure of Liberated Africans to their Native Country.

At pp. 310, 472, of our Volume for 1843, notices appeared of the Rev. Samuel Crowther's Ordination. In reference to this circumstance it is said in the Report—

Not only is the number of Native Teachers employed in the Mission increased, but their qualifications for usefulness are increased also. Some are found qualified to go forth to distant Stations in the interior, with the entire confidence of the Missionaries in their prudence and steadiness, as well as in their piety and Christian devotedness. The name of Samuel Crowther has long been familiar to the Members of the Society. Torn from his country and kindred in early life, and consigned to the hold of a Portuguese Slaver, he was providentially rescued by a British Cruiser, and carried into Sierra Leone. Here he received

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Christian Training, first in a Village School, and afterward in the Fourah-Bay Institution. Evidencing qualifications for the Ministry, and devotedness to its work, he was called to London by the Committee, and his education completed in the Islington Institution. He was then presented to the Bishop of London for admission to Holy Orders. By the Bishop he was received and treated with marked kindness and cordiality, and admitted, by his Lordship, to Deacons' Orders on the 11th of June last, and to Priests' Orders on the 1st of October. He reached Sierra Leone on the 2d of December. His Station, for the present, is Freetown; but with the intention of his being hereafter employed as a Missionary in the Yoruba Country, of which he is a Native. He has been instructed by the Committee to establish a Service on the Lord's Day in Freetown, in his native tongue, for the special advantage of those Liberated Africans to whom that language is vernacular.

*Christian Institution—1828—*Nathaniel Denton, *Superint.*: George Nicol, *Nat. As.* Students, 26—P. 15; see, at pp. 100, 389, notices of the state of the Institution; and, at pp. 532, 533, a Notice and an Engraving of the Building.

The Christian Institution, the primary object of which is to train hopeful Native Youths for Religious Teachers, continues steadily, though slowly, to advance. Four Youths have been appointed from it, during the year, to different departments of labour in the Mission. Reporting on the Institution at Midsummer, the Rev. E. Jones remarks—"The state of the Christian Institution, in regard to study and general conduct, continues satisfactory." With reference to the Half-yearly Examination of the Institution, on the 18th of April, he says—"I think that the improvement of the Students was more apparent than on any former occasion."

The Committee have determined on the establishment, at Sierra Leone, of a Grammar School, as an intermediate step between the Village Schools and the Christian Institution. In this School it is intended to give a sound religious and general education to Boys and Youths who have received some previous training

in the lower Schools. Those who, after being trained in the Grammar School, give proof of suitable dispositions and qualifications, will be transferred to the Christian Institution, to receive there such farther training as may fit them for Native Teachers. Others, educated in the Grammar School, will, it may be hoped, pass into different stations of life, fitted, by the instructions which they shall have received, to work a salutary influence in the social circles with which they may become connected.

A Committee formed in London, designated "The African Native-Agency Committee," and which proposes to reach its objects through the instrumentality of existing Societies, have placed at the disposal of the Committee the sum of 150*l.* per annum for three years, for the education of four Native Youths, either at the Grammar School or the Christian Institution. These Youths are to be selected by the Church Missionary Committee, and will be subjected to precisely the same training as those more immediately connected with the Society.

The erection of buildings for the Christian Institution, Fourah Bay—the old ones being in a very dilapidated and dangerous state—including residences for the Masters, and those which will be requisite for the Grammar School, will probably occasion an outlay of from 5000*l.* to 6000*l.* The amount already contributed to the Special Fund is little more than 1500*l.* As the immediate completion of the above-mentioned buildings is regarded by the Committee as essential to the carrying out of their educational measures for preparing Native Teachers, they have advanced, on loan, 2000*l.* out of the surplus of the last year's income, for the erection of the School and Institution Buildings. [Report.

RIVER DISTRICT—comprehending *Kissey, Wellington, Hastings, and Waterloo*, with Out-Stations at *Benguema* and *Moco Town*; lying E and SE of Freetown, from 3½ to 20 miles—John U. Graf, Neils C. Hastrup, Christian T. Frey: John C. Müller, *Cat.* John Attarra and 14 other *Nat. As.*—Communicants, 515—Schools, 16: Scholars: Boys, 832; Girls, 550; Youths and Adults, 979—P. 16; and see, at pp. 101—104,

147, 391—393, many Reports and Details of the District.

**MOUNTAIN DISTRICT**—comprehending *Cloucester, Leicester, Regent, Bathurst, and Charlotte*; lying S and SSE of *Freetown*, from 3 to 6 miles—John W. Weeks, John Warburton, Charles A. Gollmer, Christian Ehemann: Ann Morris, *Fem. Teacher*; Matth. T. Harding, Joseph Bartholomew, and 11 other *Nat. As.* Fanny August and 2 other *Nat. Schoolmistresses*. Communicants, 675—Schools, 20: Scholars: Boys, 600; Girls, 436; Youths and Adults, 609—P. 16; and see, at pp. 147—149, 394, 395, 431, 432, a General View of the Stations, and many particulars.

**SEA DISTRICT**—*Kent*: the most southern Station in the Colony, 40 miles from *Freetown*—Frederick Bültmann, Henry Rhodes: James Barber, *Nat. Schoolmaster*. Communicants, 59—Schools, 4: Scholars: Boys, 106; Girls, 85; Youths and Adults, 161—P. 12; and see, at pp. 149, 431, 432, an account of the Schools, the Desire of the Liberated Africans to return to their Native Country, and various visits to the Bananas, Russell, and Teembo.

**TIMMANEE COUNTRY**—*Port Lokkoh*: a Native Town, about 40 miles from *Freetown*: Population, 2500—Chris-

tian F. Schlenker, David H. Schmid: M. George Metzger, *Nat. Teacher*; S. Smith, *Nat. As.*—Schools, 2: Scholars: Boys, 26; Girls, 10.—Pp. 16, 17; and see, at pp. 199, 200, 438—440, Conversations with the Natives, and several Notices of the Trials and Encouragements of the Mission.

The progress of the Mission has been impeded by various difficulties. The absence of Mr. Thomson from the Mission for the entire period, and of Mr. Schlenker at Sierra Leone for some time, on account of Mrs. Schlenker's health, has delayed the progress of the Missionaries in their work. They have, however, completed the translation of the Gospel of St. Luke into the Timmanee Language, and are carrying forward their Timmanee Dictionary. [Report.

*Summary,*

(As given in the Forty-Fourth Report.)

Stations, 14—Labourers, 62; being 15 European, 2 Country-born Missionaries, 5 Catechists, 1 Female European Teacher, 35 Male and 4 Female Native Assistants: of these Labourers, 34 are married, and 3 Missionaries and 3 Catechists are at home—Average attendance at Public Worship, 5934—Communicants, 1330—Seminary, 1: Seminarists, 26: Schools, 46: Scholars, 4974: being, Boys, 1750; Girls, 1265; Youths and Adults, 1950.

**Female Education**—This important branch of Missionary Labour is diligently prosecuted by the Wives of the Missionaries, and by the Ladies who went out with Mr. and Mrs. Schön last year—Miss Morris and Miss Phillips. Miss Morris was placed in Mr. Weeks' family, and Miss Phillips in that of Mr. Schön. Miss Phillips was married to the Rev. C. A. Gollmer on the 30th of November.

**Native Languages**—The study of the most considerable languages of Western Africa is now systematically prosecuted by different Members of the Mission. The Rev. Messrs. Schlenker and Schmid, stationed at Port Lokkoh, are engaged in the Timmanee. The Rev. Messrs. Schön and Crowther are diligently employed in perfecting their knowledge—the one of the Hausa, and the other of the Yoruba, and in making translations into them respectively. To the Rev. J. U. Graf has been assigned the study of the Susoo, extensively spoken in the countries north-east of Sierra Leone.

**Testimony to the beneficial Results of Missionary Labours in Sierra Leone**—The following testimony is extracted from Papers lately laid before the House of Commons. It is contained in a Letter from the Rev. J. F. Sessing to Lord Elgin, Governor of Jamaica. Mr. Sessing, formerly connected with the Society, first in Sierra Leone, and afterward in Jamaica, is now an Island Curate in that Island, at the Society's late Station at Chichester. Mr. Sessing's Letter relates to some Libe-

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rated Africans, who had gone thither from Sierra Leone. He says—"I declare it with gratitude and joy, it is (their conduct proceeds from) a religious principle implanted deeply in their hearts, and diligently inculcated by the long and indefatigable labours of the Missionaries of the Church Missionary Society in that Colony. Many of them are my spiritual children, having been instructed in the Schools under my charge when I was labouring in that Colony as a Missionary of the same Society. Their finding me here very naturally fixed their abode in my neighbourhood. They have joined my Congregation, love me as their spiritual father, and are most regular in their attendance on all the Means of Grace. They can read and write, both males and females. They work nine hours a-day, and are most conscientious in the discharge of their duties. Early as they go to work, they never leave home without first, collectively, singing a hymn, and offering up a prayer for protection and guidance during the day; and never retire in the evening without doing the same, according to the example given them by their Missionaries."

*Trials of the Missionaries*—While, however, there has been so much to gladden the hearts of the Missionaries, and to cheer them in their arduous labours, there have been instances of painful misconduct in some of the Native Teachers, which have caused them deep affliction.

*Mission to Teembo*—This Mission was undertaken at the instance of the Merchants of Sierra Leone, for the purpose of opening a commercial intercourse with the interior. The expense of the Mission was borne partly by the Merchants and partly by the Colonial Government. Mr. Thomson, whose services were engaged for the undertaking, with the concurrence of the Local Committee, while directing his attention to the attainment of the object specially confided to him, was instructed by the Missionaries to collect information bearing on the extension of the Society's operations into that part of Africa which he was about to visit. Mr. Thomson's qualifications for the business entrusted to him were of a high order. His sojourn in Sierra Leone had made him well acquainted with the African Character, and he had made considerable proficiency in the Timmanee Language: he was, moreover, possessed of considerable attainments and energy of mind. Above all, he was himself a partaker of the grace of the Gospel, and zealously devoted to the extension of its influence in Africa. After encountering many difficulties, privations, and perils, he succeeded in reaching Teembo, the residence of the Imaum or Head of the Foulahs, about 400 miles north-east from Sierra Leone. On his journey, Mr. Thomson succeeded in forming Treaties with the Chiefs through whose districts he passed, intended to secure a permanent commercial intercourse between Sierra Leone and those parts of Africa. Mr. Thomson met with a favourable reception from Abubakar, the then Imaum. His further progress, however, was arrested by dissensions among the Foulah Chiefs and the disturbed state of the country. These dissensions terminated in the deposition of Abubakar, and the substitution of a Chief named Omar, as Imaum of Foutah. Though Omar treated Mr. Thomson with respect, and promised his services to forward Mr. Thomson's views, both at Teembo and in the interior, new difficulties arose to prevent his moving forward. Throughout the harrassing trials to which Mr. Thomson was thus subjected, his faith, patience, fortitude and perseverance were conspicuously displayed. His health at length yielded to the combined effects of the climate, and the vexation arising out of the delay and difficulties which he encountered; and he terminated his earthly course at Darah, near Teembo, on the 26th of November. Deeply afflicting as this event is, the Committee encourage the hope, that permanent advantage may be gained to Africa by Mr. Thomson's journey, by opening the Foulah country to commerce and the Gospel. [Report.

*Mission to Badagry*—An account of Mr. Townsend's visit to Badagry was given at pp. 454—461 of our Volume for 1843. A Native Teacher, Andrew Wilhelm, has since been sent to Abbekuta, nine days' journey south of the Niger; and Mr. Townsend, having come to England and taken Orders, sailed on the 29th of October to commence a Mission there—Pp. 295, 496. The Rev. Samuel Crowther, himself a Native of the country, is awaiting Mr. Townsend's return to Sierra Leone to join him in

his journey, and assist in the formation of the Mission. The Local Committee have, as stated above, sent a steady Native Teacher to Abbekuta, and have provisionally set apart the Rev. C. A. Gollmer for the same destination. They also recommend that four additional Native Teachers should accompany the Missionaries—Pp. 295, 437, 438, 496.

In reference to the desire which prevails among many Liberated Africans in Sierra Leone to return to the country where they were born, it is said—

The Committee regard this hiving-off of the Liberated Africans from Sierra Leone to the countries whence they have been *carried away captive* as full of promise for Africa. They regard it, also, as proving the important bearing of the Colony of Sierra Leone on the evangelization and civilization of that desolated and deeply-injured country. The formation, in the interior of Africa, of communities of Natives from Sierra Leone—already benefitted more or less by Christian instruction and education—sensible of the advantages which they have thus acquired—carried forward in the paths of truth and righteousness by competent Native Teachers, themselves superintended and directed by a European Missionary—presents a prospect of good to Africa of deep interest and animating anticipation. May the blessing of the Lord be vouchsafed!

[Report.]

*Interest taken by the Enfranchised Population of the West Indies in the Evangelization of Africa*—In a Letter dated April 6, 1843, the Venerable Archdeacon Holberton, Antigua, advised the Committee of a Contribution of 10*l.* from his Congregation toward the Fourah-Bay Institution Buildings' Fund. On the 23d of October, a further Contribution of 10*l.* was advised by the Archdeacon; when he remarked—“I have long been of opinion—and the reading of Mr. Schön's Journal and remarks has now quite confirmed me in it—that any Coloured or Black Agency from this side of the Atlantic will prove a failure, as well as great expense; but that a Native AFRICAN Agency, consisting of those who know the different languages, are inured to the climate, and especially who can, from their own experience, testify of the horrors of the Slave Trade, and the blessings of Christian liberty which they have received at the hands of the British at Sierra Leone—that this is the Agency for the evangelization of Africa: and the Church Missionary Society having already had its Institution for training such Agency in operation for many years, ought now to be sustained and strengthened at that point by all who desire the good of Africa.”

[Report.]

## WESLEYAN MISSIONARY SOCIETY.

## GAMBIA.

*Bathurst*: on St. Mary's Island, at the mouth of the Gambia—1821—Matt. Godman: John Cupidon, *Nat. As.*—*Barra Point*: John Gum, *Nat. As.*—*Ngabantang*: Pierre Salalah, *Nat. As.*—*Macarthy Island*: 300 miles up the Gambia—1832—George Parsonson. Mr. Samuel Symons died on the 12th of January—Members, 489—Paid Teachers, 6—Scholars: Boys, 238; Girls, 75—Pp. 18, 19, 256.

In addition to the regular English Services in the principal Chapel at St. Mary's, River Gambia, a Weekly Service in the Jaloof Language is also held, which has been productive of considerable benefit. The School is very prosperous.

By the lamented death of the Rev. Samuel Symons the entire duties of the Station at Macarthy Island, and the

management of the Institution for the education of the sons of Native Chiefs and others, have devolved upon Mr. Parsonson, who cannot obtain even the aid of a Native Assistant Missionary without serious interruption to the work at some of the other Stations. Earnest appeals are made to the Committee for immediate assistance, as indispensably necessary to maintain the work in its several departments in a state of efficiency.

[Report.]

## SIERRA LEONE.

*Freetown*, with Out-Stations—1817—Thomas Dove, *Superint.* of the Sierra-Leone Mission, Thomas Raston, Wm. A. Quick—*Hastings* and *Wellington*: Henry Badger—*York* and *Plantain Island*: Richard Amos. Mrs. Badger died on the 24th of January. Mr. Joseph Wright sailed for this Mission in April—Members,

*Wesleyan Missionary Society—*

2697—Paid Teachers, 214—Schools, 15: Scholars: Boys, 1358; Girls, 854—Pp. 18, 19, 256, 376.

The official District Communications report that there has been a net increase of 300 Communicants; and that the number of those who still remain on probation for Church Membership amounts to 570.

The Schools are, generally, in a satisfactory state.

The Mission Press is in operation, under the management of two young Africans, who are now able to work it with efficiency.

The report of the Native Training Institution is encouraging. "Three young men," Mr. Quick reports, "who were well trained and qualified for their work, have been placed in Schools as Assistant Teachers. Six others remain in the Institution, and are making considerable progress in English Grammar, Geography, History, Arithmetic, and Composition. I have been in the habit of instructing them, by way of lecture, in the Evidences and Doctrines of Christianity, have superintended their education, and frequently held conversation with them on personal Religion. I am thankful to know that my labour has not been in vain. We have recently admitted a young man of much promise. He is pious and intelligent, and exhibits considerable talents for usefulness." As large and suitable premises have latterly been obtained, accommodation will now be afforded in the Institution for a greater number of students.

Joseph Wright, a native of Yoruba, having enjoyed the advantages of the Southern Branch of the Wesleyan Theological Institution for nearly two years, has recently returned from this country to Sierra Leone, to enter upon the work of an Assistant Missionary, upon probation, among his sable countrymen; and William Allen, also an African, who had been some time under training in London, has likewise gone back to Sierra Leone, and been attached to our School Department there.

The Committee continue to regard the Sierra-Leone Mission with great interest. It now extends the means of religious instruction to about one-sixth of the entire population of the Colony. The quality of the education given to the rising generation has been greatly improved by the introduction into the principal Schools of

a superior class of well instructed and pious Teachers. The New Training Institution promises to furnish a supply of prepared Native Agents for the several departments of Missionary Labour; and it may be hoped that Natives having been taught to work the press, its operations will not be seriously interrupted, as might be the case were those operations entirely dependent on the health of European Agents. Under the continued blessing of Almighty God, this important Mission cannot fail to have a very beneficial bearing on the cause of Christianity and civilization in Western and Central Africa.

[Report.

We occasionally preach in the open air in the cool of the evening. Many have given up their idols, and have joined the Society. Mr. James Will, a Liberated African, preaches in the Aku Language in the open air, to listening multitudes, with extraordinary effect. Mr. Crowther, of the Church Missionary Society, is doing the same, which greatly astonishes the Aku people.

[Mr. Dove.

GOLD COAST, AND KINGDOM OF ASHANTEE.

*Cape-Coast Town*, with Out Stations: 1835: John Martin, Timothy T. Greeves—*Annamaboe*: Robert Brooking, Wm. Allen—*British Accra*: Mr. Watkins's successor is not reported—*Ashantee*: George Chapman—*Badagry*: Wm. De Graft—*Abbekuta*: Samuel Annear. Mr. and Mrs. Annear, and Messrs. Martin and Greeves, arrived at Cape Coast on the 5th of December. The Rev. Benjamin Watkins died on the 7th of February. The Rev. Robert Brooking and Mrs. Brooking arrived at Cape Coast on the 17th of March. Mr. Freeman is on a visit to England. Members, 792—Paid Teachers, 67—Schools, 25: Scholars: Boys, 599; Girls, 187—Pp. 20—22, 208, 376.

The Gold-Coast Missions are in an encouraging state. A spirit of religious inquiry prevails among the people; the ministrations of the Gospel is accompanied with saving efficacy; and the number of Scholars in the Mission Schools increases. "A very remarkable feature in this department of our work," the Missionaries remark, "is that of Heathen Parents, as well as Christian, giving up their children

to us for education; and this without any reserve, with the expectation, in fact, that they will ultimately become Christians, and be entirely under the influence and direction of the Missionaries as long as they live."

Considering the very inadequate amount of pastoral supervision which our people have had during the past year, we feel that there is abundant cause for devout thanksgiving to Almighty God for the amount of personal piety existing among them. Our Congregations are numerous and attentive, and they are daily increasing in respectability and importance. Our Chapels at Cape Coast and Annamaboe are generally well filled, and sometimes much crowded. The number of scholars in our Schools is increasing.

In a few cases we have had to exercise Church Discipline in the correction of evils, and we were for some days afraid that our people at Doomonassie would suffer severely from political commotions; but we thank God that the storm has abated, and that peace and prosperity are restored.

[District Report.

The prospects of the Mission at Coomassie, the capital of Ashantee, are very cheering. The public Religious Services are numerously attended. The people listen to the Word with great attention; and it is not uncommon to hear them acknowledge that their present superstitious practices are useless, and incapable of affording that peace which Christianity appears to them calculated to impart. On some occasions the Missionary preaches in the open air to large crowds of persons, who behave with great decorum and seriousness. From several of the Ashantees the all-important question, *What must I do to be saved?* has already been elicited; and two or three young men of rank give decided evidence of their sincerity, and are becoming members of the Church.

An Evening School, at which some of the Ashantees attend, is in successful operation; and there is reason to believe that the remaining scruples of the King and his nobles, on the subject of Schools, will soon entirely pass away. Many of the most influential Chieftains begin to evince much anxiety on the subject, and express their regret that their children should still continue in ignorance; while the Chief of the sacred town of Bantama, who is a great favourite with the King, has placed his five children at the Mission House, with the frank acknowledgment that he has lost

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all confidence in the Fetish, and that it is now his conviction that they have been deceived by their Priests.

But all is not yet day in Ashantee. In the same Letter which communicates this pleasing information, the Missionary states the appalling fact, that, during the preceding four months, at least 800 individuals had fallen beneath the sacrificial knife in Coomassie, many of whose mangled corpses he had seen exposed in heaps, without decent burial. [Report.

The scenes I have been called to witness during my short residence here have, in many instances, been of the most soul-harrowing description; nor could I have thought it possible that human life should be so little cared for, or common humanity be so foreign to the mind, as is the case in Coomassie. On several occasions I have seen the headless trunks of poor victims lying in heaps of from fifteen to twenty, the swine and turkey-buzzards either greedily preying upon them, or standing by literally gorged with the flesh of one's fellow men. Often has my heart sickened at these most revolting spectacles, and I have returned home to weep over and pray for a people so deeply sunk in error, and so far from the way of peace.

[Rev. G. Chapman.

There are, however, many indications that the Gospel is making progress among this oppressed people. In the latest communications which have reached us, we are told—

Our Congregations continue to increase: on the Sabbath Afternoon, especially, many attend to hear the Word of Life. The attention with which they listen is truly encouraging; while, on some occasions, the tearful eye gives evidence that, in a greater or less degree, the heart is made to feel the mighty influence of the ever-blessed Gospel.

The sincerity of a young man was manifested a few days ago in his committing to the flames his Fetish, in which he, from his childhood, had trusted. The companions of the youth, hearing what was about to take place, assembled to witness the destruction of the first Fetish destroyed in Coomassie from conscientious motives. Every thing being in readiness, two or three large drums were brought out; and as the god hung suspended over the waiting flames, one of the party, in imitation of the signal given by the King's death-drum, struck his drum to the well-known

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*Wesleyan Missionary Society—*

sound, "Cut him down! cut him down! cut him down!" The flames instantly received the long-adored image; while, at the moment of its fall, another drum answered the first, and loudly responded, "Down!" So perish all the false gods of Ashantee! This, I believe, is the first instance of the kind which has taken place in Ashantee, and augurs well for him who has given so noble an example.

A few days ago, at the close of a custom held at Bantama, a respectable old Chief called on me. He stated, in confidence, that, while at Bantama, much had been said by the King and others respecting the object of the Mission; and that, after much conversation on this subject, they gave it as their decided opinion, that our motive and object are really good, and that it will be to their interest and benefit to give us every encouragement. The old man continued, "Much more was said; but I may not tell you now. Wait a little, and do not be discouraged. I am old and grey-headed; but I hope to live to see you successful."

During the past month I have visited Jabin, my object being to preach the Gospel there also. Previous to leaving Coomassie, the King sent a messenger to inform Sarvi, the Queen, that I was about to visit her. The venerable old lady was much pleased to find that herself and her people were not forgotten by us. She assembled all her people, to the number of from 9000 to 12,000, and insisted on giving me a public reception. On the morning after my arrival I called on the Queen to request permission to preach to her people. This was readily granted; and at three P.M. I preached beneath the branches of a beautiful banyan to about 1400 persons, most of whom listened with deep attention. On the day but one following I again preached in the same place, and again on the morning and afternoon of the Sabbath. On each occasion there were from 600 to 800 persons present. My intention being to leave Jabin for Coomassie early on the Monday morning, I had, at the close of the Sabbath Afternoon Service, just announced this to the people, when a messenger arrived from Sarvi, stating that Sarvi greatly regretted her inability to attend the Services held during the past few days; but that if I would consent to remain until the following day, she, with her attendants and Chiefs, would assemble to hear the Word of the Great

God. Though anxious to return, I could not but comply with such a request; and accordingly remained the day following, on the afternoon of which I preached from *For when ye were yet without strength, &c.* to a large and attentive Congregation. The questions proposed by many were such as plainly evinced that a desire had been created in them more fully to understand its saving power. During my stay here I experienced every kindness, not a day passing without an abundant supply of food for myself and people.

Upon leaving the town, the people urgently requested a speedy re-visit. Never did I feel more fully resolved to *spend and be spent* for those who as yet knew not the Saviour.

A general desire prevails among the people all around to be visited by a Missionary. When this can be accomplished, mighty results must follow. In the Capital a strong restraint is felt by all who desire to forsake the customs of their forefathers. This would not be the case in any of the provincial towns, a far greater degree of liberty being experienced at a distance from the seat of government. And the people, while asking, "What is it the Missionary teaches?" are left to perish for lack of knowledge. O, land of my birth, Christian England! shall these things continue?

The statements made respecting the greater healthiness of the climate, as we penetrate further into the interior, are certainly founded on truth. This is not only the opinion of Europeans who have occasionally journeyed to some distance from the coast, but the Natives themselves uniformly acknowledge it.

[Rev. G. Chapman.

The visit of the Rev. T. B. Freeman to the interior; his interview with the King, Sodeke, at Abbekuta, or Understone; and many particulars of the result of his journey to Badagry and Kanna, as well as of the favourable reception with which he met at the hands of the King of Dahomi, were mentioned in detail at pp. 461—468, 495—502 of our Volume for 1843; and some further particulars were given at pp. 21, 440 of our last Volume. In reference to these proceedings, it is remarked—

The establishment of a Mission at Badagry is justly regarded as one of the



most important events which have latterly occurred in the course of the Society's operations. Already commercial relations are established with the coast, as the emigrants come regularly down to the markets at Badagry; and, on the other hand, amicable intercourse is maintained between Abbekuta, or Understone, and Haussa, the southern boundary of which is distant only about seven days' journey.

The commencement of the Mission at Badagry has moreover led to friendly intercourse with Dahomi, and has afforded the opportunity for introducing the Gospel into that kingdom. The Committee are impressed with the opinion, that should Great Britain renew its friendly relations with the King of Dahomi, adopt the recommendation of the late Parliamentary Committee on Western Africa to re-establish the Factory at Whydah, (which is now desired by the King of Dahomi himself,) together with the one at Badagry, and give such protection to the emigrants from Sierra Leone as would be afforded by a decisive announcement on the coast that she would not allow them to be molested or oppressed, the accursed traffic in human beings would soon be brought to an end in the Bight of Benin, and the emigrants might be made the pioneers of Christianity and Civilization in the countries extending from the coast to the Niger.

It is with gratitude to Almighty God that the Committee report the success which attends the exertions of Mr. De Graft at Badagry. The ministry of the Word is accompanied by the Divine Blessing, and several have experienced its saving power. The principal Chiefs are decidedly friendly to the Mission.

It must, however, be distinctly understood, that the plan which has been adopted, with the view of providing for the wants of our own people among the emigrants (in the Yoruba country), does not, in any way, meet the case of Dahomi. The important opening, which that chief seat of the Slave Trade presents, remains wholly neglected, and the horrid traffic must go on unchecked by Missionary influence, notwithstanding the provision made for Badagry and Abbekuta, until a successful Mission shall be established at the port of Whydah. [Report.

Of the British Accra Station it is said—

The young men in the Institution are

getting on exceedingly well: they are making great proficiency in the different branches of literature and theology.

I was sorry to find that there was not any provision made for the females, and that there had not been any since Mrs. Shipman left. I wrote to Mr. Freeman on the subject, requesting him to send a Mistress down; and he arrived here on the 11th of April, on his way to Badagry, with Miss De Graft, sister to Mr. W. De Graft, in order to commence a School at once.

I, with F. Grant, the Schoolmaster, and Mr. Hanson, canvassed the British and Dutch Towns. I entered the humble dwellings of the Natives, and was much pleased to find them all engaged in habits of industry. They appeared surprised at my going into their huts: they did not expect it of "White man." I endeavoured to shew them the advantage which they would derive from it; and one and all exclaimed "Ojeba," that is, "Very good."

On Monday we commenced the School. We had, the first day, thirteen, and they continue to attend; and, to encourage them, I have given them a frock each. I find they need such things to be given them.

This Mission is in a most prosperous state, and we have every thing to encourage us in this work of faith and labour of love; and if we are only faithful we shall even see better days than these. It is true that we have to contend with difficulties, such as domestic slavery and the pawn-system, which it will be a work of time to remove.

[Rev T. T. Green.

The Rev. W. Allen, early in last year, went up to Dix Cove, and in his way spent a short time at Commenda and Secondi. He found a greater readiness in the people of Commenda to listen to him than heretofore. At Secondi there is a School numbering 30 boys and girls. During the night which he spent there, Mr. Allen was visited by 8 Natives, evidently under convictions of the evil of sin, who asked him to tell them of what God disapproved, that so they might do it no more. At Dix Cove Mr. Allen was "equally gratified with the state of things."

The Rev. Robert Brooking writes:—

I would just say that my Circuit ex-

*Wes'eyan Missionary Society*—tends to Winnebah. This includes a line of coast of 50 miles, embracing several large towns, which have a united population of about 35,000. We have establishments at only a few of these places; but, had we the means, we might occupy the whole. I have to extend my visits as far into the interior as Mansue, which also is 50 miles, within which space we have several Stations; and many other places are anxiously waiting to have Teachers sent. I am quite convinced,

that if we had a sufficient number of European Brethren to work the ground which we already occupy, a great deal more in every way might be done. Mrs. Brooking, on our arrival at Annamaboe, brought the girls belonging to the School up into the large room, and supplied each of them with a frock, apron, and work-bag.

If our friends in England knew how much good they did by sending out such things as the above, I am sure we should never want them.

#### BAPTIST MISSIONARY SOCIETY.

FERNANDO PO.

*Clarence*—1841—with Out-Stations. John Clarke, G. K. Prince, M. D., Thomas Sturgeon, Joseph Merrick, Wm. Newbegin, *Surgeon*: Thomas Thompson, Alfred Saker, *Engineers*; Thomas Milburne, *As.* Alex. Fuller, John Christian, W. Smith, Bundy, Norman, Ennis, Gallimore, Duckett, *Nat. As.* Stewart, Davis, Cooper, *Fem. Teachers.* Mr. and Mrs. Clarke, Mr. and Mrs. Saker, and their party from Jamaica, landed at Clarence on the 16th of February. In March last, Mr. and Mrs. Clarke and the greater part of the company from Jamaica were ill with fever—Pp. 22—24, 112.

The arrival of Dr. Prince and his party was mentioned at p. 23 of our last Volume.

The School which Mr. Sturgeon's illness had compelled him to close was reopened, on the arrival of Dr. Prince, with about seventy scholars. Mr. Merrick proceeded by the first opportunity to Camaroons, where two Stations were formed at the towns of King Agua and King Bell. Two pieces of land have been obtained for the erection of Chapels and Mission Houses. Dr. Prince started for Calabar, where he received a kind reception from the people of that place.

Shortly after the arrival of our Brethren at Clarence, a public Missionary Meeting was held, when various addresses were delivered, principally by the native members of the Church; and the sum of 16*l.* 15*s.* collected, which was increased on the following day to upward of 20*l.*

The Congregation at Clarence is not

less than 500, and the number of members is 44.

Since the last Report, the Committee have become the proprietors of the property of the West-African Company in Fernando Po. The possession of it has enabled them to provide immediate accommodation for their Missionaries, and has furnished buildings for Schools and Religious Worship, while it will enable the Committee to facilitate the settlement at Clarence of Christian emigrants from Jamaica.

The Committee are much concerned to state, that though they have given unre-mitted attention to the subject of a vessel for Africa, they have not yet succeeded in obtaining one adapted to their purpose. The "Dove," which was built for this Mission, does not answer. At present, negotiations are pending in reference to the matter, which the Committee have reason to hope will be brought to a satisfactory termination. [Report.

Brother Sturgeon, though often indisposed in body, does not at all spare himself on behalf of those he affectionately tends; and they evince a strong attachment to him.

Brother Merrick is to journey to Bimbia to-morrow, and will pass two to four weeks there. He will explore part of the high lands; and beside giving instruction in letters, and commending the Grace of God to the sinful inhabitants on the heights and in the plains, he will busy himself to collate the dialects with those spoken at Camaroons, where he was very diligently employed in acquainting himself with the Diwalla Language, and furnished himself with a copious vocabulary. Since then he has so improved and systematized his acquirements, that he has purposed putting the printing press into operation.

Brother Clarke is busy preparing an improved vocabulary for the press. Two or more of the villages nearest to us are visited every Sabbath, and it is evident the people are regarding us with increasing confidence and good will.

It was a good thing that Brother Clarke brought some ready-framed houses from Jamaica: it is a work of two or three years to get a commodious one wholly prepared and erected here, that is, if it is to be situated in the mountains. Would not iron houses answer? The question is answered by Eyamba, at Calabar, who has a large one; but it ought to be double plated, in order to be cool. [Dr. Prince.

All the people between this and the Camaroons Mountains, and also to Rumby, speak the Lubu Tongue; a circumstance which will contribute in no small degree to their enlightenment, as the lessons and school-books which may be printed for the Bimbia people will answer for the Interior. So far from placing any obstacle in the way of my visit to the Interior, King William most cheerfully gave his consent, and expressed himself happy that I was going to tell the bush people those good words which I had spoken to him. There is a candour and frankness about King William which I much admire; and he will, I think, be a noble Christian, if his heart is ever touched by the Divine Spirit. Oh, that it may be so! I have twice spoken to him with much plainness and seriousness since my arrival; and during my second conversation, which took place on Sabbath evening last, recommended him to pray to God to forgive his many sins, and to wash his heart in the blood of Christ. Next morning he informed me that he had prayed to God before retiring to rest in the evening, and had also prayed in the morning. I inquired what he said, and learnt that his prayer was nearly as follows: "God, I do plenty bad; I make you vex plenty; but you Son dead for me; all Him blood come out for me: take Him blood and wash my heart, and make me clean, that I may not go to the bad place when I die." Oh, that the poor man really felt in his heart what he uttered with his lips—that he really possessed faith in Christ as our atonement; then we should all rejoice over him with unspeakable joy. Not only is King William favourable to the settlement of Christian Teachers at Bimbia, but all his people are, and seem to be convinced that we have come

to seek their good. As soon as we are ready to build we shall have land "wherever we like," is the language of King William. God, I think, is evidently pointing us to Bimbia as the starting-point of those efforts for the extension of Christ's Kingdom in Africa, which your Missionaries will, I hope, be spared to put forth. May His Spirit dwell in us! May His presence render us strong for duty! [Mr. Merrick.

On Friday, May 31st, at four o'clock P.M., I sailed, with three carpenters, on a visit to Bimbia, taking with us the frame house given by my dear people in Jamaica. Brother Fuller and son, Brother Christian and servant, and Lendeert Byl, also accompanied us. In eight hours we anchored outside the harbour of Bimbia. Early in the morning, as we approached slowly, towed over the bar by the people in our long-boat, Brother Merrick was seen on the beach, and was in a few minutes in a canoe on his way to the "Harriet." He looked exceedingly well, and informed me that he had not had a single day's sickness at Bimbia. He thought the locality cooler, and more healthy than Fernando Po; and gave the most gratifying account of his labours and prospects. On reaching the place of anchorage, we went to our island, on which King William usually resides.

The house given to Brethren Merrick and Duckett, for present use, was constructed by Portuguese slave-traders, and was occupied by King William previous to his purchasing a frame-building at Fernando Po. It has two rooms and a hall, and a narrow piazza all round. Below is a clay floor, where Kwan, one of the King's relatives, who fell in battle with the people of the Amboises, is buried. At the head and the feet of the grave are jugs sunk, with holes in the bottoms, to receive drink for the benefit of the departed Headman. In one of the rooms lie 113 shackles; plainly shewing that only a short time ago this house was used for another purpose than that of instructing the young. [Mr. Clarke.

I am examining the Candidates for Baptism, eight in number; three males and five females. Two of them are promising girls, who, two years ago, were fast hastening to ruin. The pleasing change wrought within by the Gospel is observed by all who know them. They form part of my juvenile class, and are ranked among the Teachers of our

*Baptist Missionary Society—*

Sabbath School. The regularity of their attendance at the School, the simplicity and ardour with which they instruct their classes, lead me to conclude that they will be made eminently useful in our neighbourhood.

My confidence in the people is increasing; and as persons are coming to me all times in the day for instruction, and to make known to me the burden of their souls, my labours are really more refreshing than arduous. Yet have I had much of late to cause me to weep. I have had the pain of excluding eight of the inquirers: three have been restored, and the remaining five profess great contrition for their backslidings. Most of them were dismissed for family quarrels, and cruelty to their servants.

We have an excellent Sabbath School, containing nearly 300 scholars, the greater part of whom, being neatly clothed, present a pleasing appearance. The School is superintended by Mr. Norman, the Teacher of our Day School. We are also greatly assisted by Miss Stewart, a White female from Jamaica, and Miss Cooper, a Coloured female from the west.

Mr. Scott's men were employed many hours in their attempts to catch "devil fish." Toward the close of the day they succeeded in hauling one to the shore. I took the dimensions of this wonder of the deep. It was seven feet ten inches in length, and twenty-eight feet broad, *i.e.* from the extremity of each fin. Its mouth was two feet wide, and being, after it was killed, open about four inches, it presented a frightful appearance. It was killed with a harpoon. In the morning one of them had broken a harpoon, which had deeply penetrated its flesh, and made off with it, though death must have soon followed. The one I saw was capable of swallowing a corpulent man with the greatest ease.

[*Mr. Sturgeon.*]

A boy having been killed in the bush, his relatives were seeking revenge by killing the relatives of the murderer, when Mr. Sturgeon was applied to as mediator. In reference to this it is said—

We then returned to Banapa, followed by the Chiefs of Basillar and Robolo, and many of the Natives. Boloko was waiting in his house, with his gentlemen, to receive us. As soon as we were seated, and had refreshed ourselves with palm

wine, the King recapitulated to the Chiefs what had been said at our former meeting. A sage-looking veteran then spoke for nearly twenty minutes. He told them of the many sanguinary wars in which he had been engaged formerly, of the battles he had won, the misery and desolation he had caused, but which he now bitterly lamented; and concluded by energetically requesting his fellow Chiefs to refrain from fighting, and act according to the "good word," now carried to them. His address was listened to with profound attention. Several times he asked the Chiefs and people if they understood him; to which there was a simultaneous reply, "Oula." Yes, or we understand. Boloko was the next speaker, and was frequently interrupted by the people shouting, "Long life," "Thank you," &c., as expressive of their great joy. He contrasted the present with the former state of the people; and said that they were accustomed, a few years since, to kill each other for trivial offences, and to cut off a man's hand for stealing, &c. Children, in earlier times, were like cats, stealing all they could get; but now they knew better, and were glad for White Man to settle their palaver.

[*Mr. Sturgeon.*]

Our Missionary Band is still unbroken by death: an infant only of Brother Saker's has been numbered with the dead. We have had much sickness, and this still continues to visit some of us from day to day; but fever is more easily subdued here than it is in Jamaica; so that it is no unusual thing to have fever for a few hours, and again go about our usual engagements. Dr. Prince has been remarkably successful in all his practice in the town, among the Natives on board of ships, and among us. Nearly all, where any hope of recovery could at first be entertained, have recovered.

Brother Merrick is labouring devotedly on the continent among the Isubus. His first class-book is printed, and his vocabulary will follow. Two other Brethren, Fuller and Duckett, are with him there. A large piece, or point of land, has been purchased, and two houses are erecting on it. Soon we hope to have a little village there.

Eight persons were recently baptized, one of whom was a Dutch lad, who, I hope, has indeed found the Lord, and been found of Him, in his wanderings.

I have in hand a specimen-book, in

which I have, for nearly fifteen years, been collecting, from books and from Natives, specimens of numerals, and a few common names. I have also obtained the names of many tribes around those whose languages I have met with; and have some thought of giving a few notes respecting these, with the specimens, in order to direct attention in England more particularly to the mighty work of translation, which is now appearing before us. We may pine away our

days in Africa, and shall do no good, if we cannot learn the tongue of the people whose welfare we seek.

I am looking anxiously for a vocabulary in Eboe, by Mr. Schön; and works by the French or Portuguese Priests in the Kongs Tongue. The vocabularies of Brusciotti, Oldendorp, Hervas, and Tuckey, I should like to possess. The Isubu Dialects reach to the borders of Congo; and at Corisco the language is closely allied to the Isubu and Dewalla. [Mr. Clarke.

GERMAN MISSIONARY SOCIETY.

At p. 24 of our last Volume it was stated that the Rev. A. Riis, accompanied by several Negro Families from Jamaica, had reached Guinea, and that Brn. Widman and George Thompson had gone to the Aquapim Mountains. The following notices of the progress of the Society's Mission on the coast of Guinea are derived from Letters from the Rev. A. Riis, received at different times during the past twelve months—

In the beginning of September 1843 the Missionaries, and all the Colonists, (converted Negroes from the United Brethren's Congregations in Jamaica,) set out for the village of Akropong, in the Aquapim Mountains, where preparations had been already made for their reception. On an elevation in front of the village, on the very same spot where my dwelling formerly stood, you behold now a row of small houses or huts, six in number, for the six emigrant families, consisting of twenty-four persons, each having two rooms—a similar building for myself and family—one for Br. George Thompson and his wife—and, lastly, one for the two unmarried Missionaries, Widman and Halleur. When I was going to make an agreement concerning the erection of these buildings with the honest Negro Kuaw, he said that he could not think of taking any payment for them; but if I insisted upon remunerating him, I might make him a small present. Such grateful and disinterested conduct on the part of a Negro would hardly have been expected.

Circumstances have led us to establish a School at Ussu, which was opened on Nov. 27, 1843, with 33 boys and 7 girls, who are at present under the care of George Thompson and his wife. God himself has pointed out a way for us which we should hardly have expected.

No expensive buildings will be required; for we can rent the needful premises—a School-room, and a suitable dwelling for George Thompson and his wife—for the small sum of fifty Guinea Dollars. In general I entertain the pleasing hope that this Mission, should the Lord lay His blessing upon it, will not require a large amount of money, comparatively speaking. The boys frequenting the School at Ussu have increased to 41, and the girls to 12. The villages Abude, Lothe, and Adukrong, all situated in the mountains of Aquapim, are anxious for instruction, and that by our means: the people say, "We wish for the Danish Missionaries." Shall we refuse to give them this instruction? Shall we deny it them, because this might require a dwelling, or School House, at a rent of some hundred dollars? At first, a plain School House would be sufficient, which each of these villages might probably offer to erect, and a plain dwelling for a single Brother, which the people would also readily build for a small remuneration.

June 11, 1844—Our little Missionary Colony continues to prosper. Our Negro Brethren have already laid out gardens contiguous to their houses, in which they cultivate yams, cassada, and maize, with much success. In a short time we hope to have a coffee plantation, having obtained seed from trees which I had myself planted many years ago. In two different places the Negroes had begun to grow the sugar-cane; but one of the cane-fields they were obliged to return to the owner of the land, as he would not allow them to work on it on Monday or Friday, this being contrary to his Fetish. Our people continue on very good terms with the Natives, so that they experience no want of any needful article. Meanwhile, the continual feuds among the Natives cause us much trouble and anxiety, and would still more, if we did not enjoy so

*German Missionary Society—*

large a share of the love and respect of these poor ignorant Heathen. We have been invited to establish Schools in several villages, the inhabitants themselves offering to erect the necessary buildings. Our School at Ussu proceeds satisfacto-

rily, under the care of Br. and Sr. Geo. Thompson. In Acropong itself a small Chapel was solemnly opened for Divine Service, on the 5th of May last, under a powerful perception of the gracious presence of the Lord.

## AMERICAN MISSIONARY SOCIETIES.

*Baptist.*

**LIBERIA—Edina**, at the southern extremity of Liberia: 1839: Ivory Clarke; J. C. Minor, *Printer*; Lewis K. Cocker (or Kong Koba), *Nat. As.*—Scholars, 70—*Bexley*, six miles above Edina: John Day. The Rev. W. G. Crocker arrived at Cape Palmas on the 9th of March, and died two days after he reached Monrovia.—Pp. 24, 25.

The following particulars of a tour into the Interior are taken from the Journal of Mr. Clarke:—

About 3 o'clock we were informed that we had reached a branch of the St. John's river. Here the country became enchanting. The beautiful stream was silently meandering on our right, and land, gently undulating, lay on our left, covered with a vast forest of trees, so free from underwood that we could see to a great distance. In fact, the whole country is delightful. It is moderately hilly, plentifully watered, and well adapted to agriculture. About 4 o'clock we reached a small town belonging to the King's son. He desired us to pass the night with him; and, as we were very tired, we gladly accepted the invitation. In the evening we preached the Gospel to twenty or thirty who never heard it before. They seemed highly interested.

This morning we went on to the King's town, four or five miles distant from his son's. The town is said to have been a large town for this country, but it has recently been burned. The people are now rebuilding it. The King is about sixty years old, and seems to be a sensible, well-disposed man. I told him my business. He said he was thankful a White Man had come to bring him the Gospel of peace.

— This morning, though more than 100 miles from my family and civilized society, I have had sweet peace of mind. I would not exchange my employment for any below the skies. To be a messenger of Jesus to the Heathen is a blessed privilege.

— Preached to the people this evening of Jesus. At the close, one man remarked, that man is man; and the fact that we had come so far to preach the Gospel to them, without the hope of receiving compensation, was to him sufficient evidence that the Gospel is true.

— About 12 o'clock, after much ceremony of shaking hands and talking, we were informed that the people were ready to hear our message. The principal men, women, and children, were present. The people were very attentive.

When I came to speak of the sufferings and death of the blessed Redeemer my heart was full. Never did I see people more grateful. They seemed to feel that what they heard was the word of God.

Went back to the son's town in the evening, and preached to the people. My heart is pained for them. They never heard the Gospel before, and many of them will never hear it again. If our dear Christian Friends in America felt as I feel on this subject, we would not long need money or men.

— Reached home about 10 o'clock at night, and found all well.

— Started this morning, in company with Mr. Von Brun, a Bassa Native, but resident for some years at Sierra Leone, for the River Sesters. Reached Tradetown about 5 P.M.

— Left Tradetown for River Sesters. Went ashore at Grand Kawlaw. In the evening, went to a native town, about two miles from the beach, and preached to about 100 people on the sufferings and death of our blessed Saviour. I never addressed a more attentive Congregation. When I spoke of the death of the Saviour there was an almost simultaneous cry of sorrow throughout the assembly. Started this morning for the King's town. The King appears to be a man of good sense, and is about fifty years old. He seemed much pleased at the idea of having his children instructed, and wished me to carry his own son to Edina for that purpose. In the afternoon went to the town where I had passed the last night, and preached to the people Jesus Christ.

They seemed much interested. The Headman was so much interested in what he had heard on Saturday Night, that he stopped the people who were passing to tell them about it. Went to the beach in the evening, and preached to the American traders who reside there temporarily.

—At Sesters we stopped an hour or two, and were much pleased with the place. It is the most pleasant I have seen in Africa: a neck of land, with the ocean on the west and north, and the River Sesters and a fine bay on the east. Nearly all the land around is comparatively high. Any one would judge, from its location, that it is a healthy place; and several European Traders who have resided there, I understand, all call it so. The language is the same as that of the people where we now reside, except a slight difference in the pronunciation of some few words. They are acknowledged to be more industrious and interesting than the people at Grand Bassa; and every thing I saw of them confirms the report. The Government is also said to be superior to that of any other among the Bassas.

—  
Board of Missions.

CAPE PALMAS: *Fair Hope*: Benj. Van Rensselaer James, *Printer*, a man of colour — *Gaboon River*: 2 Stations: John Leighton Wilson, Wm. Walker, Benj. Griswold. There are 2 Boarding Schools; one for Boys, containing 20 pupils, under the care of Mr. Wilson; and one for Girls, containing 6 pupils, under the care of Mr. Griswold; 5 other Schools are also in operation—Pp. 25, 26. Messrs. Bushnell and Campbell arrived at Cape Palmas on the 9th of March. Mr. Campbell died on the 10th of April—Pp. 25, 26, 159, 414, 533.

The Schools at Rocktown and Fishtown have been transferred to the American Episcopal Missionaries; and most of those who have been instructed in our Mission at Fair Hope, and who give evidence of piety, will become Teachers at Gaboon.

Mr. Walker has commenced another Station at King George's town, twenty-five or thirty miles in the interior. Other villages are pleading with earnestness for Missionaries and Teachers. Popery and the Slave Trade will probably interpose  
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the most serious obstacles to the success of the Mission.

The interior of Africa opens a prospect of great interest. Mr. Wilson, while on a visit to the upper waters of the Gaboon, became acquainted with several individuals living ten or twelve days' journey inland. His description of them corresponds with what Mr. Burgess heard at Zanzibar, on the other side of the continent, as the report of trading companies said to penetrate seventy-five days' travel from the coast. The Pangwe people are reported to have no connection with slavery and the slave trade. [Board.

Since our last communication hardly a week has passed during which the French have not urged this people to place themselves under the government and protection of France. But they, without the least qualification, have promptly rejected every proposition made to attain this end. I would here state that the French have not a shadow of claim: they cannot adduce one word of complaint from French Merchant Vessels; nor can they plead one word of encouragement from the Natives.

On the night of the 27th of March, M. Amouroux, a master of a French Merchant Vessel lying on the other side of the river, came to King Glass, bringing with him a jug of brandy. He sent for another man—of no consideration among the people, unless it be for his intemperance—and then plied them both with brandy until they were intoxicated. He then called Dane, a son of King Glass—but of no more authority from that circumstance—and presented to them a paper, purporting to be a Letter of friendship to Louis Philippe, and expressing a wish that French Vessels might trade here as usual. This, he said, would prevent the necessity of French Vessels anchoring down at the French Settlement, as they now do. He did not say one word of his being an agent of the Government, for he knew well that this would “set the palaver,” drunk as they were. They signed the paper.

M. Amouroux then hastened on board a French man-of-war, lying at Gua Ben's, and early in the morning the vessel was anchored off King Glass's town, firing a salute, no one knowing why. The commander then came on shore, called at King Glass's house, and read to him the paper which he had signed. The inter-



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preter—whether instructed by the officer, or from pure malice, we know not—repeated to the King what Amouroux had said to him the night previous. The commander then asked the King if he had signed that paper. The King replied in the affirmative. Thus the treaty was ratified, on the one part by King Glass, and on the other by Lieutenant Darrican.

Lieutenant Darrican came to the Mission House to give us notice of what had been done. As no Missionary was at home at the time—Mr. Wilson being up the river—he informed Mrs. Wilson that she, and, of course, all of us, were on French Territory; that King Glass had signed a treaty, ceding the sovereignty of his dominions to King Louis Philippe.

Lieutenant Darrican was so frank as to state that Amouroux procured the King's mark in the night, and called him out of his berth at two o'clock in the morning, to come up and ratify the treaty.

As soon as the character of the paper became known to the people, they assembled at the King's house, and spent the whole day in anxious consultation, neither eating nor drinking till the sun went down. They protested, in the first place, that the paper was improperly obtained; secondly, that King Glass, and the other two individuals who signed the paper, had no power to make any such treaty or cession of territory. This is true, and the French were well aware of it.

The events described above took place during the three days that Mr. Wilson was up the river; and when we reached home we found the Natives in anxious expectation, hardly knowing what to do. On the 28th of March, however—the day the paper was ratified—his Excellency, M. Bouet, the Governor of Senegal, and Commander of the French forces on the west coast of Africa, arrived in the river. A protest and remonstrance was prepared in the most respectful language, stating the circumstances under which the signatures of the King and the others were obtained; and protesting against the instrument, on the ground of unfairness and deception, and also on the ground that the individuals who signed the paper had no power to make such an instrument, even if they had understood it perfectly. This document was signed by every man of any consequence in the King's dominions.

Another paper was prepared and signed by the King and the other individuals who subscribed the treaty, and enclosed in the people's protest and remonstrance. In this paper they express surprise and sorrow on hearing of the contents of the paper to which they had affixed their marks. They say that they were grossly deceived; that no part of that instrument relating to the cession of territory was made known to them; that it was an unofficial expression of friendship to Louis Philippe; that they had respectfully and promptly declined many former pressing solicitations to cede their territory; and this would have been as promptly declined, had they known the nature of the instrument.

While these things were under discussion and preparation, the Natives received an invitation from Governor Bouet to go down to the French Settlement, and partake of a dinner with him, and receive their "dashes." They unanimously declared, that if they should attempt to eat his dinner it would stick in their throats.

The protests were sent. The Governor looked at them a moment, just long enough to see the subject, then tore them in pieces, and committed them to the winds and waves. He also pushed the bearer out of his way, told him to be gone, and bring him no more English Books.

When we heard of this, Mr. Wilson and myself concluded to go down, and present the case of the Mission to the Governor, and obtain a pledge from him that we should not be hindered or molested in our work as we have heretofore carried it on. And we thought that if the subject was introduced we would make some explanations for the people. The Governor heard us, and promised more than we asked; but we gave him to understand distinctly, that we merely claimed to be let alone, and to have our supplies come here free of duty or incumbrance. We thought it best to take no writing, but leave the business to be closed by an officer of the American squadron the next time a vessel shall come into the river.

The Natives have now done all which they can do. They have sent a very respectful petition and remonstrance to Louis Philippe, stating their grievances, and asking redress. They have sent another to Queen Victoria, of the same import, asking the interference of the British Government in their behalf. [Mr. Walker.

As some who read the foregoing account may wish to know what influence our Mis-



sionaries have exerted on the counsels of the Gaboon People, it may be proper to state, that they have not interfered with the deliberations of the Natives in any way whatever; nor have they given any advice as to the course which should be taken. They witnessed, however, the signing of the petitions, and were also present when these documents were read, to see that they were correctly apprehended by those who subscribed their names. [Board.

#### Episcopal.

CAPE PALMAS—*Mount Vaughan*—1836—Thomas S. Savage, M.D., S. Hazlehurst: 1 *Male*, 1 *Female As.*; 1 *Coloured As.*; 1 *Nat. As.*—Communicants, (according to last accounts received), 13—Scholars, 37—Attendants at Public Worship, 68—Out-Stations: at *Graway* (resumed) 8 miles, and *Cavally*, 13 miles, John Payne: 1 *Male*, 1 *Female Coloured As.*; 1 *Nat. As.*—Communicants, 15—Scholars, 100—Attendants at Public Worship, 200—at *River Cavally*, 20 miles, J. Smith; 1 *Nat. As.*—Communicants 2—Scholars, 7—Attendants at Public Worship, 50; at *Rockbookah*, 25 miles, M. Appleby, *Cat.*; 1 *Nat. As.*: at *Taboo*, 40 miles east of Cape Palmas, L. B. Minor; 1 *Nat. As.* Cost of the Mission 140l. 10s. 5d.—Pp. 26, 27.

The ecclesiastical character of the proceedings of the Missionaries at their occasional meetings—the gradual extension of the Church—the multiplying of Stations—the number of Candidates for Confirmation—and the growing importance of the Mission, continue to strengthen its claims for episcopal supervision. [Report.

It has been determined to appoint a Bishop for Africa.

The Stations at Rocktown and Fishtown have been transferred by the Board of Missions to the Episcopal Board of Missions.

#### Presbyterian.

LIBERIA — *Settra Kroo*: 1841: James Eden, Thomas Wilson, James Priest, James M. Connelly: W. M'Donough, *Coloured As.*; Mrs. C. A. Sawyer, *Teacher*; Cecilia Van Tyne,

*Coloured Teacher*; Abraham Miller, Peter Harris, Jun. *Nat. As.* The Kroo People occupy a tract of coast between Cape Palmas and Monrovia, and are estimated at 30,000 to 40,000 — Scholars, 40. The Rev. Robert W. Sawyer died on the 1st of December 1843, and Mrs. Wilson soon after her arrival at Monrovia. Rev. J. M. Connelly embarked on the 17th of July, arrived at Monrovia on the 29th of August, and sailed for Settra Kroo on the 2d of September—Pp. 27, 28, 533.

The death of the Rev. R. W. Sawyer, on the 1st of last December, is a heavy affliction to the Mission; but his work was finished, and he has gone to his reward. Messrs. Eden and Wilson are labouring chiefly among the Colonists; the School at Monrovia contains upward of 60 Scholars, and the Church about 30 Members. The Mission among the Kroos has been attended with much encouragement, with the exception of the sad bereavement of the Mission Family. About 40 Scholars are instructed and supported in the Boarding School. It was intended to form another Station at Nanna Kroo, a few miles from the present Station; but this has been deferred on account of Mr. Sawyer's death. The Report of the Mission mentions the favourable influence of the visit to Settra Kroo of the United States' squadron under Commodore Perry; and the Missionaries express their grateful sense of his kindness. The resolution of Mrs. Sawyer to continue at her Station will call forth many prayers on her behalf: she pleads earnestly for the help of more Missionaries. [Board.

We have a class in geography of 11, and in arithmetic of 18, an alphabet class of 14, and a small class in natural philosophy of 7; our whole number of scholars at this time is 41—Boys 32, and Girls 9. To provide food, clothe, instruct, govern, and direct all these, causes much labour, care, and anxiety, and requires both wisdom and prudence. Mr. Sawyer has been engaged in the School one or two hours each day, and opened and closed the School with singing and prayer. These children acquire a knowledge of the English Language, and learn to read as fast as any children in the United States. Many of them are taken

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from us just as they begin to learn. Their parents and friends persuade or force them away to labour on the plantations. We are preparing the north-east end of our piazza for a school-room. It is ten feet wide and thirty-seven feet long, and will furnish room for seventy or eighty scholars, besides a sleeping room for our little native girls.

The Heathen are much averse to having their female children educated. They seem to think the more ignorant the female is the better slave she will be. No doubt education will lead the females here to take a decided stand against the impositions and cruelties which are now practised on them.

In the month of May, Mr. Sawyer was called into town to visit a very sick man. I accompanied him. We had just entered the outskirts of the village, when our attention was arrested by a great mourning among the people. We were informed that it was occasioned by the death of an infant, a grandchild of King Coffee's. We approached the place of mourning.

How soul-sickening was the sight! In a large native house were collected twenty or thirty females, all crying and howling at the top of their voices; and before an open window, outside the house, sat the bereaved mother, with her dead infant in her arms. Now and then she would call out in a commanding angry tone, "Come back." Again, she would howl and cry to its father, who was at Sierra Leone, to come, and tell him that his child was dead. Then, dandling and

shaking it, as if alive, she would raise its head, and put her mouth near its face, and exclaim with bitter anguish, in Kroom Language, "Come back!" "Come back!"

Seeing her efforts prove fruitless, she manifested anger and resentment at the being who, she believed, had taken her child's life. This being they term a witch. They recognise no God in taking away life: it is all done by witchery.

Gazing upon the lifeless frame of the dear little infant; hearing the wild shrieks and calls of the frantic mother; seeing her vain attempts to recal that immortal spirit which had taken its departure; while the mournful howling from the females in the house mingled its almost deafening sound with the bitter cries; my heart exclaimed within me, Oh, the horrors of Heathenism! how utterly destitute is their whole system of witchcraft and devil-worship of adaptation to the woes and wants of a sinning, dying world! What ray of hope beams forth to cheer the heart of the bereaved mother, as she commits her offspring to the dust? What balm to heal has the Heathen mourner? and who is there to administer it? She has no Bible; no tender and compassionate Saviour; no Holy Ghost for a comforter; no glorious prospect of a resurrection, when she shall again be united to her loved one.

Christian Mothers, I was an eye-witness of this scene; and it is but one of a thousand. Think, oh think, of the condition of the Heathen. Think of them and pray for them, until you feel your heart drawn out in sympathy for their perishing souls. [Mrs. C. A. Sawyer.

## AMERICAN COLONIZATION SOCIETIES.

*American Colonization Society.*

## LIBERIA.

Our last accounts were given at pp. 28—30; the following particulars of the state of the Colony are extracted from the last Report of the Society.

*Schools*—By the colonial law, a common School is to be established in every township of the Colony, under the direction of a School Committee, to which all persons are compelled by law to send their children; and, while all moneys arising from licences and unappropriated military and court fines are set apart as a fund to support education, the inhabitants of the several towns and villages are authorized to impose taxes to supply any

deficiency. To this subject, the Governor calls the consideration of the Legislature. "The condition of our race," he observes, "in other parts of the world, and especially of the inhabitants of this Heathen country, should rouse us to greater diligence, that we may shew to the world that the African Race is as susceptible of mental improvement as any other. At present there are Schools in several of our towns and villages: these, however, are under the patronage and controul of various Religious Institutions in America, and may be discontinued at any moment. It therefore becomes us to assist ourselves in this great work, that we may be prepared for any emergency. We can do something, and should do something."

There is evidently a want of competent Teachers, and of means for their support ; and more effectual measures are suggested to the Legislature by the Governor, to meet the necessity of a more general and thorough system of instruction.

*Commerce*—Though the commerce of the Colony has suffered from occasional disasters, and particularly from the competition and interference of foreigners, yet it is steadily on the increase. It is stated in the message of the Governor just quoted, that “during the past year three new vessels have been launched at Monrovia, one at Bassa Cove, two, which were foreign built, purchased by Colonists,” and that three others were about to be launched from the stocks. The Committee trust that such instructions have been or will be given to our African squadron, as shall enable it to render that protection and aid to the authorities of Liberia which are consistent with the specific objects of its movements, and the constitution and true policy of the country.

*Agriculture*—The agricultural interests of the Colony have neither been prosecuted with sufficient vigour, nor wholly neglected. Trade, as the more easy and rapid means of support, principally occupied the attention of the early settlers, to the neglect of agriculture, the more sure and certain source of prosperity. “The soil,” remarks the Governor, “is good, and capable of producing abundant harvests: this will be admitted by all: and in every instance where individuals have perseveringly given the business a fair trial, it has not failed to yield them a handsome reward.” Again he observes, “Though the crops among the Natives last year, in a great degree failed, the Colonists, especially in the upper settlements, were generally free from want, and, in many instances, were able to supply the neighbouring Natives. The past season has been one of rejoicing among the farmers. Rice crops, especially, have been abundant ; and I rejoice to find, that the people throughout the commonwealth are becoming awake to their true interests, and convinced that the future prosperity and independence of the Colony depend upon the agricultural resources of the country. Experiment has established beyond a doubt the fact, that farmers in Liberia, if industrious, frugal, and persevering, may become not only independent, but rich.”

*Public Works*—A number of valuable

public improvements have been made in the Colony ; and in his message, early in the year, the Governor states, that the revenue arising from duties on imports, tonnage, and other sources, amounted to 5403 dollars, and the expenditures on public works to 3111 dollars, leaving a balance in the treasury of 2242 dollars.

*Constitution and Laws*—The constitution and laws of the commonwealth of Liberia, including an abstract of legal principles and rules, with an appendix of forms for legal proceedings, published by order of the Legislative Council, has been transmitted by the Governor to the Society, and leaves it impossible to doubt that intelligent justice and humanity pervade the public mind of the Colony ; and that, in their enactments, a due regard will be had to education, to the necessities of the poor, and to the rights and interests of the native African People.

*State of the Colony*—On the whole, the Committee are of opinion, that during no one year, since the origin of the Society, has the Colony been as healthy, quiet, and improving as the last ; and that its friends have occasion for special gratitude to Almighty God for His favouring providence toward it ; for the good order and harmony of its inhabitants ; for their increasing regard to the public welfare and the true resources of permanent individual prosperity ; for the spirit which has animated the Colonial Legislature in the enactment of good laws, and for the wise administration of them ; and finally for the abundant evidence which they possess, that the public affairs of Liberia are settled on firm and peaceful foundations.

Peace has prevailed during the year between the Colony and the Native Tribes ; and some negotiations have been concluded, mutually beneficial, and promising an extensive influence for the abolition of the slave trade and the advance of civilization. A treaty of amity and alliance has been formed between the Colonial Government and the principal King and other Kings and Headmen of the Golahs.

*State of Public Opinion*—Public confidence in the cause has been revived and strengthened during the year. Unhappy impressions, produced by slight and transient causes and individual dissensions on the African Coast, of the influence of the Colonists upon the cause of Missions, have diminished confidence and sympathy in Churches, and prevented collections for the Society. Re-examination, however,

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has re-established the merits of the cause in the minds of thousands, and made them its friends for ever.

*State of the Society's Funds—* A considerable amount of debt has been paid in the Colony; but owing to the failures of the usual resources, the Society has been restricted and embarrassed in its operations.

*Colonists embarked for Liberia—* During the year about 150 persons of colour have left America for Liberia; and 33 more are expected shortly to follow them.

The attention of the Government of the United States has been called, by a Memorial of the Society, to the importance of the Colony. A Report has been prepared by order of Congress, in which the history and proceedings of the Colony are stated, (the most material of which have already appeared in our pages,) and on which are founded two Resolutions, proposed for the adoption of the Government. By these the appointment of a Government Agent is recommended, whose peculiar duty shall be to promote measures tending to the abolition of the slave trade; to form treaties with Native Tribes; to protect American Commerce in the Colony; and to communicate with the Secretary of State of the American Government in reference to all political relations proper to be maintained between America and these Colonies.

*Maryland-State Society.*

## CAPE PALMAS.

A call was made not long since, by the House of Delegates, upon the Colonization Society, for information relative to the number of persons sent out by them; the sums received and expended; and for several other items of detail relative to the progress of the Society. It was stated in reply:—

Since the establishment of the Society, in 1831, there have been transported to Africa 820 persons. Except a few persons, servants from the States of Georgia and Carolina, these emigrants were en-

tirely from Maryland; and these exceptions were experienced cotton planters, whom the Society were desirous of obtaining as Colonists, that they might introduce the cultivation of this staple. Their transportation and support in Africa was paid by their respective owners, and a handsome outfit was given them.

Within the past two years no difficulty has been experienced in procuring as many volunteers for the Colony as the funds of the Society were able to carry out and support through their acclimation. The average of the number sent the past two years shews an increase of more than fifty per cent over the average of the eight preceding years. The Society has received from the State, from its commencement, 106,139 dollars, being an average of 9649 a year—10,000 dollars being the amount provided by law. They have, during the same period, expended 119,000 dollars, the balance being supplied by contributions. This shews the successful establishment of a flourishing Colony, at a cost of less than 145 dollars for each individual in it—a case unparalleled by any example of history.

It is asserted in the Report that “there is reason to believe that, through the system at present adopted by the Society of causing a return of one or two Colonists of influence and respectability annually to mingle with their old associates, no difficulty will hereafter be experienced in obtaining any desirable number of emigrants, and those, too, of the right stamp.”

The advantages which the establishment and sustenance of this Colony have already produced to Maryland, in a commercial as well as other points of view, are evident and striking; and, from present prospects, they will continue to increase in a very great ratio. The commercial character, too, given the Colony by the excellent policy pursued by the Society, will be greatly advanced by the establishment of an American squadron on the coast, which the United States have by treaty stipulated to keep there. The Maryland Colony, being embraced in its cruising ground, will doubtless be one of the principal places of resort for provisions.

In reference to the intimate connection which exists between Colonization and African Missions, we give an abstract of an article which

was inserted in the *Colonization Herald* :—

The best means for the promotion of African Missions have long been deemed, by leading Colonizationists, as among the most important results to ensue from their disinterested labours.

The fearful loss of life among the Missionaries, who have nobly dared death in that field, must have satisfied the most incredulous that we can no longer rely on the White Race for the moral regeneration of Africa. Experience has shewn, that the Negro finds there a congenial clime. The general health of Bassa Cove and Cape Palmas, for instance, will compare well with that of our Coloured population under the most favourable circumstances. And as we recede from the coast, and proceed inland, the country becomes highly salubrious. But there is still stronger reason for devolving solely upon the Negro these important labours. The superstitions of the Natives recognise, as a fundamental truth, a belief that the two races

were created so distinct and separate, that they themselves are fated to remain savage, and are incapable of becoming the recipients of attributes intended for the White Man only. Hence, until they have the daily spectacle among them of members of their own caste enjoying all the immunities hitherto deemed the sole prerogative of the White Man, they of en remain unaffected by the truths of Religion, even while acknowledging its superiority to their own savage rites.

The valley of the Niger may best be reached by pushing a line of Missionary Posts up the St. Paul's, St. John's, or other Liberian Rivers, at intervals of about twenty miles, until they reach the Valley of the Niger, teeming with a population of twenty to thirty MILLIONS of souls! To exhibit to the Natives the united blessings of Civilization and Religion, each of these Stations ought to consist of about twenty adult Blacks, embracing a Missionary, a Teacher, mechanics and farmers, with their wives and children.

#### AFRICAN CIVILIZATION SOCIETY.

No Report of the Society has reached us since our last Survey; and we are not aware that any has been published—P. 31.

## South Africa.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

THE sum of 100*l.* has been received from the Auxiliary at Cape Town, and 600 Bibles and 600 Testaments have been forwarded. The Rev. Mr. Hodgson has paid a balance of 16*l.* 10*s.* 8*d.*, and received 150 Bibles and 350 Testaments—The Auxiliary at Salem has remitted 80*l.*—A grant of 50 Bibles and 300 Testaments was made to the Rev. Barnabas Shaw on his returning to his labours in South Africa—P. 31.

The Rev. Dr. Adamson, of Cape Town, referring to a grant of 600 copies of the Testament in Dutch, which the Society had placed at his disposal for distribution among the Coloured classes, formerly slaves, writes :—

The grant has been of very great and most beneficial influence on our operations; which, by the blessing of God,

have been attended with great success. Our Communicants, of the class above alluded to, amount to about 250. We reckon that 1000 families have, to some degree, attached themselves to this Church, which is considered as belonging peculiarly to that class of people. This has been accomplished since the period of their emancipation; at which time the state of their Society and habits threatened to carry them over to Mahomedanism. Being almost universally servants, or of that rank, their resources are necessarily contracted; but, for good objects, they give liberally, in proportion to their means.

#### CHRISTIAN-KNOWLEDGE SOCIETY.

The sum of 100*l.* has been granted toward the expense of erecting a Church at Cape Town—Bibles, Prayer Books, and Tracts, value 20*l.*, have been granted to Lieut.-Gen. Sir Peregrine Maitland, Governor of the Colony, for distribution—Books

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to the value of 13/., and Books for Divine Service in the Church at Rondebosch, have also been supplied to applicants at the Cape—Pp. 31, 32.

**RELIGIOUS-TRACT SOCIETY.**

On the appointment of Sir P. Maitland as Governor of the Cape of Good Hope, the Committee presented him with specimens of the Society's English Works. A supply of 4450 Dutch Tracts has been sent to the Society at the Cape. A grant of 24 reams of paper and 2230 Tracts and Children's Books has been made to the Rev. Henry Calderwood; and 6000 publications have been granted to friends proceeding to Grahamstown and other parts of the Colony—P. 32.

**EASTERN-FEMALE EDUCATION SOCIETY.**

At pp. 386, 387 of our last Volume particulars of the Labourers and Stations of the Society were given: we now present our Readers with an abstract of Letters received from the Teachers.

After leaving Mr. Brownlee's, in September last, I proceeded to a Wesleyan Missionary Station, about ten miles distant, where it was judged best I should remain for a time, and commence a School. I was there about six months, and my School was generally well attended, and the children, I trust, made some progress, and were greatly interested. Mrs. Impey intends carrying it on; so that I have good reason to hope my short stay at this Station may be productive of good to the poor Heathen. I left Mount Coke last March, in company with my dear friends Mr. and Mrs. Impey, and almost immediately entered on my duties here, where it appears I am permanently fixed: they are, indeed, important and arduous; but I am encouraged still to look to that source

from whence I can alone derive grace, wisdom, and strength to fulfil them aright.

I have the charge of a large School of English Children, as well as of Natives of different tribes: there are between 60 and 70 on the books; and our numbers increase every week. I have commenced teaching them writing and arithmetic, which seems to afford them great pleasure. I have a colleague, whose duty it is to superintend the needlework, which is beautifully executed.

[*Miss Pitchers—Grahamstown.*]

Since the death of my cousin, Mrs. Birt, my time has been necessarily much divided, which has been an injury to my School; but being in the path of duty, I have endeavoured to do what I could, if not what I wished. Notwithstanding difficulties and trials, we have cause of thankfulness that the Word of God has been accompanied by His Spirit; and the little Church gathered here among the Heathen continues to grow, and hitherto we have had cause to rejoice in beholding their constant walk: indeed, their zeal and love are an example to many who have had far greater advantages than they. The number of girls boarding in the house is ten: two are married, and live in the neighbourhood, who used to live with us: they are useful, respectable young women: one of them is a member of the Church; the other is strikingly altered from what she was. The people are beginning to be afraid, now they find that their daughters are coming under the power of the Gospel, and are no longer willing to be bought and sold like cattle; therefore they are determined to keep them from the School as much as possible; consequently my School has been very small in number lately—seldom more than one or two and twenty; but I hope some good is being done among them.

[*Miss Hanson—Umsalo.*]

—Pp. 32, 33.

**BRITISH AND FOREIGN SCHOOL SOCIETY.**

Grants of School Material have been made to Miss Hone and Miss Tunstal, who were very much in need of it, especially such as is necessary for the Monitors.

**STATIONS, LABOURERS, AND NOTTIA OF MISSIONARY SOCIETIES.**

**UNITED BRETHERN.**

See, at pp. 349, 350 of our last Volume the Synodal Committee's Survey of the Missions; and, at pp.

377, 378, Obituary Notices of Native Converts.

Br. and Sr. Kühn, Br. Schärf, and

Sr. Eliz. Curie arrived at the Cape on the 21st of November 1843. P. 159.

*Groenekloof*: 40 miles North of Cape Town — 1808 — *Brn.* Joseph Lehmann, C. F. Franke, J. Christensen—Communicants, 308—Baptized: Adults, 190; Children, 414; Candidates, 146—New People, 192—Total under instruction, 1273—Pp. 33, 34.

— In the middle of February, a Coloured person from the Cedarberg, near Elephant River, came to us, requesting a Bible. He stated that a colony of Emancipated Blacks, about a hundred in number, had settled in that neighbourhood, where lions, tigers, and wolves, still abounded, about six days' journey on horseback from hence, and had built on a piece of land granted them by Government, called *Zuiverfontein*. They were all most desirous of spiritual instruction; but they had no Teacher to shew them the way of Salvation. Hitherto, he said, he had himself taken charge of them; but he was conscious, that he was himself too blind to be a guide to the blind, and needed an instructor. His petition was, that, as we were three in number, one of us would go and preach the Gospel to them: they would build a good dwelling-house, of which they had already laid the foundation, as also of a Church, and they engaged to give their Teacher 500 dollars yearly, which they could easily raise, as the soil was exceedingly fertile. On our stating that none of us could quit our post without the consent of the Board of Directors, he replied, "Has not our Saviour said—*Go ye into all the world, and preach the Gospel to every creature?* If you hear, then, of a sheep wandering among the hills, should you not go and seek it out?" Finding, however, that he could not prevail, he pressed us to visit them once every quarter of a year, for which they would furnish a horse and the same salary as above mentioned; or that, at any rate, we would pay them one visit in the year. Even this, however, we could not promise, on account of the great distance, between 200 and 300 miles. Still he reiterated his request most perseveringly, adding that they were real objects of compassion; for the White People belonging to their parish absolutely refused to admit them into their Church, plainly telling them that it was not built for baboons, but for Christian People. We gave him a Bible, advising that they should read it together

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and pray over its contents, and the Lord would in due time send them a Teacher.

— Hitherto we had only heard by report of the devastations committed by the locusts; but this evening they appeared, swarming in the air like a snow-storm over our burial-ground hill, and next day fell with desolating fury on our gardens, devouring all the young cabbage-plants with amazing rapidity. In a day or two their numbers diminished, and by the end of the month not one was to be seen.

— The Baptism of nine adults, one of whom was an old woman, stone-blind, who had a few years ago obtained permission to live here with her son. She had ardently longed for this privilege, and was overjoyed on its being actually granted her. As she was very infirm, we left it to her choice to have this Sacrament administered at her own house; but she said that it was her earnest desire to partake of this blessing in fellowship with the other candidates, and thus once more enjoy the Public Worship of the Lord's House. Accordingly, a neighbour kindly carried her on her back to Church in the morning, so that she could attend the preaching also, for which she testified great thankfulness.

[*Diary.*]

*Genádenal*: 130 miles E by N of Cape Town; with an Out-Station at *Koppes-Kastel*—1736; renewed, 1792—*Brn.* L. Teutsch, C. R. Külbinger, Sonderman, De Fries, Bauer, Gysin, Heinrich, Kühn: *Wid. Sr.* Hallbeck — Communicants, 793 — Baptized: Adults, 434; Children, 581—Total under Instruction, 2617. Sr. Heinrich died on the 7th of January 1844—Pp. 34, 35, 159, 295.

Our own Congregation is still increasing in numbers. This perpetual increase obliges many of our people to go to a considerable distance in search of employment; and some are at work so far off, that they cannot come home every Sunday, which is a great hindrance to their improvement. Passion-week and Easter were seasons of renewed blessing to our flock; and such numbers attended the Meetings, that the appointed Services had often to be held in the Church and School-room at the same time. Br. and Sr. Kühn spoke individually with the baptized and Candidates for the Communion, and Br. and Sr. Gysin with the new people and Candidates for Baptism: 28 were

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appointed Candidates for that Ordinance ; 12 as Candidates for the Holy Communion ; 13 for Confirmation ; and, on April 8th, 22 adults were baptized, and 6 persons received into the Congregation. On June the 14th the holy sacrament of Baptism was again administered to 14 adults ; 5 were appointed Candidates for it ; 15 for the Communion ; and 16 for Confirmation. This year we yielded to the solicitations of the single Sisters, and permitted them again to celebrate the memorial day of their choir ; and we had the impression that many of them really entered into a covenant, on that occasion, to live alone for the Lord. But, alas ! there are also experiences of a contrary kind, instances of levity and sin among them, and of opposition to the rules of the Congregation. [Br. C. R. Kolbing.

On the occasion of speaking individually with the Members of the Congregation it is said :—

Among them were 226 Candidates for Baptism, and 205 baptized Candidates for the Holy Communion. We were pained, it is true, by the great ignorance of many concerning the very principles of the doctrine of Christ. Some of them are obliged frequently to be absent from the Means of Grace, even on Sunday, in consequence of the great distance they have to go in search of employment ; and this will be still more the case, in proportion as Gená-dendal increases ; but in other instances it is to be attributed to their indifference about the Gospel. On the other hand, we were delighted and edified by the expressions of many, particularly of the two last-mentioned classes, and by observing the work of the Lord and His Spirit in the hearts of not a few. They expressed their thankfulness for what the Lord had done for them, and are increasing in self-knowledge and in love to the Saviour. Many declared their sincere desire to cleave to Him, and to become more faithful, through His grace, in resisting temptation. Of these, 22 were appointed Candidates for Holy Baptism ; 9 men and 43 women were baptized ; 24 became Candidates for the Holy Communion ; and 5 will participate in the Lord's Supper for the first time, having been previously confirmed, after due instruction and preparation.

*Hemel-en-Aarde* : an Hospital, supported by Government for the

relief of lepers ; about 12 miles from Caledon, and near the sea—1823—*Br. Joseph Lehman* — Communicants, 36—Baptized : Adults, 17 ; Children, 8—Under instruction, 82 —P. 35.

*Elim* : about 60 miles from Gená-dendal, and near Cape Aiguilla : with Out-Stations at *Houtkloof* and *Duinvonteyn*—1824—*Brn. Fritsch, D. Luttring, Müller* : *Wid. Sr. Meyer* —Communicants, 212 — Baptized : Adults, 135 ; Children, 188—Under instruction, 936. *Brn. W. C. Genth, and De Fries* have removed to *Groenekloof*—Pp. 35, 36, 159.

*Enon* : on the White River, near Algoa—1818—*Brn. H. B. Schopman, J. W. Stolz* — Communicants, 74—Baptized : Adults, 77 ; Children, 94 — Under instruction, 236—P. 36.

— Four Fingoes came to us, and requested leave to reside here. They said that they had lived seven years in the colony, principally at Uitenhage, where they had learned to love the Word of God ; but not having pasturage there for their cattle, they wished to be admitted into our Settlement. We advised them to consider the matter, as they could not expect the same employment here as they had at Uitenhage. They left us, promising to return in a fortnight with their wives and cattle.

— Sunday the 23d was celebrated as a day of thanksgiving to the Lord, who, after a three years' drought, had again supplied us with flowing water. May the outward relief, thus graciously bestowed, be sanctified to our growth in godliness !

— Our tan-yard was again put into working order, after a long period of inactivity for want of water. We examined the water-course for irrigating the gardens of the Settlement, and found it in a very ruinous condition. It will be beyond the power of our impoverished people to repair it efficiently without assistance, and we intend to help them, as far as our means extend. A wooden spout, 168 feet long, is requisite, which it will take some weeks to complete.

— We had a very blessed celebration of the married-choir festival. After the Morning Service, our Hottentot Brethren and Sisters came to us to express their good wishes for us ; and, the conversation



turning on the distress from which they were now happily delivered, all eyes were filled with tears of gratitude, and some, unable to subdue their emotions, left the room to give them vent. The solemnities of the day were closed by the participation of the Lord's Supper.

— On the 9th, Br. Schopman took a load of bark to Uitenhage for sale. We have employed our people for some months past in stripping off the bark of the thorn tree, and several families have derived their whole subsistence from this occupation, for which they expressed themselves very grateful. [Diary.]

— As to our labours, they are more varied in their nature, though not all bearing as directly on the spiritual well-being of our flock. Here, a Missionary must, according to circumstances, have charge of a garden, or a corn-field, or a smithy, or a tan-yard, beside caring for the souls of his Congregation and of the Heathen around.

— The Witte River had begun again to flow. With this invaluable stream, the blessing of God appears to have revisited this Settlement and Congregation, a blessing both spiritual and temporal, of which we perceive the traces and enjoy the fruits in various ways. Our people have reaped an abundant harvest of corn and garden-produce, both from the ground under cultivation near the Settlement, and at Stroebel's Place. Their cows yield plenty of milk, and there is no lack of honey in the woods. They have, therefore, a sufficiency of the necessaries of life, and the money which they earn, by cutting timber or by other labour, they may lay out in the purchase of clothes. They are contented and thankful, for they are once more able to remain with their families and near the Church, and to send their children regularly to School. I may say with truth, that they are not unmindful of Him who is the giver of all these benefits, but are desirous to prove their gratitude by their works; and that, in the wish and determination to live to Jesus, the Congregation appears to be of one heart and one soul. Their walk and conversation are, in general, worthy of the Gospel. In consequence of the favourable change which has taken place in their circumstances, I have been encouraged to raise a subscription among them toward the expenses of our Missions. I made a commencement, soon after new year, and feel much gratified by the result. There

seemed no difficulty in rendering the object intelligible to the people; and of willingness to contribute there was no deficiency on their part. As often as the men carry wood, or the women butter and honey to the market at Uitenhage, they are wont to bring us a shilling out of their earnings; and on occasion of our Monthly Missionary Meeting, both adults and children cheerfully cast a halfpenny or a farthing into the box. In this manner I have already collected about 2/, and I have reason to hope that the collection will go forward. [Br. H. B. Schopman.]

#### TAMBOOKIES AND HOTTENTOTS.

*Shiloh*: on the Klipplaat River—1828 — Brn. A. Bonatz, H. Kschischang, J. Lemmert, D. Schärf—Communicants, 68 — Baptized: Adults, 41; Children, 100 — Under instruction, 594; of whom 193 are Hottentots—Pp. 37, 38.

— It is dreadful to hear what horrible deeds of cruelty, murder, sorcery, robbery, &c. still prevail among the Heathen in the neighbourhood of *Shiloh*; but it excites the greater thankfulness to God, that He has gathered there a flock, however small, anxious to hear the Word of God, asking what they must do to be saved, and living conformably with their profession. To-day Br. Bonatz was married to Sr. Curie. During the absence of Br. Bonatz, a very serious accident happened to Br. Kschischang. He was at work in the mill, and had turned off the water, in order to make some little repair, when, by some unforeseen circumstance, a small quantity of water escaped, and, coming in contact with the wheel, set it suddenly in motion. Hereby Br. Kschischang's arm was entangled between the cog and the fly-wheel; and before help could be obtained, a serious injury was inflicted on his left hand. Happily the mill soon stopped, or the consequences might have proved fatal. As it was, the surgeon, who was immediately sent for, found it necessary to amputate the fourth finger. Though he suffers still a good deal of pain, there is reason to hope that he will retain the free use of the hand.

[Br. C. R. Köbbing.]

— I am thankful to say that our Mission Family continues, with few exceptions, to enjoy a pretty good state of health. My dear wife, now in her sixty-seventh year, begins indeed to feel the infirmities

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of age, and I am no longer as able to exert myself as I formerly was. Nevertheless, we gladly do what we can, in the cultivation of this interesting field of labour, and shall continue so to do, till, in one way or other, we are released by our gracious Master. I believe we should both prefer to die in harness; but He alone knows what is best for us, and for His own cause.

—Our small, but singularly heterogeneous Congregation—for it consists of Hottentots, Caffres, Tambookies, Fingoes, Sootoos, and Abos—affords us, on the whole, pleasure and encouragement. The Tambookies, and others of the same race, who reside here, and are under our care, amount to 320. The majority of these, I am grieved to say, evidently *love darkness rather than light, because their deeds are evil.*

[Br. J. Lemmertz.]

—On conversing individually with the Candidates for Baptism and the new people, in the first days of the month, while we were sorry to perceive in many of them great indifference to spiritual things, we were much encouraged and comforted by the declarations of others, who were evidently concerned on account of sin, and desired reconciliation with their Creator and Redeemer, and deliverance from the power of sin through His blood-bought merits. Thus the Fingoo Gwazella said, "I have been a great malefactor and murderer, and must have died without hope, had I not been told that Jesus Christ has shed His blood even for sinners such as I am. Formerly, I knew nothing of God, my Maker, nor of Jesus Christ, His Son, who came into the world to save sinners. I lived like a beast of the field till I came to this abode of peace, where I hear the sweet words of Jesus's love to sinners, which give relief to my troubled heart."

—The Brethren Bonatz and Kschischang paid a visit to our little flock at Brak-kloof, which is about an hour's journey with a good horse. It was therefore determined that there should be preaching there every three weeks.

—In February, our Sisters were very busily employed in drying peaches, of which we had a most abundant crop, many of the trees having their branches broken by the rich burden. A large quantity were left to rot on the ground, though all the inhabitants of the Settlement were invited to take what they liked.

Our vines, too, are loaded with the finest clusters, many of them weighing upward of three pounds. The whole plain is one green meadow, where the cattle of the Settlement, amounting to at least 3000 head, revel in the most luxuriant pasture. Thus has the gracious hand of our God transformed, in a few weeks, a barren desert into a very paradise. Might but the power of His new-creating Spirit produce a similar transformation in the dry dead hearts of the Heathen Inhabitants of our place and neighbourhood! Here, alas! the prospect is yet but gloomy. Two of the neighbouring Tambookie Captains, Nila and Gwetha, are at variance, and reports reach us daily of their mutual depredations and murders. May the Lord preserve our Tambookies from being entangled in these feuds, for which the contending parties have not failed to offer inducements!

—Seven of our Hottentots rode off in search of two horses which had been stolen from the grazing-ground. They followed the track far into Caffraria, till they found the animals in a kraal. The Caffres gave them up at once, and nine oxen beside, as compensation for trouble and loss of time.

—The foundation-stone of a new dwelling-house was laid; and we implored the Lord to lay His blessing on the work, and make this house a Bethany, where He could visit with complacency, and shed abroad His peace in the hearts of His servants and handmaids. It is intended to fit up the old building for a School-house, which is much wanted.

To-day, the first public collection for the Missions was made at Shiloh. A married pair had some time before brought us the liberal donation of fifty Cape dollars. Now an opportunity was given to all to contribute their mites at the church-door. It was affecting to see young and old pressing toward the boxes, with countenances beaming with joy. May they all be deeply and abidingly impressed with the truth, that *it is more blessed to give than to receive!* Being afraid that our Tambookies might misapprehend the object of this collection, we determined to delay the matter for the present with regard to them. Many of them, however, came to ask why we had deprived them of an opportunity of aiding in the extension of Christ's Kingdom. Next Sunday, therefore, we made their collection, and were delighted to see how joy-

fully they cast in their mites into the treasury of God.

—Among the five admitted as Candidates for Baptism was a Tambookie, whose wife was already baptized. Ever since her conversion it had been her most fervent wish and prayer that her husband might experience the same blessed change which had taken place in her own heart, through faith in a crucified Saviour; but, as he still continued his old heathenish habits, she was greatly dejected, and said to him one day, "You and I can no longer live together. You do not understand what I say, and I have no pleasure in what you say and do. I would gladly speak to you of what the Lord Jesus has done for sinners, but you will not listen to me. I will build another house, and leave you; but I shall not cease to love you and to pray for you." This brought him to reflection. He wept over his sinfulness, expressed a sincere desire to be delivered from his sins, and requested permission to become a Candidate for Baptism. His wife was exceedingly rejoiced at it, and her mouth overflowed with thanksgivings to the Lord for the mercy shewn them.

—We moved into our new dwelling, and on the following Sunday had a cheerful love-feast with all those of our people who had assisted in the building. Our old dwelling-house, having been refitted for an Infant School, was solemnly set apart for that purpose. After some appropriate verses had been sung, Br. Lemmertz, in an impressive prayer, implored the benediction of the Divine Friend of children. The whole company then walked in procession, singing hymns, from the School to the Church. The building answers exceedingly well for its new destination, being light and capacious enough to admit the Tambookie Children, who were previously excluded for want of room.

[Diary.

—For the Church bell which we had lately the pleasure to receive from Lon-

don, we return our cordial thanks. When it was used for the first time, we called our small Congregation together, and after explaining to them the use to which it was to be applied, united in a hymn of praise to the Lord, for having sent His messengers also to this land with the glad tidings of Salvation. Our short and simple Service seemed to make a salutary impression upon the minds of all present. [Br. J. Lemmertz.

#### FINGOOS.

Clarkson—(the name given by Gov. Napier to the New Settlement at Koksbosch, after the well-known opponent to the Slave Trade): on the Zitzikamma, among the Fingoes—1839—Brn. C. F. Nauhaus, Adolph. Küster—Communicants, 46—Baptized: Adults, 60; Children, 51—Under instruction, 283.—P. 38.

The number of my young pupils, of various ages, amounts, at present, to upward of 70: among them are some youths of sixteen or seventeen years of age, who manifest great eagerness in learning. Our Congregation is increasing but slowly at present. Meanwhile the work of the Lord proceeds in much blessing, and the members of our little flock shew, by their walk and conversation, that they have not received the grace of God in vain.

As Enon is again in a flourishing state, all the inhabitants of that Settlement who had emigrated hither have returned to their former place of abode. Nevertheless, whether our numbers be many or few, we esteem it a privilege to continue to deliver our message, *Be ye reconciled unto God.*

We are all, through mercy, enjoying a good state of health. The building of the mill was finished in February, and the work has been exceedingly well done: we have only to regret that so little corn is grown in our immediate neighbourhood, and that Clarkson lies so very far from any high road. [Br. C. F. Nauhaus.

#### LONDON MISSIONARY SOCIETY.

The Rev. J. C. Brown arrived at the Cape on the 24th of August, and remains there as Minister of Union Chapel—P. 533.

Cape Town — John Philip, D.D. *Superint.* of the Society's Missions in South Africa, M. Vogelgezang, Joseph Gill — Communicants, 110 —

Day Schools, 5: Scholars, 548—Pp. 38, 39.

There have been 33 baptized during the year. Among these were six Mahomedans who had been under a course of Christian Instruction, and were baptized with 20 others, in December last. One of the deacons, formerly a slave, assists Mr. Vogelgezang in holding the meetings

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and in visiting the people. During the past year, three of the members have been removed by death; and Mr. Vogelgezang says, "I have full confidence that they have gone where sin and imperfection cannot exist. One of these was a native of Madagascar, an exemplary character as a wife, a mother, a friend, and Christian."

Several persons connected with the Congregation in Barrack-street have been baptized by Mr. Vogelgezang; and some have been removed from this world, who, there is reason to hope, are now rejoicing in redeeming love. One of these had been a person of very dissolute character. Consumption, probably the result of dissipated habits, seized her. She was visited during her illness, and led to the *Lamb of God that taketh away the sin of the world*. From her earnestness in listening to what was read or spoken, her answers to questions, and her general conversation during the three weeks preceding her death, there is every reason to believe that she sought and found peace with God. Not a murmur escaped her lips under the most severe sufferings. She was calm and composed as death approached, and her dying breath was spent in prayer.

Another case was that of a Mahomedan Woman. She was found in a deplorably dark and ignorant state, but the light of truth dawned upon her mind: she was awakened to a sense of her danger, and began earnestly to inquire what she must do to be saved. She was frequently visited, and, under divine teaching, "was enabled to look to Jesus." [Report.

#### HOTTENTOTS.

*Paarl* — 85 miles NE of Cape Town — 1819 — George Barker — Communicants, 30 — Schools, 3: Scholars, 370—P. 39.

At this place there are about 800 Coloured and 200 White People under Christian instruction. About 300 Coloured People reside in the village itself. Two Services are held on the Sabbath in the new Chapel, and one in the old. The average attendance at the new Chapel is 400: at the old 200.

There are four Out-Stations; one at the Lower Paarl, at which three Services are held in the month, with an attendance of about 150 people. An additional Service is held on the Sabbath

evening, by a friend of the Coloured People, when the place is crowded.

In the past year, three members have been added to the Church, and there are 30 candidates for admission. A new Chapel has been erected at Great Drakenstein, which was opened in the end of November, a large Congregation having assembled on the occasion.

Among the people generally a deep tone of seriousness is apparent under the preaching of the Word; and, in spite of former prejudices, all the Europeans are constrained to testify to the general good conduct of the Coloured People. The latter are not only rising fast into respectability, but rapidly advancing in general information. They are industrious, and their importance to the community is beginning to be appreciated and acknowledged. [Report.

In the course of the past year a female member of the Church died triumphant in the Lord. With Christian resignation she bore a long and painful affliction. She was visited by all the pious people in the village, who took an interest in her, and whose hearts were encouraged by her pious conversation.

A female, whose husband departed this life about a year ago, and who manifested no concern for her own soul at his death, nor scarcely appeared to sympathize with him, was laid herself on a bed of affliction; and being there awakened to a sense of her lost condition, and the preciousness of a Saviour, she made rapid progress in Christian experience. This woman attracted general notice, and many White People visited her from a distance. She partially recovered, and removed to Stellenbosch, and is now pursuing a Christian course. [Mr. Barker.

*Tulbagh*: 75 miles NE of Cape Town—Arie Vos. This Station is under the charge of the Rhenish Society—P. 39.

*Klaas Vooks River*: in the District of Zwellendam—1837—Cornelius Kramer—P. 39.

*Caledon*: 120 miles E of Cape Town — 1811; renewed, 1827 — Henry Helm: Dan. J. Helm, *As.*—Communicants, 263—Contributions, 42l.—Pp. 39, 40.

The number of people connected with this place is 1353, about 300 of whom reside not at the Station, but at the Out-

Station at Slange River, and among the farmers in the vicinity. The attendance on the Lord's Day at Chapel varies between 320 and 530, and, on week-days, from 110 to 300.

In my communications last year I had the pleasure to give you a statement of the religious revival by which the Lord had visited our people; and I feel happy that I can now add, that the work is still among us, though not so powerful as it then was, and that the effects are yet felt and visible. We still have the spirit of prayer; sinners are awakened and convinced of their lost state and received by Christ; but their number is small to what it was last year. The new converts are growing in grace, and in the knowledge of themselves and their Saviour. This work of God, however, has not gone on without interruption: we have had a time of trial, which is not yet passed by, and a few cases have occurred to give us much grief. [Mr. Helm.

*Pacaltsdorp*: 245 miles E of Cape Town — 1814 — Wm. Anderson — Communicants, 78 — Schools, 3: Scholars, 236 — Contributions, 69*l.* 8*s.* 1*d.*

The population of this Institution amounts to 739 persons, who all reside on the place, unless when a portion of them are employed either in service, or journeys, or in the forest cutting timber. The average attendance at Public Worship, three times on the Sabbath, is from 300 to 400, beside which there is a Morning Prayer Meeting and a Sabbath School, at which 90, on an average, are present. There is a Service every evening in the week, either for Preaching, Bible Class, Catechizing, or Prayer, at which from 60 to 100 attend.

Much distress has been felt at the Station in consequence of the drought and high price of provisions in the early part of the year, and the severe rains and cold in the month of August, which caused the death of a number of the cattle. [Report.

It often refreshes me, when, on the Sabbath Day, I see and address assemblies of from 300 to 400 people; some with Bibles or Hymn Books in their hands, attentively listening to the Word of God; and when I compare their present appearance to what they were thirty years ago—a condition accurately described to Mr. Campbell by an old Native, who, when asked what he knew or thought

about his soul, he replied, "We are as the beasts—we know nothing."

[Mr. Anderson.

*Dysalsdorp*, formerly called *Dysal's Kraal*, 45 miles N of Pacaltsdorp—1838—There is an Out-Station at *Matjes Drift*, about 18 miles distant—John Melvill—Communicants, 80 Schools, 2: Scholars, 37—Pp. 40, 41.

Few people reside on the Station, but a large number enjoy the Means of Grace, and most of them come from great distances to attend Public Worship on the Sabbath. The influence of the Missionary extends to at least 1400 or 1500 persons, of a variety of races and complexions. They reside among the Dutch Farmers, either as hired servants, or holding land by a kind of feudal tenure, rendering a certain amount of service for permission to cultivate a part for their own support.

The Congregation on the Lord's Day varies from 150 to 330. Many arrive on the Saturday evening, when there is a regular Service, at which nearly as many are present as on the Sabbath.

Their zeal for the conversion of their fellow-men is a prominent feature in their character; and it is often found that some one or other of them has been instrumental in originating the first serious impressions in the minds of those who are converted to God. [Report.

Few of the people absent themselves; and you may see blind men, and those that are too old to learn to read, seated amid the classes, listening with the greatest attention to those who are repeating their lessons. An old Bushman, apparently between 80 and 90 years old, who is a member of the Church, regularly seats himself in the Bible Class and listens with the greatest earnestness to what is read, as if feeding upon the words of Scripture. About 140 read in the Testament Classes.

The Lord has blessed the preaching of the Gospel to the salvation of souls, and we have abundant reason for thankfulness. To Him alone we desire to give all the glory. [Mr. Melvill.

*Hankey*: near Chamtoos—1825—W. Philip: W. Kelly. *As.*; James Clark, *Artisan*. Rev. E. Williams died in London on the 15th of June.—Communicants, 158—Contributions, 50*l.*—Pp. 41, 336.

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The number of persons who hear the Gospel at this place and the Out-Stations is 1000. About 80 families reside on the Institution; and at the Out-Station, Kruis Fontein, from 40 to 50. Cambria, which was at too great a distance to be under proper superintendence, has been exchanged for a farm adjoining Hankey, where the persons formerly residing at Cambria have been located.

By this exchange support is provided for a much larger population than at Cambria, from there being more land capable of irrigation; and the people are now engaged in opening a tunnel, which, when finished, will enable them to lead out the water of the Chamtoos River so as to irrigate several hundred acres of land, now uncultivated from the want of water. This tunnel, 240 yards in length, is about half finished. Dr. Philip has granted to them 100*l.* out of money placed at his disposal by a deceased member of the Society of Friends for the promotion of civilization in connection with the London Missionary Society.

Much suffering has been experienced at the Institution during the past year, from the entire failure of the harvest in 1842 by drought and locusts. This obliged a great part of the inhabitants to leave the Station for many months.

There are two Dutch Services and one English Service at Hankey on the Sabbath, at which the average attendance is 280. On every evening of the week a Meeting is held, either for prayer, exhortation, or school instruction. At Kruis Fontein there are two Services and School on the Sabbath, and Service on week-day evenings. On the Lord's Day about 150 attend. [Report.

*Bethelsdorp*: 450 miles E of Cape Town—1802—James Kitchingman—Communicants, 140—Schools, 2: Scholars, 115—Contributions, 106*l.* 6*s.* 2*d.*—P. 41.

The number of persons belonging to this Institution is about 600: of these, 500 reside upon the place, the rest being employed in the neighbourhood.

On the Sabbath there is an early Prayer Meeting, and a Sermon morning and evening, at which about 300 attend; and every evening in the week there is a Service, when from 60 to 100 are present.

There is an adult Sabbath School, at which from 40 to 60 attend, most of whom

can read. In the Juvenile School there are 16 who can read well, and 26 learn geography. [Report.

*Port Elizabeth*: Adam Robson: W. Passmore, *As.*—Communicants: European, 30; Native, 80—Schools, 5: Scholars: European, 125; Native, 183—Contributions, 15*l.* 7*s.* 1*d.*—Pp. 41, 42.

It is said of one of the Communicants—

—A remarkable providence was the occasion, in the hand of God, of deepening impressions previously made on his mind, and of determining him to join the people of God. He was employed in driving sheep; and one night, while on a journey, awaking from sleep, he saw two lions close to him. In this dreadful emergency he offered fervent prayer to Him who alone could save, engaging thenceforth to devote his life, if preserved, to the service of God. His prayers were heard, and the vows which he made in trouble he has been enabled to perform. The change observed in him led to serious reflection on the part of his wife, and they are now both consistent members of the Church.

[Port-Elizabeth Report.

The red clay, used for anointing their bodies, has been superseded by the cleansing waters of the spring; and the kaross, and the cloak or blanket, have given place to garments of European Manufacture; so that the appearance of the Congregation is no longer that of a people in a state of semi-barbarism. Many have made great progress in several branches of knowledge; and some, it is hoped, in *that* knowledge which *maketh wise unto salvation*. The desire manifested for instruction is very great, and is evinced by their constant attendance at all times when instruction can be obtained. Often, in the summer months, leaving their work on the beach and coming direct to School, they remain there till half-past nine at night before going to their homes for refreshment or rest. It is still further seen in the avidity with which they purchase copies of all the books that are published; though, happily, the Scriptures (at least such portions as have already been translated) and Hymn Books are most highly estimated. [Mr. Passmore.

*Uitenhage*: Out-Station to Bethelsdorp, 20 miles N W of Port Elizabeth—Wm. Elliott—Communi-

nicants, 233—Contributions, 120*l.* 1*s.* 3*d.*—P. 42.

The Congregations have been so numerous that it has been found necessary to enlarge the Chapel. The number of people enjoying the Means of Grace, through the instrumentality of Mr. Elliott, includes about 500 Natives who speak the Dutch Language; 80 to 100 Europeans; and 50 to 100 Fingoes, most of whom reside at Uitenhage. The attendance on the Sabbath is from 300 to 400. There are two Sermons preached in Dutch, and one in Caffre. [Report.]

There is strong evidence of the sincerity of these people in their conduct under the persecutions they have to endure from their unbelieving countrymen. They hold religious worship together morning and evening; and manifest the most earnest desire for instruction. The believing Fingoes have found it advisable to separate themselves from the general body of their people, and form a little Christian village a short distance from the town. It consists of five or six Christian families. They are well clad, live in habits of industry, and are gradually accumulating property. In their dress they are not to be distinguished from the other classes of the Coloured population. Their houses are clean and orderly, in comparison with their former dwellings. [Mr. Elliott.]

*Theopolis*: 550 miles E of Cape Town: Christopher Sass, R. B. Taylor—Communicants, 46—Schools, 3—Scholars, 110—Contributions, 25*l.* 18*s.* 7*d.*—P. 42.

There are five Out-Stations, and there is preaching at each once a fortnight. In the village three Services are held on the Sabbath—two Dutch and one Caffre; and the same number during the week. A Prayer Meeting is held every morning at sunrise; and on the evening of the first Monday in the month there is a Missionary Prayer Meeting. [Report.]

After the Examination was concluded, several hymns were sung and Mr. Taylor addressed the parents, after which thirty-seven articles of clothing were given to the children as rewards: these we had previously selected from our store sent out by friends in England, and affixed the name of the child to each article, and for what it was given. After the distribution, tickets for tea and cake were given to those children who had been regular in their attendance at the Schools. [Mrs. Taylor.]

n. 1845.

*Grahamstown*: in Albany District—John Locke, N. Smith—Communicants, European and Native, 166—Schools: Day 1, Scholars, 120; Sabbath 5, Scholars, 300—P. 43.

There are two Chapels at this Station, one English, the other Dutch. The attendance in both on the Sabbath, including children, amounts to about 800; and on the week evenings, 160. There are four Services weekly, in connection with the English Congregation, and six in connection with the Native. There are three Out-Stations, beside military posts. Services are regularly held at the out-posts on the Sabbath and during the week evenings by the Native Teachers. One of these Services has been attended with the most pleasing results. The person conducting it has not only been instrumental in the conversion of several members of his own family, but several others have, through him, been blessed in a similar way.

The people connected with the English Congregation have, during the year, contributed upward of 500*l.* toward the building of the new Chapel, and the expenses connected with the celebration of Divine Worship. [Report.]

*Graaf Reinet*: A. Van Lingen—Communicants, 60—Scholars, 100—Contributions, 12*l.* 5*s.*—P. 43.

There are about 400 Coloured persons residing in the village of Graaf Reinet, most of whom occasionally attend the Means of Grace.

On the Sabbath morning Mr. Van Lingen holds a Service in the prison, and preaches to 50 or 60 persons. Several of these unhappy individuals have, during a long imprisonment, become acquainted with their state of bondage to sin, and of the redemption provided by Jesus Christ.

In the afternoon a Service is held in the Chapel, and about 300 attend. After Service, there is a Sabbath School for such as have no opportunity of receiving instruction during the week: about 50 attend. In the evening the people are in the habit of attending at the Parish Church, where Mr. Murray officiates. The Monthly Prayer Meeting for the Heathen is well attended: there are generally about 200 person present. [Report.]

*Kat River*—1829—James Read, James Read, jun.—Communicants, according to last year's returns, 700,



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and 52 have been added—Scholars, 750—P. 43.

The population, coming within the sphere of Missionary Labour at the Kat-River Settlement amounts to about 5000. The people are scattered over a considerable extent of country, mostly living in small hamlets, and generally worshipping at Philipton, the principal village of the district. At this place about 213 persons reside, including Fingooos.

The Services on the Lord's Day, at the head Station, consists of a Prayer Meeting at sunrise; three Schools at nine o'clock; at half-past ten Public Worship in Dutch in the Chapel, and another in the Caffre Language, for the Fingooos, in a separate building. In the afternoon there is a Sermon in Dutch, and in the evening in Caffre. At these Services the attendance averages, on the Sabbath, about 400 in the Dutch Congregation, and from 100 to 150 in the Fingoo. Occasionally, when the Lord's Supper is administered, 700 or 800 are present at the Dutch Service, and 250 at the Caffre. During the week there is a Prayer Meeting every morning at daylight, and every evening a Service of one description or other.

The Church Members are collected from the whole district, in which there are 15 Out-Stations, at each of which regular Services are held on the Lord's Day.

Beside these Out-Stations, there are two more in Tambookieland; one under the care of Mr. Joseph Read, and the other under a Native Teacher. At the Bushman Station a School of from 70 to 80 children has been collected, and six persons have been baptized. This Station has been in great trouble from the attack of some of the neighbouring tribes, who robbed them of their cattle: this led to retaliation on the part of the Bushmen, by which several deaths were occasioned. The alarm has, in a great measure, subsided, and things appear to be returning to a peaceful state. [Report.

About three weeks ago eight inquirers were sent in from Buxton. One of these, a young Fingoo Female, was much affected. When asked what she had to say, she exclaimed, "Oh, Sir, I am a murderer."—"Whom have you murdered?" I said. "Oh, I have murdered the Son of God," was the answer.—"How have you murdered the Son of God?" "By my sins," she said: "I

have rejected His Word, I have resisted His Spirit."—"And what will you now do?" I said. "I throw myself at His feet," was the answer.

A Fingoo, when asked what had brought him, said, with much emotion, "My heart brought me, my heart is unclean, my heart is full of sin. I wish to give my heart to Jesus Christ."—"Who," I said, "is Jesus Christ?" "God's Son."—"Where is He?" "In heaven."—"Was He ever on earth?" "Oh, yes, He came to suffer and die for me."

A female, of mixed descent, having lived a bad life, God has most powerfully given to see the evil of her ways, and turned her to Himself: her convictions have been most keen, but her joy is now great. To-day she could scarcely speak, her heart was full; and, trembling from head to foot, she said, "I have been one of the greatest sinners on earth; but God has, I trust, forgiven all my sins, for the sake of Jesus Christ."—I said, "Are you ready to give yourself openly to Jesus Christ?" With floods of tears she said, "To whom otherwise should I give myself? I wish henceforth to live to Him alone." [Mr. Read.

The Schools under the superintendance of Mr. James Read, jun. contain about 750 children. All these Schools are taught by Natives, some of whom are also employed as Exhorters. [Report.

*Cradock—1839—John Monro—Communicants, 23—Scholars, 178—Contributions, 28l. 8s. 3d.—Pp. 43, 44.*

In the midst of more than ordinary sickness, depression of trade, drought, the plague of locusts, and various other chastisements from the hand of the Almighty, we have to sing of mercy. God has not forsaken us; and His work is visibly prospering in the midst of us. There have not been many additions to the number of Communicants; but we have seen some removed from this world, who died rejoicing in Christ as the resurrection and the life. [Mr. Monro.

Mr. Monro states that there are from 300 to 350 persons who come under his ministrations, the greater part of whom reside in the village or suburbs. "It is a pleasing indication of love to the Means of Grace," observes Mr. Monro, "when our neighbours, White and Coloured, meet under one roof, as they sometimes do, to praise our common Lord, though the one



party does not fully understand the language addressed to the other." Four Services are held on the Sabbath—two in Dutch and two in English. At the Dutch, the attendance is from 150 to 200: at the English, from 100 to 150. There are three Services in Dutch on week-days, and one in English, with an attendance of about 100. The Sabbath School is the only School yet established; but the people are anxious to obtain a Teacher, and for that purpose are raising subscriptions toward paying one themselves. [Report.

*Long Kloof*—1840—T. S. Hood, *As.*—Communicants, 21—Scholars, Day, 121; Sabbath, 100—P. 44.

There is a good attendance on the Sabbath, on an average 250; and on the week-days 120. Several people come a great distance. [Report.

A man of colour came to this place shortly after my arrival, addicted to all the vices of heathenism—drunkenness, lying, &c. &c. Several times I threatened to dismiss him on account of his bad example. A short time since he went to the mill, and remained the whole week. On the Sabbath he rode home, and was obliged to be on the road the whole day. I spoke to him on the sinfulness of his ways, and warned him to leave the place. He appeared very contrite, but from what I had seen in him I could not believe any promise he made.

The following Sabbath his best cow trespassed in a garden, and was found dead; the next Sabbath one of his best oxen fell; and scarcely a Sabbath has gone by but we have heard of an ox of this man having fallen. It was pointed out to him as an extraordinary thing. He assented, but without any apparent feeling. One Saturday, his wife arose in her accustomed health, was taken unwell toward evening, and in ten minutes died. Two Sabbaths after her death he sent for me. He was very ill, expecting also to die. He was in no alarm, but quite composed. In vain we endeavoured to set before him his dangerous state: he did not feel it, and we could not arouse him. For several weeks he remained sick, but was getting better, when one day he kept sending for me; and whenever I came he complained of some pain for which he requested relief. Toward the evening he sent for me in great haste. When I came, I asked of what he complained. He said of no pain. What

then? He burst into tears, wept bitterly, and at last exclaimed, "Oh, what a wretched sinner I am! What a bitterness I have in my heart! I have sent to you to ask what I must do. I can endure it no longer."

After letting him give utterance to his feelings for some time, I began to shew him the great remedy, Jesus Christ crucified for sinners, even for the chief. It was delightful to see him receive, as he himself has since declared, for the first time, the glad tidings of Salvation. Since that time he has been getting better; but he is invariably the first to speak to every one that visits him of the great treasure he has found. "Now," says he, "I know that no one can love the Lord, unless His grace is manifested unto him."

[Mr. Hood.

*Colesberg*—1840—Theophilus Atkinson—Communicants, 18—Scholars, 130—Contributions, 45*l*. 17*s*. 5*d*., which have been applied to the expenses of building a new Chapel—P. 44.

The number of Coloured people on this Station is about 400, beside 50 of the Cape Corps, mostly married men with families, who form a part of his charge, and whom Mr. Atkinson visits at their camp. There are three Services held in the Chapel on the Sabbath Day, attended by about 200; and two in the course of the week, at which from 50 to 100 attend. Mr. Atkinson also holds one Service in the prison on the Sabbath, and one during the week. [Report.

*Somerset*—1842—Thomas Merrington, *As.*—P. 44.

The number of persons within the range of Mr. Merrington's ministrations may be 250 to 300. The Congregation varies from 120 to 160 on the Sabbath, and 60 to 70 on weekday evenings.

[Report.

#### CAPPRES.

*Buffalo River*—1826—John Brownlee: Jan Tzatzoe, *Nat. As.*—Communicants, 39—Scholars, 225—Contributions, 2*l*. 11*s*. 4*d*.

Though the number of persons residing on this Station is only about 60, the people come from the neighbouring kraals, or villages; and the Congregation on the Sabbath is, on an average, 200. At the Week-day Morning Meeting there are generally about 30; but, from the distance

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at which some of the people live, it has been found more convenient to hold the Meetings at some central house, where several families unite together in social worship. [Report.

*Knapp's Hope: on the Keiskamma—1833—F. G. Kayser—Communicants, 10—Scholars, 53—Contributions, 4l. 10s.—P. 44.*

On this Station the resident population is only 96; but there are between 70 and 80 kraals within a moderate distance, which contain about 1500 people. These kraals are visited every week, when the people are instructed and invited to attend the House of God on the Sabbath. At the two Out-Stations there is Morning and Evening Service, and the children are instructed. At the head Station two Services are held on the Sabbath—one in Dutch and Caffre, and the other in Caffre alone: the average attendance is 95.

[Report.

*Blinkwater—1839—Henry Calderwood—Communicants, 25—Scholars, 104—Pp. 44, 45.*

A School has been formed at Fort Beaufort, at which from 30 to 40 children attend, and there is a good congregation of Hottentots there, occasionally visited by Mr. Calderwood, and generally every Sabbath by one of his Elders. There are two School Houses erected among the Caffres at a distance from the Station, and the Schools are going on upon a small scale. Mr. Calderwood meets the Caffre Members and others once a fortnight: many are learning to read. [Report.

*Umxelo, formerly called Botman's Kraal—1838—Richard Birt—Communicants, 23—Schools, 3: Scholars, 165—P. 45.*

Mr. Birt has access to a large body of Caffres, probably between 3000 to 4000, who reside in their several kraals. Of this number 22 only reside on the Station. With these and a few others Mr. Birt holds a Service every morning; and in the evening the Native Members of his household are questioned on what they heard in the morning. In addition to the Morning Meeting, two Services are held on the Sabbath: from 70 to 250 attend these Services. A Sabbath School is also held, at which about 100 attend. [Report.

One girl became an inmate of our house, about two months since, under

most interesting circumstances. She has for two years been a most hopeful girl; and for six months has worn European Clothes to and from her kraal. Her brother, wishing to marry her to a man for the sake of the cattle to be paid, thought that this girl was going too far in school habits, and determined to put her to the test, by requesting her to go to an "intongona"—a most awful custom for the cultivation of vice. Her steadfast refusal purchased for her a most inhuman beating from her brother, both her parents being dead. The Members of our little Church felt deeply for the poor girl, and were of one heart in wrestling in prayer before God. It was delightful to witness the exemplification of that truth, *if one member suffers, all the members suffer with it.*

I went into the case as one desiring to warn with all affection, and not as having authority. I also headed a deputation from the Church to the old Chief, to inquire if the Word of God, and the customs it inculcates, were to be tolerated or to be persecuted; and the end of the matter was, that the young girl was told, that if she wished to follow the law of God there was no one that could prevent her; that her brother had greatly fallen in what he had done; and that, as she was the daughter of a Chief, she could go to the School, and remain while she pleased, and return when she pleased. She was soon a petitioner to be received into our family, and we have great satisfaction in her conduct, while we also feel that we have now a precedent for toleration. [Mr. Birt.

GRIQUAS, CORANNAS, BECHUANAS.

*Griquatown: 530 miles NE of Cape Town—1801—E. Solomon, Isaac Hughes: Jan Fortuin, and 14 other Nat. As. Mrs. Wright arrived in England on the 7th of September—Communicants, 700—Schools, 14: Scholars, 690—Contributions, 46l. 1s. 6d.—Pp. 45, 456.*

The number within the influence of the Missionaries in this sphere of labour is from 3000 to 4000, about 700 of whom reside on the Station. The village contains twenty stone or brick houses of the European Form, beside six in progress of building, and also ninety Bechuana and thirty Coranna Houses.

There is a Juvenile and Infant School daily, in which the children are instructed

in the Dutch, Sichuana, and English Languages. There are at the village two Sabbath Schools. There is a Dutch and Bechuana Congregation, which meet twice on the Sabbath: from 120 to 150 attend each Service.

The out-posts are eight in number. The Bechuans of Tzantzaban have formed themselves into divisions; the new Settlements being about fifteen miles nearer Griquatown, in a more promising locality, surrounded by fine pasturage and fruitful plains. [Report.

On arriving at this Station, I found the great majority of the people no longer living in their mat huts, covered with their filthy karosses, subsisting upon roots and game—alike ignorant of, and careless about, the blessings of civilization; but I saw them dwelling in European Houses, many of them built of stone or brick; decently clothed in European Attire; cultivating all the ground capable of cultivation; possessing flocks and herds; enjoying many of the comforts of civilized life, and desirous of obtaining more. I found many of them intelligent and respectable; individuals who would reflect credit on any community. I was further gratified by finding that the influence of the Mission had extended to some distance in all directions. [Mr. Solomon.

*Lekatloug*: among a branch of the Batlapi Nation—H. Helmore—Communicants, 212—P. 46.

The past year I have spent wholly among the Heathen (at Borigelong, near the Kuruman). I lately witnessed one of their festivals—the only one which appears to contain any vestige of idolatry. It commences immediately after harvest; and, in the present instance, lasted upward of two months. At one part of the festival an image of clay is made in human form, dressed with skins of all sorts, and armed with a spear and shield. The women present offerings to it: one pours milk for the idol to drink; another places before it a dish of boiled corn; while, with dancing and clapping of hands, they shout, "This is our God! this is our God!"

In the dead of night, an earthen pot covered with a skin is struck in such a manner as to emit a deep and doleful sound, which frightens the children and causes the dogs to howl. This, they say, is the voice of their god, who has found his way into the town; and, as he is an evil, not a propitious, being, he must be

driven out by the shouts and screams of the women. If, say these poor creatures, such ceremonies are not performed, death will enter our habitations, and we shall obtain no harvest during the ensuing year. [Mr. Helmore.

#### BOSJESMANS.

*Philippolis*: on the north side of Cradock River: 1831: W. Y. Thomson—Communicants, 258—Scholars, 200—Contributions, 60*l.* 10*s.*—P. 46.

The number of people coming within the range of the ministrations of the Missionary may be estimated at upward of 1600; and the average attendance on the Lord's Day is from 700 to 800. The number residing on the Station it is impossible to state exactly. The system of Out-Stations has not yet been commenced in the Philippolis district; but three are in process of formation, at which the people are acting on the excellent plan of supporting in part the Native Teachers. [Report.

#### BECHUANAS.

*Lattakoo*: 630 miles N E of Cape Town—1817—Robert Moffat, Wm. Ross, David Livingston, Wm. Ashton, Walter Inglis, Robert Hamilton, Roger Edwards—P. 46.

On the 13th of December we were once more seated in our own habitation at the Kuruman. Our minds were overwhelmed by the recollection of the varied scenes through which we had passed during the last five years. Many were the hearty welcomes we received, all appearing emulous to testify their joy.

For many successive weeks the Station continued to be a scene of bustle: the great influx of strangers and believers from the different Out-Stations made us feel something like what we did among the excitements of England. At one time there were no fewer than twenty waggons belonging to Bechuans, which had arrived laden with visitors, including almost every member of the Batlapi Royal Family, beside several subordinate Chiefs. Mothibi, the old King, stooping with age, came with his wife Mahuto, on whose brow the evening-shades of life were fast spreading, both members of Christ's mystical body, a brother and a sister beloved. Here they were met by their children from Lekatloug, who had come with a company from that place, including the Native Teacher. Gasiobonoe, Mothibi's son and Regent, from Borigelong, and also

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his uncle, Mahura, the influential Chief at Taung, with their respective trains of followers, came to bid us welcome. The most perfect harmony prevailed. We had also the Communion of the Lord's Supper with about 400. [Mr. Moffat.

In the month of July I commenced my preparations to visit the Bakhatla Tribe, and to erect a hut in that part of the country. Mr. Edwards resolved to go with me; and we arrived safely, after a fortnight's journey, among the Bakhatla. In a grand *Peecho*, or assembly of his people, they were unanimous in expressing their wish that we should do as we proposed.

We immediately proceeded to the erection of a substantial hut, 50 feet by 18 feet; but in this work we received scarcely any assistance from the Bakhatla. A hill immediately in the rear of the spot selected is called Maleotoa, signifying Marriage-feast. [Mr. Livingston.

The spot upon which they have fixed is very near the place where Mr. Campbell turned his face homeward, and near where the renowned Moselikatse lived. [Report.

#### NAMAQUAS.

*Komaggas*: about 22 days' journey from Cape Town—1829—John Henry Schmelen — Communicants, 52 — Schools, 2: Scholars, 75 — Pp. 46, 47.

#### WESLEYAN MISSIONARY SOCIETY.

##### CAPE TOWN AND NAMAQUAS.

*Cape Town*, with Out-Stations at *Wynberg*, *Diep Riviere*, and *Rondebosch*—Thomas L. Hodgson, Thomas B. Catterick, Barnabas J. Shaw: 3 *As*. Teachers: Salaried, 2; Gratuitous, 72 — Members, 260 — Scholars: Male, 315; Female, 369—P. 68.

*Stellenbosch*, *Brackenbury Valley*, and *Cape Flats* — Barnabas Shaw: 1 *As*. Mr. Edwards has returned home — Teachers: Salaried, 2; Gratuitous, 8 — Members, 192 — Scholars: Male, 116; Female, 158 — P. 68.

*Lily Fountain*: near Khamiesberg, in Little Namaqualand — 1807 — Joseph Jackson, Jun.: 1 *As*.—Teachers: Salaried, 1; Gratuitous, 8 — Members, 84—Scholars: Male, 65;

The number of people connected with the Station is about 500. From 250 to 300 reside upon the spot. There are two Services held on the Sabbath; beside Morning Prayer Meeting, and a Meeting held at the people's houses for reading and conversation. The average attendance on the Sabbath is about 200. There is a Meeting for prayer every morning in the week, and Meetings for different objects, such as catechizing, &c. in the evenings.

There are two Out-Stations, at which a Service is held once a day, and School: they are visited by the Missionaries occasionally, and a great desire is expressed by the people of other places for Teachers, but these the Missionaries are not at present able to supply. [Report.

##### BASSOUTO COUNTRY.

*Thaba Pechu*—1843—G. Schreiner — Scholars, 75.

Mr. Schreiner, having removed from Philippolis to this new Station, has erected a dwelling-house on the spot, with a School House, or temporary Place of Worship, and has entered on his Missionary Labours with a prospect of success. There are 185 families within about two miles of the Station, and a large population within five or six, many of whom have promised to come and reside near the Station. Daily worship is held morning and evening in the Chapel, at which a good number attend; and on the Sabbath the place is pretty well filled. [Report.

Female, 68—P. 68.

*Nisbet Bath*, with 5 Out-Stations: in Great Namaqualand — 1834 — Benjamin Ridsdale: 1 *As*.—Teachers: Salaried, 12; Gratuitous, 32—Members, 391 — Scholars: Male, 360; Female, 400—P. 68.

*Damara Country*: 1843—Richard Haddy: Joseph Tindal, *As*.

Mr. Shaw, in a long Letter addressed to the Committee, bears testimony to the zealous and unremitting endeavours of the Chairman of the District to supply, as far as possible, the lack of service on the part of his sick and dying Brethren. "Mr. Hodgson," he says, "has almost killed himself with hard labour; I wonder that he has held out so long;" and he mentions the very gratifying fact, that Mr. Haddy, whose twenty years' Missionary Experience, and his intimate

acquaintance with the native language, so eminently fit him for the undertaking, had offered to undertake the formation of the new Station for the Damaras.

[Report.

After visiting several Stations, Mr. Shaw writes:—

I believe that the Kingdom of Christ is everywhere extending its boundaries. There are now more Missionaries, more Chapels, more Schools, more Bibles, more Printing, more Tracts, more Praying, more openings for usefulness. We only want an enlarged liberality at home and abroad, to enable us to station a Missionary in every central place, who may feed the flock, and go to the surrounding population to seek the lost. Till this shall have been accomplished, you must not expect that we shall keep silence: we shall, by the help of the Lord, preach and labour on; and we shall also continue to cry, entreat, and plead, 'Pity poor Africa!'

ALBANY.

*Grahamstown*: Wm. Shaw, *Superint.*: Henry H. Dugmore, *Thornley Smith* — *Salem* and *Farmerfield*: George H. Green — *Bathurst* and *Lower Albany*: John Smith, jun. — *Port Elizabeth* and *Uitenhage*: John Richards — *Fort Beaufort*: Purdon Smailes, *As.* — *Haslope Hills*: John Ayliffe — *Cradock* and *Somerset*: John Edwards: 9 *As.* — Teachers: Salaried, 13; Gratuitous, 223 — Members, 927 — Schoolars: Males, 799; Females, 844 — Pp. 69, 70.

The prosperous state of things in the Grahamstown District is attributable in a great degree to the Divine Blessing on the Native Agency, which has been brought into more systematic operation during the year than formerly, and through the instrumentality of which all the Native Establishments in the neighbourhood have been visited, and instruction, exhortation, and warning, of the most efficient character, have been administered by men who, in their own tongues declare the wonderful works of God, from a happy experience of them in their own hearts. [Mr. Shaw.

The number of Members has fluctuated during the year, owing to the necessary exercise of discipline. The conduct, however, of the Members generally is consistent with their profession. One has died in the Lord, and given cheering

proof of the sustaining power of Religion on a death-bed.

The Caffre and Fingoo Branch has presented more decided indications of spiritual prosperity. There has been a large increase of numbers in the Congregation, which has rendered our present Place of Worship *too strait for us*. A solitary case of temporary suspension from membership has occurred. There have been ten or twelve instances of conversion during the last quarter, and two peaceful and happy deaths in the course of the year.

The attendance on the Means of Grace is very exemplary, and an intense desire to learn to read and write is manifested by both young and old. A system of monthly subscription to the Missions was set on foot during the June quarter, which has added between 30*l.* and 40*l.* to the funds: several of the subscriptions exceed a guinea a year. [District Report.

*Salem Circuit* — At Farmerfield our success is beyond our expectation. We are bound to *thank God and take courage*. The exercise of ecclesiastical discipline has seldom been called for.

Many comfortable dwelling-houses have been erected, and more are in course of erection. Much land is under cultivation; at least 1300 head of cattle are grazing in the pastures; and several persons possess waggons and horses. It is but just to bear a favourable testimony to the industry of these persons. [District Report.

*Haslope Hills* — The labours of the Missionary at this Station are brought to bear on a population of nearly 400 souls, including children, all of whom shew a disposition to be instructed in the things which make for their peace. By means of this Station an entrance has been secured to a large Tambookie Population in the neighbourhood. At Winterhoek, also, a great field of usefulness presents itself.

[District Report.

CAFFRES.

AMAKOSE: *Newton Dale* and *D'Urban*: Wm. J. Davis — *Beka* and *Gwanga*: Wm. C. Holden — *Wesleyville*, *Mount Coke* and *Tamakha*: Wm. Impey — *Butterworth*: Horatio Pearce — *Beecham Wood*: J. Stewart Thomas. AMATEMBU: *Imvani*: Joseph C. Warner, *As.* — *Clarkebury*: Francis P. Gladwin — *Morley*: Samuel Palmer. AMAPONDO: *Buntingville*: Thomas Jenkins —

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*Amabaka*: Wm. H. Garner. **AMAZULU**: *Port Natal*: James Archbell: 11 *As*. — Teachers: Salaried, 39; Gratuitous, 93 — Members, 362 — Scholars: Male, 1024; Female, 915 — Pp. 70, 71.

Mr. Dugmore has completed 48 pages of extracts from Exodus translated into Caffre, a revised edition of the Prayer Book, and a Hymn Book. The Gospel by St. Luke is in progress. Mr. Warner has translated the Book of Proverbs into Caffre; and Mr. Davis part of the Book of Daniel. There have been printed 9700 copies of various publications.

The Missions in the Albany and Caffraria District exhibit decided prosperity. The beneficial effects of the "Watson Institution" are beginning to be extensively felt in the well-trained Native Agency which it is sending into the field.

[*Report.*]

*Mount Coke and Tamakha*—The Chief, a Heathen and a polygamist, demanded the daughter of one of our Members to wife, and backed his request with tempting offers of cattle and other property. The father, however, gave a most positive denial to the ungodly demand, nobly testifying that while he was ready to *honour the King*, he was first, and above all, bound to *fear God*. The young woman has since been married to one of our Native Members, a poor man, but possessing a heart taught by the Spirit of God. The young man and his wife have been obliged to remove into the Colony, to prevent any further attempt of the Chief.

*Beecham Wood*—Christianity is exerting a very beneficial influence upon the surrounding Tribes; so that not merely the Amavelelo tribe, with whom the Station is more immediately connected, but also the adjoining tribe of Amabomvana, almost universally pay a strict attention to the observance of the Sabbath. The Members of our Society appear to be growing in grace, and in an experimental acquaintance with the things of God; and generally adorn their Christian profession in their walk and conduct before the world.

*Clarkebury*—In no former year have we been able to report so much spiritual

prosperity: the plenty of the Members has assumed a deeper tone, and duties have been more conscientiously attended to. A little girl has established family prayer with her Heathen parents; and though at times greatly persecuted, she continues to walk in the ways of the Lord.

*Buntingville*—The work of itinerating has been prosecuted to a considerable extent during the year.

The Native Preachers have each paid upward of 600 visits to native villages, and held upward of 800 Religious Services. We have also four Local Preachers who have been usefully employed.

*Port Natal*—The still unsettled state of affairs continues to absorb the general attention of the people, and presents serious difficulties to the increase of Religion and morality. A merely nominal Christianity is to be found among the European Population, but there are no earnest desires after vital, experimental Religion.

[*District Report.*]

The past year has been one of no ordinary interest to the Amabaka tribe. Ncapai is the Regent for his nephew Dushani, son of Sonyanga, who was killed in war by Umdingi, Chief of the Amabele, about fourteen or fifteen years ago; which tribe was shortly after destroyed by Ncapai. Sonyanga left only two children, of the ages of four and two years: the elder is now declared of age, and takes the Chieftainship. In former years much blood would have been spilled; but, blessed be God, there is a great change. Ncapai directed a new *assagai* to be made on his assuming the Chieftainship. The nearest male relative on the mother's side (her father, if alive) was, according to the old custom, killed, and his skull preserved in the house of the young Chief as a wash-bowl, to make him strong, and he was anointed with the blood or fat. This ceremony is called "to gorma." In the case of Madikan it was performed; but not in the case of Sonyanga, in consequence of his mother's relatives living with a powerful Tribe. On Dushani coming of age, a question arose whether it should be performed or not: one part of the tribe was against it; saying, "We have a Teacher. The Word of God is with us. We cannot do it." Another part (with whom, I believe, was Dushani's mother) said, "We must perform it. It was done to Madikan, who lived to be an old man, and was a great warrior. It was not done to Sonyanga: he was killed young, and

did nothing. Now we love Dushani, and do not wish him to die young; and his mother's father and relatives are with us." On hearing this, they fled—the father to a distant part of the tribe, and the next male relative came to this Station. I spoke to Ncapai about it several times. He said, "They have nothing to fear. I am his father, and will never agree to it. My word is, We are to sit still. All the petty Chiefs must make him great by giving him cattle, according to their ability." This has been done: the relatives have returned, and nearly 200 oxen of various ages have been given to him.

Some time ago Ncapai had a violent bilious attack, which caused great alarm. All the councillors were assembled, and two oxen killed. Ncapai's mother, and one of his wives, sent to the Doctor to know what was killing Ncapai; but Ncapai sent to inform me that he was ill. I rode off to his place. While I was giving him medicine the messengers returned, and said, "Ncapai is killed by the spirits of his friends." He called out, "Do not talk any more: I will not listen to his lies. I will take Garner's medicine: that will make me well." I spoke a few words, and rode home after praying; and then sent him more medicine; and, by the blessing of God on these means, he was restored. When he saw me again, he said, "That fellow" (the Doctor) "wanted meat; but he lied: I would not believe him." Now, whenever Ncapai is unwell, he says, "I will go to Garner for medicine;" or else he sends.

[*Mr. Garner.*]

When I first came here I engaged a boy to live in the house. After a few days, I gave him some old clothes. When he returned home, his father at once expressed his dissatisfaction at this innovation on Heathenism, by exclaiming, "My child is spoiled! The Teacher has ruined my child! he has put my child into bags!" He tried, in every possible way, to induce the boy to throw away his bags, assuring him that he would never be able to run again, and that he regarded it as a serious reflection on the family. But the boy kept his bags, has become a converted character, and has begun to exhort his benighted countrymen to flee from the wrath to come. He studies closely the Gospel of Christ; and will frequently rise, lay his book aside, and seek a place in which to weep, saying, "This is too great for my heart."

[*Mr. Gladwin.*]

Jan. 1845.

In reply to some questions proposed by the Committee of the B F Bible Society, on the occasion of an application being made for a grant of paper for printing an edition of the Testament, Mr. Boyce stated that—

The population of Caffreland (including the Zooloo Country) may be estimated at not less than a MILLION souls. All these speak the Caffre Language with trifling dialectic differences, affecting, however, the pronunciation of a few words only. Along the Caledon River, and inland as far as has been explored, numerous Tribes are found, whose language is pure Caffre, exactly corresponding, except in the use of a few words, to the Caffre spoken near the Colony. The Sichuana Language, which extends from the Orange River northward toward the central interior, is a sister dialect of the Caffre, and differs from it just as Dutch differs from German. We have reason to believe that all the South-African Languages, from Angola, Loango, and Congo, in the west, to Mozambique and Sofala, on the east coast, are very little different from the Caffre and Sichuana Dialects spoken near the Cape Colony. As far north as Maubas (about 5° south) the Caffre is understood, for I have conversed with Natives of that part of the east coast. Probably all the languages spoken south of Abyssinia are kindred dialects with those of the Caffre and Bechuana.

I think, in Caffreland, on the various Stations occupied by the Wesleyan, London, and Glasgow Society, and German Missionaries, there are at least five or six thousand capable of reading the Word of God.

[*Mr. Boyce.*]

I must again urge on your consideration the great and immediate necessity of a Station with Faku, on the other side of the Umzimvooboo, and one Sub-Station a few miles from Buntingville, with the Chief Mandela.

I have but recently returned from a three week's journey, in going from kraal to kraal preaching the Word of Life. Though in these excursions it is not a little trying to sleep for two or three weeks in the small and dirty Caffre Hut, and that, too, in the midst of calves and goats, yet it must be done if the Gospel is preached to the dense population of Amaponda land; and in this respect I thank God I find my duty my delight, if by any means I may be made instrumental of saving some. I

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*Wesleyan Missionary Society—*

spent several days at Faku's "great place," when he shewed me his usual kindness. Both he and his principal men urged me in every possible way to come and form a Mission Station near them. Since I have returned, Faku has again sent messengers urging the same request, also an elephant's tusk, begging that that may be his petition praying for a Missionary to reside near him. [Mr. Jenkins.]

I feel constrained to address this Letter to you, exclusively on the subject of the very serious perplexities in which we are involved for want of more Missionaries. In the district under my care our number has been reduced by the return of Mr. Boyce to England, and by the severe illness of Mr. Taylor. While our number has been reduced, our field is constantly enlarging; and the perplexity I am now placed in, from a want of men to supply the openings for usefulness, is so great, that the matter rests like a heavy burden on my mind.

For the Albany District we want THREE Missionaries; two in the Colony, and one for the Amapondas; in the Bechuana District, two Missionaries; Port-Natal and neighbourhood, two Missionaries; and the Cape District, at George, and the convicts in Cradock's Kloof, ONE Missionary: in all, EIGHT Missionaries for Southern Africa.

Let the facts speak for themselves; and please to observe, what is done must be done quickly. Now is the period for a powerful effort; and great results will, by the Divine Blessing, be certainly accomplished. The Missions were never in a better state; but we must extend ourselves yet further. [Mr. Shaw.]

On arriving at Natal, my first object was to fix upon localities and adopt fresh measures, for the double purposes of meeting the immediate exigencies of the people, and of securing an adequate basis upon which to found our future Missionary Operations. I therefore selected sites for a Mission House and Chapel, which have been duly registered by Her Majesty's Commissioner.

The American Board of Missions withdrawing their Missionaries from Natal, the care of their Station has devolved on us. At the cost of 25*l.* we have erected two or three temporary buildings.

At an expense of 50*l.* I have secured, in the town of Port-Natal Berg, a plot of ground, 160 feet by 200, on which to erect

Mission Premises, when determined on by the District Meeting. It is plain we must soon commence our work here, and, by the Blessing of God, secure an early interest among the White Population, and obtain their co-operation in carrying out our plans for the benefit of the Natives in that part, and thus advance toward our Bechuana Stations.

The people, when visited from village to village, are glad to hear the Word of God, which as yet uniformly produces wonder rather than admiration. Our Schools are improving. Everywhere are doors opening for Missionary Enterprise; and should any assistance be afforded us by the coming of emigrants, I will do all I can to occupy the field as it opens before me. [Mr. Archbell.]

## BECHUANAS AND OTHERS.

BECHUANA COUNTRY—*Thaba Unchu* among Barolongs and Bassoutos: *Ratabani* and *Mirametsu* among Corannas: Richard Giddy: Francis Taylor, *As.*—*Plaatberg* among Newlanders and Bassoutos: James Cameron—*Lishuani* among Bassoutos: James Allison, *As.* MANTATEE COUNTRY—*Imparani*, *Moteng*, *Secumelo*: Jeremiah Hartley, *As.*—*Umpukani*: George Bingham—*Colesberg*: John W. Appleyard—*Kama Stone*, near Buffalo's Vleij: William Shepstone: 8 *As.*—Teachers: Salaried, 8; Gratuitous, 71—Members, 604—Scholars: Males, 403; Females, 561—Intelligence has just been received of the death of Mrs. Giddy—Pp. 72, 73.

The Missions in the Bechuana District have been extricated from the very critical circumstances in which they were placed by the proceedings of the emigrant Dutch Farmers. The official District communications afford evidence that the blessing of the Great Head of the Church attends the faithful labours of His servants; that a useful Native Agency is now rising up; and that the people are improving in religious and general knowledge. [Report.]

*Plaatberg*—In reference to the spiritual state of the Society unqualified exultation cannot be indulged. The lapse of time witnesses no deterioration of character in the majority of our Members: on the contrary, as year succeeds to year, their spiritual life is more fully developed, and their



Christian virtues are more conspicuously exhibited. A few, however, have shewn themselves to be of a different stamp. Mistaking animal excitement for conversion, or resting content with a merely elemental piety, they soon became weary of well-doing, and by overt acts of sin exposed themselves to excision from the congregation of the faithful. [*District Report.*]

The Bechnanas being a pastoral people, and possessing large herds of cattle, no little difficulty is felt in the carrying on of Day Schools among them to any considerable extent. This, however, is in some degree compensated by the earnest desire to acquire the ability to read, and the dis-

position to communicate their knowledge. Whether they sit at home, or herd the cattle in the field, they endeavour to learn to read. Several who have never received any instruction in our School can read well. We supply them with books; and as they are most untiring in their application, they soon acquire the ability of reading tolerably well. About 100 can read intelligibly in the Testament, and a considerable number are learning. In our Day School much attention has lately been paid to writing. About forty are taught to write. The Sabbath School is numerously attended. [*District Report.*]

(*The Survey will be continued in the February Number.*)

## Biography.

From the several Reports and Journals of the Missionaries of the Church Missionary Society we extract the following

### OBITUARY NOTICES OF HOPEFUL NATIVE CONVERTS.

#### TINNEVELLY.

The Rev. J. Devasagayam, in his Report of the Satankoolam District, records a pleasing testimony to two of the members of his flock, lately cut off by cholera.

One of my favourite Communicants, called Paikiam, was attacked by cholera. She was baptized by the Rev. C. Blackman, and was admitted by me to the Lord's Supper. Although she left a dear husband and four little children, her resignation was wonderful. Seeing tears in her mother's eyes, she wiped them away, and requested her and all her friends not to weep for her. She prayed to the Lord herself frequently, and desired also the Catechist, when he visited her, to pray with her. When her husband was much distressed, she comforted him by directing him to look to the Lord. Once she expressed to her friends around her that the Lord Jesus was before her eyes. Her husband immediately asked her, "Why don't you request the Lord Jesus to spare your life for some more years in this world, for the benefit of your children?" She answered him, "No; I always prayed that the will of the Lord might be done: now I submit to His will." She always sat near me, and enjoyed the Means of Grace with a devoted heart and

a very pleasing and cheerful countenance. Her loss is sincerely lamented by me, as she was a shining example to those of her sex in particular.

Another woman at Anbinagaram soon followed her to her heavenly rest, by the same complaint. She was, according to her name, Seevarattanam (Living Diamond), a diamond to me and my wife. We knew her these two years as a real child of God. She came to Satankoolam every month to commemorate the dying love of Christ at His table, and never failed to bring some of her friends with her. She had an uncommon desire to be able to read the Word of God. Her example induced me to employ Udevekari-cals in the Congregation. She was for a long time in the habit of teaching the Catechism to a good number of her sex while she was spinning with them. I will only add the last words she repeated to her pious father, Simeon, a Communicant of the late Rev. J. J. Müller and myself. When he said to her, "Do you, my dear daughter, go before me? I thought you would be my comfort in my last days, and close my eyes;" she answered him, in the words of the Scriptures, *Many that are first shall be last, and the last shall be first;* and begged him, and other dear relations, not to weep for her, as she was going to Jesus, to be happy for ever.

They knew the truth by her exemplary life, and appeared to enjoy great comfort under their severe loss. She was a young widow of thirty-four years old, and left no children to bewail her loss.

The Rev. J. Thomas, in his Report of the Meignanapooram District, gives the following particulars of the death of two members of his congregation:—

The first person of any note among the Christians in my district who died of cholera was Nyanaiatham, the Headman of Pragasapooram. The event took place when I was in the village; and though the remedies which had often proved successful were administered without delay, there was no alleviation of the symptoms, and he expired in twenty-four hours. It was on the Lord's-Day morning, while attending early prayers in the Church, that he was seized. To my mind, and I believe to his also, it was matter of consolation to think, that, like the *good and faithful servant*, he was in the path of duty when the Master came. I believe that Nyanaiatham was a Christian indeed—one of God's own chosen people. I had known him intimately for some years; and a more upright, sincere, affectionate, and excellent Christian, I have scarcely ever met with. I entertained for him the highest respect; and it was not until he was taken from us that I knew how much I loved him. He was a man of considerable property, which he inherited from his father. He was about thirty years of age, of a pleasing aspect; in demeanour open, ingenuous, confiding, and altogether free from those vices which we fear will long prove the besetting sins of converts from Hindooism—I mean hypocrisy and deception. While Nyanaiatham was labouring under the fatal disease I saw him several times, and talked with him respecting his hopes in the prospect of death and eternity. His calm expression of confidence in the Saviour was only what I expected from a man with whom Religion was not a mere matter of profession, but the supreme concern, in the days of health and strength. He expired on Monday morning; and on the following day I preached to the people upon the subject from Rev. xiv. 13. I never before witnessed such a scene among the Hindoos; and it was the remark also of the Rev. R. Caldwell, who was present on the occasion. All listened with

devout attention to the exposition of the text; and as soon as application of it was made to the recent death of Nyanaiatham there was a simultaneous expression of sorrow: every eye became suffused with tears of affection for their departed brother. As might naturally be expected, the death of such a man produced a powerful sensation: it seemed to stagger the faith of many among the Christians. A young man, in the prime of life, pious, useful, zealous for the glory of God, and the well-being of His Church, cut down like a young and healthful tree, with a single stroke;—it seemed altogether inexplicable. The Heathen, moreover, rejoiced. A cousin of Nyanaiatham, still a Heathen, came to his surviving brother, and endeavoured to seduce him from his steadfastness in Christ. "See," said the tempter, "your father, a younger man than mine, became a Christian, and died; while his elder brother survives, and is a hale and lusty old man, full of days, and surrounded by a numerous family of children and grandchildren; whereas your brother, but thirty years of age, has been cut down." It required some strength of faith to return the answer which the young man gave him. "I believe," said he, "that God orders all things for the best. Whatever becomes of us, even though we should all die, we shall die in the faith of Christ."

Another good man, who died of cholera, was Arokeiyam Mookanthan, of Meignanapooram. He was a man in whose heart it was evident the love of God had been shed abroad. He was well reported of by all, a constant attendant upon the Means of Grace, always in his place at Church and at the Lord's Supper. I saw him a short time before he died. His mind was calm and peaceful, and through the merits of Christ alone he hoped for eternal life. This man's sister died also. She was a Communicant, and a pious woman. Another relative of his, a young woman, regarded by all as a sincere and humble Christian, was carried off; and all within a short space of time.

#### NORTH-WEST AMERICA.

The following Notices occur in the Journal of the Rev. W. Cockran:—

March 11—I visited a little sick boy, one of our scholars. I found his mind in a calm state; and he felt deeply interested in the portions of Scripture which I read and explained to him. I drew his

attention to the many diseases which our blessed Saviour cured when on earth, and the miracles which He wrought. While speaking to him about the power and compassion of the Saviour, and His willingness to help all who exercise faith in Him, he looked at me very earnestly, and asked, "Do you think, Sir, that my Saviour will doctor me?" I said, "He is both able and willing to help you."—"Do you think He will make me well?" "I am not able to say that He will restore your health; but I am certain that He will make your afflictions *work together for your good*."—He said, "That is all I want: I wish to be made fit for Heaven." I read to him about Lazarus being carried by angels into Abraham's bosom. He said, "I like to hear that. I would rather die, and be carried by angels into the bosom of Jesus, than live with Mamma, and Papa, and Lewis, and all my other brothers, though they are all so very good to me."—I said, "When any came to our Saviour, while on earth, asking favours from Him, He would ask them, *Believest thou that I can do this or that for thee?* If they replied, *Yea, Lord*, then the Saviour answered, *According unto your faith be it unto you*. Now the blessed Saviour asks, *John, dost thou believe that I am both able and willing to pardon all thy sins, and to send my angels to carry thy soul to Heaven?*" He said, with much earnestness, "Oh, I believe! I believe!"

*March 12*—I again visited the sick boy, and found that he had spent a night of severe pain and restlessness. He was perfectly sensible, and felt conscious that he was in the agonies of death. He said, "You have often preached to me. When I am gone, do preach to Lewis: he is not a very good boy." I said, "You are better acquainted with Lewis's character than I am: you had better preach to him."—"What must I say to him?" I said, "Whatever you think proper."—He said, "Lewis, I have often been sorry when you were so disobedient to your

father, and so very unwilling to go to School. You know I have often had to drag you to School; and sometimes you have tried me so, that I have had to go without you. Now you must obey your father, and go at once to feed the horse when you are told. And you must go to School, and learn to read the Bible; and go to Church always, that you may learn to pray to God; and never play on the Lord's Day, or go with bad boys. Never go where they drink beer and dance. Serve God, Lewis, and He will be good to you when you die. He will take away the fear of death from you, and make you pleased with the thought of going to heaven." He paused for a short time, and then said, "I want to say more to Lewis; but I cannot." He then looked at me, and said, "Help me." I said, "You have told him quite as much as he will remember." I then desired the little Lewis to repeat the things which his brother had told him to do; and when he had concluded, I said, "All the good pay great attention to the last words of their departed friends; and if you, Lewis, are a good boy, you will remember all the days of your life the lesson which your brother has now taught you. You will perhaps never see him again till you meet *before the Judgment-seat of Christ*; and should you lead an ungodly and wicked life, remember that your brother will be a witness against you on that awful day when the secrets of all hearts shall be made known. If you deny yourself, take up your cross, and follow the Saviour, and lead a sober, righteous, and pious life, you will then be acknowledged by the blessed Saviour as His, and be welcomed into the society of the blessed as a *good and faithful servant*. But if you indulge in the vicious practices of the heathen by whom you are surrounded, the Son of God will spurn you from His presence with, *Depart, ye cursed, into everlasting fire, prepared for the devil and his angels*." The little sick boy died in the evening.

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## Proceedings and Intelligence.

### United Kingdom.

#### CHURCH MISSIONARY SOCIETY.

We take this opportunity of laying before our Readers a state-

ment of such facts as can be gathered in reference to the Origination of the Church Missionary Society. The occasion of the death of the Rev. Josiah Pratt, who was so

intimately connected with the earliest proceedings of the Society (see pp. 417, 457, 458, 497, of our last Volume), suggested to the Committee the desirableness of entering on the Minutes of their proceedings the following particulars:—

The Church Missionary Society having now become, in respect of pecuniary resources and the extent of its operations, one of the most important Institutions connected with the Established Church, and having been eminently blessed of God throughout its whole course, the inquiry, What were the first steps toward the formation of the Society—who were the chief promoters of the design—and what was the character of its earliest proceedings—will be one of deep interest, and may afford much instruction.

Scarcely one now remains who is able to speak, from personal knowledge, upon these points; and time will soon obliterate all the fugitive records of the facts, and will weaken our recollections of what *our fathers have told us*.

The removal of one who was most intimately connected with the Society from its first institution prompts us to delay no longer putting into a more permanent form the information which is still accessible, in the hope that it may form the groundwork of a more complete history of the origin of the Society, and may elicit further information upon the subject:—any such information the Committee will be most thankful to receive.

The Church of England has long borne witness to the importance of seeking, through Missionary labours, the conversion of the Heathen;—though in a way which, at the same time, hands down a reproachful record of the lukewarmness of her own sons. In 1701, the Society for the Propagation of the Gospel in Foreign Parts was instituted by the Heads of the Church; which, though by its charter having respect, in the first instance, to our own Colonies, yet, by its title, by its public professions, and by the voice of its annual preachers, constantly pleaded, though, alas! almost in vain, the extension of the Mission to the Heathen World.

In 1709 the Society for Promoting Christian Knowledge began to assist the Danish Missions in Tranquebar; and, in the year 1728, undertook the sole patronage and support of a Mission to Madras. This Society was the honoured instrument of

supporting and encouraging the labours of Schwartz and Gerické, and many other eminent Missionaries: but all were members of the Lutheran Church, and had received Holy Orders in that Church.

The Church of the United Brethren began, about the year 1733, to send out Missionaries to Greenland. In 1741 an Association was established in London to assist the work, which was soon extended to other parts of the Heathen World.

But it was not till during the closing years of the last century that any degree of zeal in the cause of Missions was apparent amongst the Christians generally of this country. At that period, however, many zealous men, both amongst the Clergy and the Dissenters, endeavoured to arouse their fellow Christians to a sense of its importance, through the means of the press, the pulpit, and concert in prayer.

In the year 1786 the Missionary work abroad was adopted by the Wesleyan Methodists as a branch of their operations, and Missionaries were sent to the West Indies.

In 1792 the Baptists established a Missionary Society, to be conducted by the members of their communion.

In 1793 the Bishop of London (Dr. Porteus) obtained, after a suit in Chancery, the management of funds left by the celebrated Robert Boyle for the conversion of Negroes; and established a Society for that object.

In 1795 some of the Clergy usually termed Evangelical united with Dissenters in establishing the London Missionary Society, upon the principle of an union of all Denominations of Orthodox Christians. The first Meeting for its establishment was held 21st Sept. 1795; but the great body of the Evangelical Clergy could not unite in this plan. For they had, from the first, maintained, that their Missionary operations ought to be carried on in direct connection with, and under the sanction of, the Church to which they belonged; and they earnestly desired that the Clergy of that Church should be employed as Missionaries abroad.

The immediate origination of the Church Missionary Society is closely connected with the history of a Society, formed by a few of the London Clergy for religious intercourse and improvement, whose leading object was the investigation of religious truth: in reference to which design they adopted the title of the "Eclectic Society." This Society held its first Meeting 16th January 1783, at the Castle-and-Falcon,

Aldersgate Street, and consisted of the Rev. John Newton, Rev. H. Foster, Rev. R. Cecil, and Eli Bates, Esq. It afterward consisted of about twelve or fourteen members resident in London, and as many country members, or occasional visitors. Its Meetings were held once a fortnight, at the Vestry-room of St. John's Chapel, Bedford Row; and it comprehended, according to its original design, two or three Laymen and Dissenting Ministers.

It is remarkable, that the original Regulations, after making a strict Rule against the admission of visitors, unless ballotted for at a previous Meeting, add, as an exception—"In case of a Missionary, or some very extraordinary case, the Rule relative to the admission of strangers may be dispensed with, upon being proposed, seconded, and carried unanimously, the same evening;"—so early had the thoughts of these excellent men been turned toward Missionary work. Among the visitors, in subsequent years, under the designation of "Missionaries," occur the names of Johnson, Marsden, Martyn, Corrie, and others.

In this Society, the questions discussed were appointed at the previous Meeting. The question appointed 30th October 1786 is thus recorded: "What is the best method of planting and propagating the Gospel in Botany Bay?" with a view to the Rev. R. Johnson, whose company was desired for the next Meeting. The question was discussed 13th November, but Mr. Johnson was not present.

This discussion will be regarded with additional interest, when it is stated, that it was through the means of the friends of Evangelical Religion at this time that a Chaplain was sent out to Botany Bay;—first the Rev. R. Johnson, and afterward the Rev. S. Marsden, who was the father and zealous promoter of the New-Zealand Mission: and that this appointment of a Chaplain was, from the first, regarded in connection with the Heathen. This will appear from the following extracts of a Letter of the late Rev. Henry Venn, 28th October 1786:—

I have received a letter from dear Mr. Thornton (the late John Thornton, Esq.), saying that he, last Sunday, introduced Mr. Richard Johnson to 250 of his future Congregation aboard the *hulk* at Woolwich. Through the influence of Mr. Wilberforce with Mr. Pitt, he is appointed Chaplain to Botany Bay. With what pleasure may we consider this plan of peopling that far distant region, and other openings connected with the Heathen, as a foundation for the Gospel

of our God and Saviour to be preached unto them—when a vast multitude, whom no man can number, shall call upon His Name—when the wilderness shall become a fruitful field, and all the savageness of the Heathen shall be put off, and all the graces of the Spirit shall be put on. Though neither I, nor you who are yet in youth (much less I who am stricken in years), shall be living on earth when this fact comes to pass, yet we shall be well informed of it above. All heaven will break forth in that song of praise, 'Allelujah! for the Lord God Omnipotent reigneth!' See what honour God putteth upon them that love him in sincerity! To be the means of sending the Gospel to the other side of the globe—what a favour! Mr. Thornton says the Archbishop of Canterbury and Sir Charles Middleton seem much to approve of sending Mr. Johnson." (Venn's Life and Letters, p. 416, 12mo. edition.)

In 1789, February 16th, the question discussed was, "What is the best method of propagating the Gospel in the East Indies?"

In 1791, October 24th, the Rev. Melville Horne, Chaplain at Sierra Leone, was present as a visitor, and a question was fixed for the next Meeting, 7th November—"What is the best method of propagating the Gospel in Africa?"

The next notice which has been discovered of any united counsel or effort on the part of the Evangelical Clergy in this cause is in connection with a Clerical Meeting held at Rauceby, in Lincolnshire, on the 6th and 7th May 1795. The Rev. Mr. Pugh was Incumbent of Rauceby; and the Clerical Meeting was attended by the Rev. T. Robinson (Leicester), the Rev. S. Knight (Halifax), the Rev. C. Simeon (Cambridge).

At this Meeting Mr. Pugh stated that the sum of 4000*l.* had been left by the Rev. — Jane (an intimate friend of the late Mr. Adams of Winttingham), to be laid out by Mr. Pugh to the best advantage to the interests of true religion; and the opinion of the Meeting was asked, whether the money might be most advantageously given to any scheme already in progress, or to any new object at home or abroad?—If to the last, "the thing desirable seems to be, to send out Missionaries." It was determined that the propriety and practicability of this suggestion should be discussed at the next Meeting.

Copies of MS. notes of this adjourned discussion, taken by the Rev. S. Knight, have been kindly furnished by his son,

the Rev. W. Knight; and those taken by the Rev. C. Simeon, by the Rev. W. Carus.

It appears from these Memoranda, that this adjourned Meeting was held at Rauceby 30th September and 1st October 1795. There were fourteen Clergymen present; but Mr. Robinson was not one of the number on this occasion.

The discussion was begun upon this question:—"Is it practicable to send out a Missionary? and where? And how can it be done to the greatest advantage?"

After some general discussion, in which reference was made to the exertions of the Moravians for the last sixty years, and to the success of the Elland Society in educating young men with a view to the Ministry at home, the question was narrowed to the following terms:—

"Is it practicable or expedient to form an Institution for educating young men professedly with a view to their becoming Missionaries under the sanction of the Established Church?"

After some general conversation, the arguments which had been alleged on each side of the question were collected and formally stated by the Chairman of the Meeting, the Rev. S. Knight.

The arguments in favour of such an Institution were grounded upon the duty of attempting something in so important a cause; that persons educated expressly for Missionary work might be more serviceable, and have better access into the field of labour; and, at any rate, that they might be profitably employed at home, if they could not ultimately succeed abroad.

As encouragements to the undertaking, it was stated that there was reason to hope that Government would be friendly; that the Society for Promoting Christian Knowledge would give assistance; and that the Bishop of London, Dr. Porteus, had declared, in a Letter to Mr. Knight, his willingness to patronize and send out young men from the Elland Society as Missionaries to the West-Indian Islands.

On the other side of the question was urged—the great difficulty of finding proper men—the danger of their losing their Missionary zeal under scholastic training—the questionable advantage of such special training—and that greater good could be done with the same money at home. It was also doubted whether a foreign Mission ought to be confined to the Established Church.

The further consideration of the first question was postponed to the next Meeting. It was agreed to solicit the Elland, Hotham, and Eclectic (London) Societies, to deliberate on this subject, and to communicate the result of their deliberations; and it was recommended to the members to make the subject matter of prayer.

On the 8th of Feb. 1796 the subject was again brought under the consideration of the Eclectic Society in London; the question being proposed by Mr. Simeon in these terms:—"With what propriety, and in what mode, can a Mission be attempted to the Heathen from the Established Church?"

Mr. Simeon stated the circumstances connected with the legacy of 4000*l.*, and the discussion at Rauceby. There were seventeen members present, and ten took part in the discussion. The majority were not prepared to recommend any immediate measures beyond the education of young men for this special purpose, either by the Elland or some other Society. The difficulty of procuring proper men—the uncertainty of obtaining the sanction of the Heads of the Church—the fear of interfering with the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel—the need of zealous Ministers at home—were severally insisted upon. By some, it was proposed that a Memorial on the subject should be presented to the Bishops, and to the Society for Promoting Christian Knowledge: not more than two or three of those present on this occasion seem to have thought that something more might be attempted; and that the sending of Missionaries abroad, instead of lessening the work at home, would (as the Rev. T. Scott expressed himself) "set things stirring—set up a spirit of prayer."

In the Manuscript Notes of the Rev. Basil Woodd, one of the Members present, a remark has been added, in his own handwriting, but of a later date than the rest—

"This conversation proved the foundation of the Church Missionary Society."

As the designation "Church Missionary Society" was not adopted till the year 1812, this note must have been added subsequently to that period.

Though the hopes of those who were most zealous in the cause could not but have been, in some degree, deferred by the result of this discussion, yet the subject was not dropped: it was made the

matter of frequent discussion amongst the individual Members, and of prayer; and consultations were held with those who were likely to promote the scheme. Such a consultation is recorded in Mr. Wilberforce's Life, Vol. II. p. 251:—"1797, Nov. 9th. Dined and slept at Battersea Rise, for Missionary Meeting. Simeon, Charles Grant, Venn. Something, but not much, done. Simeon in earnest."

On the 18th of Feb. 1799 the subject was once more brought before the Eclectic Society.\* The evening was occupied with "a general conversation on the subject of a Mission connected with the Evangelical part of the Church of England."

On the 18th of March a question was formally proposed by the Rev. John Venn, in these terms:—"What methods can we use more effectually to promote the knowledge of the Gospel among the Heathen?" Fourteen Members were present. Mr. Venn opened the discussion, by insisting upon the duty of doing something for the conversion of the Heathen. He stated reasons which, in his judgment, prevented the Clergy from joining the (London) Missionary Society; and the necessity that those who associated themselves in this work should have such a community of sentiments as to enable them heartily to work together.

He laid down three chief principles which ought to be kept in view:—

1. Whatever success is expected must be expected entirely through the influence of the Spirit of God. His agency must enlarge the hearts of Christians: His providential guidance must lead the way and open the door. God's providence must be *followed*, not *anticipated*.

2. All success will depend upon the kind of men employed. They must be men of the Apostolic spirit, such as Brainerd—men not careful about the things of this world.

\* The Society consisted at this time of the

† Rev. John Newton.	† Rev. W. J. Abdy.
† Rev. Henry Foster.	† Rev. John Venn.
† Rev. — Patrick.	† Rev. Basil Woodd.
† Rev. Thomas Scott.	† Rev. William Goode.
Rev. R. Cecil.	† Rev. John Davies.
† Rev. John Goode.	† Rev. Josiah Pratt.
† Rev. — Clayton.	† John Bacon, Esq.

The Country Members were—

Rev. J. E. Gambier.	Rev. — Woodroffe.
Rev. R. Lloyd.	† Charles Grant, Esq.
† Rev. C. Simeon.	Rev. Joseph Sillingfleet.
Rev. T. Robinson.	Rev. E. Burn.
Rev. — Gilbert.	Rev. H. Jowett.
Rev. Robert Storry.	Rev. W. Farish.
Rev. John Symonds.	Rev. J. Pope.
Rev. J. Crouch.	Rev. — Gilby.

† Present 18th of March at the Eclectic Meeting.

! Present 12th of April at the formation of the Society.

Jan. 1845.

3. It is far better to commence a Mission on a small scale, and let it grow according to circumstances, than to make great attempts at first.

Upon these principles Mr. Venn "would not propose to raise funds in the first instance: this would be beginning at the wrong end. In order duly to acknowledge the hand of God in this work, let the following Resolutions be adopted by the Society—

1. That it shall be regarded as the duty of every Member of this Society, in his individual and social capacity, to admonish his people to promote the knowledge of the Gospel among the Heathen.

2. That it be a constant petition in the prayer used at this Meeting—and that it be recommended in our daily devotions—that God would implant in our minds a deep concern for the nations lying in heathen darkness, and make us instrumental in conveying the knowledge of the Gospel to some of them.

3. That each member do seriously direct his meditation, study, and inquiry, to the best method of beginning and carrying on a Mission—the discovery of a proper place in which to begin the Mission—the proper qualifications of the persons to become Agents of the Mission.

4. That each Member strive to influence others in this cause, by visiting or speaking to three at least of his Christian friends, endeavouring to excite the same spirit in them, directing their thoughts to the same object, and to look out for men endued with the true Missionary spirit.

If it should please God, as we may well hope it will, to direct us to the proper sphere of labour, and to the selection of two or three persons of the true spirit, then, as a next step—

5. That this Society should take into consideration what are the proper methods to be pursued for employing those Missionaries among the Heathen.

One important point to be considered, respects the general character of the Mission. I think it ought to be founded upon the *Church principle*, not the *high-Church principle*.

Regarding the great difficulty of finding Ministers, I would rather send out Laymen, than none at all; and allow Laymen to perform many functions usually confined to Ministers at home. This practice is justified by the conduct of the Society for Promoting Christian Knowledge. If it be objected that this is contrary to strict rules of the Establishment, I reply, that I would do a great deal to keep up the Establishment, but not sacrifice the good of souls. Laymen may go out as Catechists not to administer the Sacrament; to baptize only in cases of necessity; but to instruct the people and to gather a Church. Afterward



we must find a Minister: if not, get the Catechist ordained."

The foregoing account is taken from the short-hand notes of the Rev. W. Goode: Mr. Venn has not himself preserved any record of his own remarks on this occasion. The notes of what was said by the other speakers are, comparatively speaking, very scanty.

It will not be thought that too great prominence is given to Mr. Venn's sentiments, when it is stated that he appears to have had the chief share in maturing the incipient design; and that, after the formation of the Society, he was requested to draw up an Account or Prospectus of the Society, which was the foundation of all its future proceedings, and which will be found, on comparison, to embody many of the principles which were, on this occasion, so fully developed.

Several of the subsequent speakers objected to the adoption of Resolutions by the Society, as not according with its character.

Mr. Charles Grant urged the founding of a Missionary Seminary.

The Rev. Josiah Pratt advocated the adoption of the Resolutions, as "breathing a quiet, humble, dependent spirit." "Let us regard ourselves as forming the Society. Let us consider to whom it would be desirable to communicate our plans. Let us not proceed to choose a Committee till we have a larger Meeting. Let some little Address be drawn up, stating our designs, and how we wish to act in following the leading of Providence. It should be known that there is such a design. Fix upon persons to write to. Must be kept in evangelical hands."

The Rev. Charles Simeon, with characteristic distinctness of purpose, and promptitude of zeal, proposed three questions—

"What can we do?—When shall we do it?—How shall we do it?"—"What can we do? We cannot join the (London) Missionary Society; yet I bless God that they have stood forth. We must now stand forth. We require something more than Resolutions—something ostensible—something held up to the public. Many draw back because we do not stand forward.—When shall we do it? Directly: not a moment to be lost. We have been dreaming these four years, while all England, all Europe, has been awake.—How shall we do it? It is

hopeless to wait for Missionaries. Send out Catechists. Plan two years ago. Mr. Wilberforce."

The Rev. T. Scott stated the objections which he felt to the plan of the (London) Missionary Society, but hoped that good would be done. "We must not expect too perfect Missionaries."

The Rev. W. Goode urged the duty of making the attempt: the difficulties suggested only proved that there was not a Missionary Spirit abroad; "form a plan: publish it—send it to those friends who are likely to assist—and thus see what can be done."

The result of this Meeting was a general consent that a Society should be forthwith formed, by inviting a few of those upon whose concurrence in their own views they could rely; and that a Prospectus of their proceedings should be afterward prepared; and that then their plans should be laid before the Heads of the Church.

The next Meeting of the Eclectic, on the 1st of April, was devoted to the same subject, and the Rules of the proposed Society were considered and settled.

On the 12th of April a Meeting was held at the Castle-and-Falcon Inn, Aldersgate Street, "For the purpose of Instituting a Society amongst the Members of the Established Church for sending Missionaries among the Heathen."

The Rev. John Venn was in the Chair, and detailed the object of the Meeting. Sixteen Clergymen (nine of them belonging to the Eclectic Society) and nine Laymen composed the Meeting.

The subsequent events, belong to the history of the Society. It has been the object of this statement only to put on record the preliminary steps connected with its "origination."

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## India within the Ganges.

CHURCH MISSIONARY SOCIETY.

AGRA.

Report, by the Rev. C. T. Harnie.

The Orphan Boys' Institution.

At the close of 1842, the whole number of Orphans under my charge was 160 boys and 112 girls. The expenditure for the support of so many children far exceeding our income, it became necessary, at the beginning of the year, to transfer 40 boys and 30 girls to the



Institutions at Gorruckpore, Mirzapore, and Futtegurh.

Of the 120 boys who remained, 3 have been married, 2 have found a place in the family of one of the Missionaries at the Station, 2 have been expelled on account of bad conduct, and 3 have run away; but 5 having been admitted, there are at present 115 boys in the Institution. They are, with the exception of those lately received, baptized, and all under Christian instruction. Their ages vary from six to eighteen years; and they are all in excellent health. Various trades are taught, with a view to accustom them to habits of industry, and to enable them hereafter to support themselves.

In the School department the boys are, as hitherto, divided into three classes, viz. English, Oordoo, and Hindee; and many have made pleasing progress in their studies. The boys of the first English class are instructed with a view to their becoming, under the Divine Blessing, Teachers and Catechists among their countrymen.

Although a great portion of time has been devoted to the teaching of trades, &c. their spiritual concerns have not been neglected.

As to their character and conduct, they are, generally speaking, well-behaved, docile, and attentive; and it is with humble joy that I am enabled to say that some of them are evidently under the influence of the Holy Spirit. Others assemble, of their own accord, for private prayers; and I have often heard and seen them in their devotions when the others had long been asleep.

*Native Christian Congregation in connection with the Institution.*

This has had, during the year, an increase of three families from the adult boys who have been married to orphan girls. Two new houses have been built in the Christian village, which now contains 16 families, or 49 souls; 8 children and 1 adult have been baptized; 4 couples married; and, including those children who have been confirmed by the Lord Bishop of Calcutta, there are 56 Communicants. This Congregation has chiefly arisen from intermarriages among the adult orphans.

In April, when the crops were ripe, the agriculturists placed the first sheaves at the entrance of the Church, and called me to offer up a prayer of thanksgiving for the plenteous harvest which the Lord had granted them. When the Church

was completed, and opened for Divine Worship, I told them that they ought to manifest their gratitude to the Lord by subscribing something toward defraying the expenses for the maintenance of the Church, as faithful Christians have always done. With one accord they came forward to accomplish this duty.

*The Church.*

I have also been partly occupied in the erection of a Mission bungalow on the premises of the Boys' Institution, and the completion of our Church. The burying-ground has also been encompassed by a wall. Thus the Mission Establishment at Secundra is pretty complete as to the number of buildings. The Church, built in a neat, somewhat Gothic style, is 70 feet long, 28 high, and 28 wide, with a tower 74 feet high.

*Preaching the Gospel to the Heathen.*

Whenever practicable, I have gone with the Catechist to neighbouring villages, to invite the inhabitants to forsake their idols, and turn to Christ crucified to save sinners. In November, I made a Missionary tour, with the Catechist and some of the elder orphan boys, to the grand mela at Batesore, and thence went to Etayah, Futtahabad, and Ferozabad, in which places, and a number of villages, we had ample opportunity to preach the Gospel to crowds of attentive hearers. The fear of losing caste is, with many, the invincible barrier which prevents them from making an open confession.

*Literary Engagements.*

In conclusion I have to observe, that during the hot and rainy seasons, when one cannot do much out-of-door work, a part of my time has been devoted to translations. After a Treatise on the Divinity of Christ, and the doctrine of the Holy Trinity, which I had previously translated from Persian into Oordoo, had been carried through the Press, I prepared abstracts of an Hindoostanee Hymn Book, and of the Prayer Book, for the use of our Native Christians. These books were printed at our Orphan Press; as also a Catechism, with a special reference to preparing Christians for the Lord's Supper, and a Tract on reading the Scriptures, translated from the English Language. At present my leisure hours are devoted to the translation into Oordoo of Dr. Barth's Old and New Testament Stories.

## North-West America.

CHURCH MISSIONARY SOCIETY.

At pp. 531, 532 of our last Volume we mentioned a few circumstances relating to the visit of the Bishop of Montreal to the Society's Mission on the Red River. We now add a few details of his proceedings.

### *Account of the Visit of the Bishop of Montreal.*

*General Notice.*

The following general account of this visit appeared in the "Montreal Herald" of August 17th. As the extract was kindly forwarded to the Society by the Bishop, it may be relied upon as correct:—

The Lord Bishop of Montreal returned on Wednesday evening, the 14th instant, to Lachine, from the Red River, in a special canoe provided for his journey, accompanied by the Rev. P. J. Manning, his acting Chaplain, and his Lordship's servant, having been absent since the 16th of May, on which day he embarked from the same place. His Lordship passed three Sundays at the Red River, and eighteen days in all in that Settlement; during the whole of which he was closely engaged in duties at the different Churches.

His visit has been of the most interesting description; and it is with the highest possible satisfaction, and the deepest thankfulness, that he is able to bear testimony to the labours of the Church Missionaries in that quarter. There are four good Churches under their charge; some of which, however, afford very insufficient accommodation for the Congregations. One of these is purely Indian: the others are composed of Whites and Half-breeds, with a sprinkling of Indians, the Half-breeds greatly predominating. His Lordship confirmed, at the Red River, 846 persons; and there is reason to know that the number would have amounted to a thousand, had it not been that a proportion of the Congregations were unavoidably absent on the buffalo plains, with their families (it being the hunting season), and other men were away with the boats sent to York and Moose Factory in Hudson's Bay. The whole Protestant population is rather above two thousand souls.

His Lordship was also occupied in the examination and ordination of two gentle-

men on the spot—the Rev. A. Cowley, who was admitted to Priests' Orders, and Mr. J. Macallum, M.A., in charge of a respectable School established originally under the auspices of the Church Missionary Society, who, under the very peculiar circumstances of his case, was admitted, on different Sundays, to the order of Deacon, and subsequently to that of Priest. Mr. Cowley has proceeded, since the Bishop's departure, to a Mission at the Manitoba Lake. There remain still three Clergymen at the Red River, one of whom is Chaplain to the Company. A fifth Clergyman of the Church of England has probably by this time arrived within the territory, who is to be stationed in Cumberland; and it is anticipated that the difficulties which have delayed the execution of the late Mr. Leith's bequest toward the evangelization of the same quarter will shortly be brought to their termination, and that a sixth will then be added, together with an additional School. The Day and Sunday Schools already established are flourishing, and have produced the happiest fruits. But there is an immense field open, calling for the extended efforts of the Church, and for the sympathies and the prayers of her people; and it is high time that measures should be put in train for affording the Episcopal Ministrations to the territory by other means than the flying visits—which must at best be "few, and far between"—of a Bishop perhaps a couple of thousand miles off, with a rude wilderness interposed, while his own diocese amply fills his hands.

Addresses were presented to him, upon his leaving the Settlement, from the Clergy, from the Protestant inhabitants, and from the Indians. This last was a purely spontaneous movement of their own, and was prepared among themselves.

A more particular description of the Bishop's indefatigable labours during his sojourn at the Red River is given in the following extracts from the Journals of the Rev. W. Cockran and the Rev. J. Smithurst—

*Arrival of the Bishop at the Indian Settlement.*

June 23, 1844: *Lord's Day*—Just as we were preparing for Church this morning the Bishop of Montreal arrived, to our great joy, in perfect health and safety. We did not expect him before the middle or end of next week, as the weather has of late been very stormy. His Lordship

travelled the whole of last night, in order to reach us in time for Divine Service.

At our Morning Service I read the prayers; the Rev. P. J. Manning, acting as Chaplain to the Bishop, read the Communion Service; and his Lordship preached a most excellent and appropriate Sermon from Luke ii. 29—32. The discourse was translated into Indian by my Interpreter, sentence by sentence as his Lordship delivered it. The Indians were quite delighted with the Sermon, and said it was not the first time their Chief Praying Father had preached to Indians, for he appeared to know so well what suited them. After the Morning Service, his Lordship visited the Sunday School, and delivered a short address, appearing to be highly gratified with the state of the School. At the Afternoon Service, I read the Prayers as usual, in Indian; and his Lordship again preached, taking for his text 1 Thess. v. 10—22.

The Bishop stayed in the Church during an examination, which consisted of reading the Bible, and questions from the Catechism and the Thirty-nine Articles. At the conclusion, his Lordship was pleased to express his satisfaction in very warm terms. The remainder of the evening was spent at my residence, with the Bishop and his acting Chaplain, whom I had the pleasure of knowing in England, he having for a short time been a fellow-student with me at Islington.

June 24, 1844—To-day we again had Service at the Indian Church. I read the Prayers in Indian, and Mr. Manning preached. The Bishop has remained to-day at the Indian Settlement. I sent a special messenger last night to apprise the Rev. Messrs. Cockran and Cowley of his Lordship's arrival. Both came down this morning to offer him their congratulations. His Lordship has drawn out a plan for the Services during his stay. I am sure we ought to feel that we owe him a debt of gratitude which we can never discharge. After the hardships of a thirty-nine days' voyage, his Lordship's plan looks little like one drawn up by a lover of ease. It reminds us very forcibly of the primitive ages of the Church.

[Rev. J. Smithurst.]

*Arrival of the Bishop at the Grand Rapids—Confirmations.*

June 25—The Bishop arrived at the Rapids to-day about one o'clock, attended by the Rev. P. J. Manning. His Lordship preached at the Rapids in the

afternoon, to a large and attentive congregation, from Luke i. 6., from which he introduced the subject of Confirmation. Many persons, who before had treated the rite with indifference, became interested in it.

June 26—This forenoon the Bishop delivered an address to the married women, preparatory to Confirmation. It was deeply interesting to me to witness so many present to make an open profession of their faith before the Church. They were nearly all mothers, and many of them have large families: should they, therefore, enter into the real spirit of their profession, they cannot fail to be a blessing to the rising generation. There were more than 122 present on the occasion.

In the afternoon the unmarried females assembled in Church, for the purpose of receiving an address before Confirmation. They were exceedingly attentive, and many of them greatly affected. There were above 92 present.

June 27—In the afternoon all the males who intended to make an open confession of their faith, by receiving the rite of Confirmation, attended Church, and the Bishop delivered them a suitable address. There were 132 males present on the occasion.

June 28—I met all the females at the Church at the Rapids who belonged to that Congregation, and who were going to be confirmed. After Morning Prayer, and the Lessons for the day, the Bishop confirmed 212 persons. After the Confirmation, his Lordship delivered an appropriate discourse to them, shewing the advantages of being in covenant with God, and living to His glory. I pray God that it may be long remembered, and prove a source of comfort to them while proceeding along the thorny path of life. It was truly a solemn season: a spirit of seriousness rested on the Congregation.

In the afternoon, all the males who wished to be confirmed attended Church. After the Prayers, his Lordship confirmed 132 persons, and preached an interesting discourse to them from Joshua xxiv. 22.

[Rev. W. Cockran.]

*Ordinations and Confirmations at the Middle and Upper Churches.*

June 29—At our Morning Service at the Middle Church, Mr. Smithurst read Prayers, and Mr. Manning preached from John xv. 1—11.

[Rev. W. Cockran.]

June 30: *Lord's Day*—This morning, at an early hour, the people were

assembled at the Middle Church. Although the Church was quite crowded, the most perfect stillness prevailed during the whole Service, more particularly during the Ordination. I read the Prayers to the end of the third Collect, when his Lordship admitted Mr. Macallum to Deacons' Orders, and afterward preached a most excellent Sermon from Psalm xxiii. The discourse was remarkable for its chaste and elegant language; but at the same time was sufficiently simple to suit the plainest understanding.

[Rev. J. Smithurst.

After the Morning Prayers, Mr. Macallum was ordained Deacon. The Bishop's discourse refreshed my soul. His language was that of experience, and came home to all who were endeavouring to live as they ought to live.

The Bishop performed the Afternoon Service at the Upper Church, and I took that at the Rapids.

July 2, 1844—I met all the Candidates for Confirmation in the Middle District, at the Middle Church, where his Lordship delivered them an address preparatory to Confirmation, that they might have a perfect knowledge of their duty and responsibility.

July 3—At the Middle Church, after the Prayers and Lessons for the day, the Bishop confirmed 148 persons, and preached to them a suitable discourse.

July 4—I met the Candidates for Confirmation at the Upper Church, to whom the Bishop delivered an address, reminding them of the vows of God which were upon them, and the duties which they were expected to perform as the people of God. In the Afternoon, after the Prayers and Lessons for the day had been read, his Lordship confirmed 152 persons, and again addressed them.

[Rev. W. Cockran.

July 6—I left the Upper Fort at 9 A.M., with the Bishop, in a canoe. We reached the Middle Church at noon. In the afternoon, his Lordship finally examined Messrs. Cowley and Macallum, prior to their being admitted to Priests' Orders.

[Rev. J. Smithurst.

July 7—At the Middle Church, after the Prayers and Lessons had been read by Mr. Smithurst, Messrs. Macallum and Cowley were ordained Priests. The Ordination was very solemn. His Lordship delivered an appropriate Sermon; preached at the Rapids in the Afternoon; and, after Service, addressed the Sunday Scholars, who were assembled in Church for the purpose.

*Address from the Prostants of Red River to the Bishop.*

July 8—A Deputation from the Protestant Settlers came to the Rapids to present an Address to the Bishop, expressive of their deep obligation and gratitude to him for undertaking so long and perilous a journey to visit them and their families for the purpose of administering the rite of Confirmation to those who were of age to take the responsibility of their baptismal vows upon themselves. His Lordship's reply to their Address was highly gratifying to the Deputation. About 11 o'Clock P.M. the Bishop left the Rapids for the Indian Settlement. [Rev. W. Cockran.

*Confirmation at the Indian Settlement.*

July 9—I rode to the Indian Settlement, with Messrs. Cowley and Macallum, to be present at the Confirmation. It was a pleasing sight to me to witness many there, whom God, in His great goodness, had made me—unworthy as I am—the honoured instrument of bringing into the fold of Christ. There were, I think, about 202 persons confirmed. Are not these brands plucked out of the fire?

[Rev. W. Cockran.

*Address from the Clergy to the Bishop.*

After the Service, the Clergy presented an Address to the Bishop, strongly expressing their feelings of gratitude to his Lordship for his visit, and their sense of its important bearing upon the interests of Religion in that country. Mr. Smithurst writes—

The Address having been read, his Lordship rose, and gave a very appropriate answer.

*Address from the Christian Indians at the Indian Settlement.*

The business of the Clergy's Address having terminated, I next introduced to the Bishop a Deputation of Twelve Indians, headed by the Old Chief, to present their Address. It was read, in Indian, by Mr. Cook; after which I read the following English Translation—

To our Chief Praying Father from Montreal—

We, the Cree and Ojibbeway Indians, Members of the Church of England, wish to say a few words to our Chief Praying Father.

We thank you, Father, for having come this long way to visit us. Our Praying Father\* told us that you intended to come two years since; but that you were taken very sick, and could

\* Mr. Smithurst.  
+ The Bishops.

† The Royal Family.  
‡ The Priests and Deacons.

not. Our hearts are very glad that you have come at last, and we thank God for sending you. We shall, with the assistance of the Holy Spirit, try to do what you tell us. We thank the English people in English country, across the great water, for sending us a Praying Father, and for paying a Teacher to teach our children. You see, Father, that nearly all our young people can read the Word of God. We now live very comfortably, and we owe all this to the good people in English country. If they had not pitied us, we should have been still Heathens. We pray every day for our great Mother, The Lady Chief, Victoria, and for her relations, and also for our Chief Praying Fathers, and for our Praying Fathers. §

We hope God will take you safely back to your own home; and we pray Him to bless you for the sake of Jesus Christ our Lord.

Signed on behalf of the Indians, by me,

HENRY PRINCK,  
Acting for my Father Pigwys,  
Chief of the Red-River Indians.

The Bishop expressed himself highly gratified with this Address, and made a very impressive speech in reply, which was translated by my Interpreter. The Indians were quite delighted with the whole proceeding, the entire Congregation being in Church to witness the delivery of the Addresses.

Thus has terminated his Lordship's public labours among us. His parting address drew tears from many eyes. He will long have a place in the affectionate remembrance of both Clergy and people, and many, I trust, will be the prayers offered up at Red River on his behalf.

*His Lordship's Departure.*

July 10, 1844—During the morning we were all bustle, the Bishop preparing for his departure. The Indians took up a good deal of time, by bringing to his Lordship little presents. At two o'clock, however, all was in readiness, and his Lordship took his departure. Most of the Indians in the Settlement were on the beach to bid him farewell.

Mr. Cockran writes, July 10—

We feel ourselves under lasting obligations to the Bishop for visiting us, and for the great effort which he has made, during his short stay, to make his visit useful to us. His amiable simplicity and fervent piety will be long remembered by us. Should it please God to raise up such a Bishop for Rupert's Land, we should then expect, under the Divine Blessing, to establish a permanent Church here.

*Destructive Fire at Mr. Cockran's—Sympathy expressed, and help afforded, by his people.*

Of this occurrence Mr. Cockran gives the following account in his Journal—

May 22—We met with a serious accident this afternoon. Our servant girl, being requested to take a little fire into the field, to burn some roots which were in the way of the plough, took the fire from the kitchen through the corn yard. Here some of the embers fell from the burning stick, which she carried in her hand. She did not see them fall, but before she had gone 100 yards the blaze was full ten feet high. In five minutes, the barn, fifty feet long, full of unthrashed wheat, cow-houses, stables, store-sheds, and stockades—which surrounded the square in which the cattle feed in the day during the winter—were all in a blaze. About 300 persons came instantly to our assistance, and by the vigorous effort which they made in carrying water, and pouring it upon the roof of the dwelling-house, through the kind providence, of God it was preserved. It caught fire twice, and a good deal of damage was done. But all our efforts would have been unavailing, had not God, in His goodness, interposed on our behalf. The wind, which had, as I have said, blown strongly all day from the north, now turned about two points to the east, and thus carried the embers of the burning ruins to the side of our house. Had this not happened, it appeared impossible to save it. The prompt attention rendered by all my neighbours, and the deep sympathy manifested, shall ever be remembered by me with the liveliest gratitude. No sooner did my kind parishioners see that the destructive element had stripped us of all our out-buildings, than they were generously forming plans for rebuilding them. Some said, "Well, I will give some logs;" others, "I will give posts;" another, "I have got a piece of timber for plating, which you shall have;" others, "We will come and work;" others, "You shall not feel the loss of wheat: we will supply you with all you want." The pecuniary loss is considerable; but the readiness with which the people assembled, the great exertion which they made to extinguish the fire, their willingness to remove all the consequences of it, and the deep sympathy which has

been manifested by all toward us, have developed such a degree of good feeling, as has not only reconciled us to our loss, but

made us feel that we are highly favoured by Providence, in having our lot cast among such kind and sympathizing people.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. Edward Newman (p. 64 of our last Volume) was admitted to Priests' Orders, and Messrs. Frederick Corfield and Alfred Dredge to Deacons' Orders, on the 22d of December, by the Bishop of London—The Rev. Edward Jones (p. 11) left London on the 11th of January for Gravesend, on his return to Sierra Leone; and sailed on the 13th.

*London Miss. Soc.*—The Rev. James Bowrey and Mrs. Bowrey embarked for Demerara, on their way to Berbice, on the 2d of December.

*Baptist Miss. Soc.*—The "Dove" is about to be sent as a sailing vessel for the use of the Mission in Western Africa. After a careful and protracted inquiry, they are fully satisfied of her fitness for the service, and of her sailing qualities. Mr. and Mrs. Newbegin, from Jamaica, Mr. and Mrs. Thompson, and their families, and Miss Vitou, are expected to sail in her for Africa. Young persons are at work collecting for the purpose of meeting the annual expenses of the "Dove." Five hundred Congregations, giving one pound each, as a New-Year's donation, will raise the total amount required (p. 20).

*Home and Col. Inf.-School Soc.*—A Teacher from this Institution is at present improving Schools in Ireland. A correspondence is going on with regard to sending a married couple as Infant-School Teachers to Jerusalem. So many visitors have lately been at the Institution that the Committee have specially fixed Tuesday in each week, from half-past two to four, when such lessons are given as are likely to interest them. Another volume of Model Lessons has been written and published under the direction of the Committee.

### WESTERN AFRICA.

*Wesleyan Miss. Soc.*—Since the preceding sheets went to press, intelligence has reached us of the death of Mrs. Greeves, wife of the Rev. T. T. Greeves of British Accra (p. 16). She died on the 14th of July.

### INDIA BEYOND THE GANGES.

*Church Miss. Soc.*—The Rev. George Smith, in a Letter dated Hong Kong, Sept. 30, 1844, announces the safe arrival of the Rev. T. McClatchie and himself at that place on the 25th of August last. They were about to remove to Canton for a short time, there to prosecute their study of the language (p. 295 of our last Volume).

*Amer. Bapt. Board*—The Rev. Grover S. Comstock died on the 25th of April at Akyab (p. 139 of our last Volume). Dr. Macgowan was married on the 30th of April, at Calcutta, to Miss Mary Ann Osborne, sister of the Rev.

J. F. Osborne, of Calcutta. Dr. Macgowan would return to Ningpo by the first opportunity.

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. J. Mühleisen, with Mrs. Mühleisen, arrived at Bombay on the 12th of November (p. 406 of our last Volume)—The Rev. J. J. Weitbrecht and Mrs. Weitbrecht landed at Madras on the 17th of November, on their way to Calcutta, and re-embarked the next morning. They were both well (p. 295 of our last Volume).—The Rev. M. Wilkinson and party safely arrived at Calcutta on the 16th of November.

*London Miss. Soc.*—We rejoice in being able to state that the intimation communicated in our last Number (p. 533), derived from the "Calcutta Christian Advocate" of Sept. 14, respecting the apprehended death of the Rev. J. E. Nimmo, has proved incorrect. Mr. Nimmo, according to a subsequent Number of the same Journal, is still numbered with the living; and will be spared, we trust, many years to labour among the Heathen.

*American Board*—Mr. Crane, of Madras, has become so impaired in his health, that it has been deemed necessary for him to return to the United States.

### SOUTH SEAS.

*London Miss. Soc.*—Intelligence has been received through the public journals that the Rev. S. M'Keen, of Tahiti, was killed on the 20th of June, while walking in the front of his house, by a shot fired on the eve of an engagement between the French and Natives. Deeply affected by the events in Tahiti, and by the clouds that brood over the future prospects of the Mission, the Directors, while determined not to slacken in their efforts for the withdrawal of the Protectorate, most earnestly entreat the members and friends of the Society to implore the special grace and overruling providence of God for the removal of existing evils, and the restoration to the Island of the blessings of order, safety, and peace.

### WEST INDIES.

*Church Miss. Soc.*—The Rev. F. Redford, in a Letter dated Kingston, Dec. 13, 1844, announces his safe arrival at that place on the 9th of December, after a dangerous passage (p. 456 of our last Volume).

*Wesleyan Miss. Soc.*—Mrs. Davies, of Jamaica, died on the 18th of July; and her husband, the Rev. Richard Davies, on the 1st of November.

### UNITED STATES.

*Amer. Presbyt. Board*—Rev. Hugh A. Brown embarked at New York, for China, on the 29th of October.

# Missionary Register.

FEBRUARY, 1845.

SURVEY  
OF  
THE PROTESTANT MISSIONARY STATIONS  
THROUGHOUT THE WORLD,  
IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 51 of the Number for January.)

## South Africa.

(Continued.)

### GLASGOW MISSIONARY SOCIETIES.

#### GLASGOW MISSIONARY SOCIETY.

*adhering to the Principles of the Church of Scotland.*

A Public Meeting of the Society was held on the 29th of October last, in the City Hall of Glasgow, for the purpose of dissolving the Society and placing the Mission under the Foreign Mission Committee of the Free Church of Scotland. The Society was originally formed at a Meeting held in Glasgow on the 9th of Feb. 1796.

*Lovedale*, 60 miles from Grahams-town—James Laing, Wm. Govan; Richard Ross, *As.*; James Weir; Robert Balfour, *Nat. As.* Rev. Wm. Govan has charge of the Seminary—Kraals, 220; Families, 1540; Individuals, 7700—Communicants, 35, of whom 12 are Natives—P. 65.

*Burnshill*, 17 or 18 miles E of Lovedale—John Bennie, Alexander M'Diarmid; Charles Henry, Robert Craig, *Nat. As.*—Kraals, 270; Families, 1890; Individuals, 9450—Congregation, 123—Communicants, 17—P. 65.

*Pirie*, 19 or 20 miles E of Burnshill—John Ross; Joseph Williams, Thomas Hoé, *Nat. As.* Jane Thomson, *Teacher*—Kraals, 165; Families, 1155; Individuals, 5775—P. 66.

The Committee of Ladies in Glasgow, who undertake the support of  
Feb. 1845.

the Female Schools, have it in contemplation to send out a Female Teacher of superior attainments, for the purpose of educating Caffre Girls with a view of their becoming Teachers.

At the Meeting held in October last the Secretary made the following statements:—

The sum of 1500*l.* was laid out on the erection of the Seminary so recently as 1840; but through the goodness of Almighty God, I am happy now to say, on the authority of our Treasurer, that all the debt has been discharged, with the exception of 20*l.* So that we are able to transfer to the Church, in whose interests our feelings are bound up, a property estimated at between 2000*l.* and 3000*l.*, without any debt or any incumbrance, so far as we are aware.

The Mission at present is in a state as prosperous as it has been for years past. There are about twelve or fourteen Native Students in the course of preparation for public teaching, making, with the sons of Missionaries, altogether double that number. The Seminary appears to be taking a deep hold of the minds of the young men; so that Mr. Govan writes home in much better spirits and in a more decided tone than he was accustomed to do. Some of his own pupils, whom he has trained from the commencement, are now usefully engaged in communicating knowledge to the minds of others.



GLASGOW AFRICAN MISSIONARY SOCIETY.

*Chumie*, in Caffraria—Wm. Chalmers: Eliza Chalmers, *Teacher*; Thomas Brown, *Nat. Reader*; Edward Irving, *Festiri Coti, Nat. As.*; Dukwana, *Nat. Printer*—Communicants, 44—Scholars, 90—Pp. 66, 67.

Mr. Chalmers has been requested by the Committee to come home on a visit.

Chumie presents to a traveller in Caffreland an aspect much more unusual and surprising than the beauty of its scenery. Two English Officers visiting your Missionary Settlement there inquired how many English Families lived on the Station. "None," replied Mr. Chalmers, "as I am a Scotchman." They then asked, "And who live in these cottages which we have seen?" When they were told that they were built and inhabited by converted Caffres they received the statement as all but incredible. Such, doubtless, would be the sentiment of any one forgetting the elevating influence of the Gospel, and familiar with the Caffre Character only in its base and savage forms.

The Out-Schools of the Station still continue to share largely in the care and labours of the Missionary. They are located at easily accessible distances around the Institution, and form converging points at which the young people of the districts can assemble for instruction. The Schools are four in number, known by the names of Struther's School, Burnet's, Mitchell's, and Swanston's, or Trongate Prayer-Meeting School. They are superintended by Native Teachers.

These Schools furnish not a few of the Candidates for Baptism, who, from time to time, after faithful examination and instruction, are admitted as members of the Church. They are scenes not only of instruction, but of Christian Worship. At all of them, with one exception, there is Morning and Evening Prayer throughout the week.

A Caffre, a fine, tall, athletic young man, addicted to all the debasing and demoralizing customs of his nation, one night resolved to go into the Colony for the purpose of stealing a horse, which is a common practice with them. He immediately left home, came into the Colony, and watched for an opportunity of accomplishing his purpose, which soon presented itself. He found two horses grazing in a sheltered situation near a bush, and he

instantly seized one of them, and made off with it as fast as he could. Elated with his success, and rejoicing in the prospect of securing his prize without being detected, he proceeded toward Caffreland, when all at once the thought struck him, *Thou shalt not steal*. He could go no farther: he immediately drew up the horse, and said to himself, "What is this? I have frequently heard these words before in the Church, but I never felt as I do now. This must be the Word of God." He dismounted, and held the bridle in his hand, hesitating whether to go forward with the horse or to return back with it, and restore it to its owner. In this position he continued for upward of an hour. At last he resolved to take the horse back again, which he accordingly did, and returned home a true penitent determined to serve God. When he reached his dwelling, he could not rest: sleep had departed from him; the arrows of conviction stuck fast in his conscience, and he could not shake them off. The next day he took an ox out of his kraal, or cattle place, and went to the nearest village to sell it, in order that he might buy European clothing with the money and attend the house of God like a Christian. When he returned with his clothes, he went to the Minister's house, told him all that had taken place, and requested to be admitted on trial as a Church Member. The Minister, cheered with his statement, gladly received him; and after keeping him on trial the appointed time, and finding him consistent in his conduct, a short time ago baptized him; and he is now a full member of the Christian Church, and adorning his Christian profession. [Mr. Chalmers.]

*Iggibigha*—Robert Niven: Margaret M'Laren, *Teacher*; Gasa, *Nat. As.*; Utali, Untokazi, *Nat. Fem. As.*—Communicants, 13—Pp. 67, 68.

Mr. Niven devotes two days weekly in carrying the Gospel to the surrounding native hamlets. Thursday, for the most part, he devotes to instruction in a valley somewhat distant (six miles) from the Station, when he is usually accompanied by Miss M'Laren. About 15 or 30 avail themselves of these weekly instructions. Among those to whom Mr. Niven proclaims the Gospel, amounting in some instances to more than 200 persons, encouraging proofs are given that the Word is *quick and powerful*. [Report.]



Mr. Niven gives an account of the inhuman practices prevalent among the Caffres, which we would gladly spare our Readers the pain of having detailed to them. Such cruel acts, however, should be known, that they may excite the servants of God to greater exertions in behalf of the Heathen.

A girl of seventeen years was brought to me, subject to fits of epilepsy, and was supported here a month, under treatment, without the return of a fit. I sent her home, as provisions were scarce in the late prevailing droughts. The complaint recurred. The fear of being blamed by our old Chief for infecting the Station with the falling sickness prevented her friends from sending her back to me. She was shunned, from a very general impression that the sight of convulsive fits is infectious; and, being left in a hut alone, she fell repeatedly into the fire, had her eyes burnt out, the whole of her left side roasted, and the soles of her feet. Her relations then carried her to the distance of 300 yards, where she lay without shelter for nine days, and during the most of these it rained. Nothing was done for her save kindling a fire at sunset to scare away the wolves, and giving her a little food, and then she only spake to utter her bitter complaints at the cruelty of exposing her. Even this attention to her wants was discontinued; and, the second night after, the wolves were heard at the spot, and the poor sufferer crying for help; yet no one stirred. In the morning, when these heathen victims of superstition went to the spot, she was gone; and during the day her corpse was found at the distance of a mile, whither the wolves had

dragged it, reserving it, doubtless, for their whelps, but had been scared by the sight of people in a neighbouring kraal. The body was left unburied; and the next night, I dare say, the same animals made their supper on it. A fine of two head of cattle was levied on the kraal for not burying the corpse; but all the cruel treatment that tortured a gentle female was left unpunished.

*Kirkwood*, in Tambookieland, on the River Ixhonxe—John F. Cumming; Thomas Campbell, *Artisan*—P. 68.

In itinerating among the various kraals which are scattered around, there is still the greatest attention paid to the instructions given. Scarcely can we remember an instance of rudeness. Many a time, when depressed in mind, as all in similar circumstances will be, have we gone forth among these interesting though degraded Natives, in order to impart a knowledge of the rich blessings of salvation to their minds, and been enabled to return with joy, on account of the eager attention which had been manifested in its reception. Yes, hope brightens up in the midst of the gloom which prevails, when thus we see the prospect of some of these outcasts being made partakers of the happiness which flows from the love of God.

There was a respectable Meeting in the afternoon. About seventy entered the little Church, and presented a pleasing appearance. There being more present than there are seats to accommodate, a mat was laid down in the centre, upon which a number took their place. Their behaviour was such as would have done credit to many that I have seen in Scotland engaged in the same manner. [Mr. Cumming.]

#### FRENCH PROTESTANT MISSIONS.

##### HOTTENTOTS.

*Wagenmaker Valley*: 30 miles NE of Cape Town—1830—Isaac Bisseaux—Scholars, 70—Baptized, 34—P. 73.

##### BASSOUTO-BECHUANAS.

*Bethulia*: 54 miles SE of Philipopolis: Inhabitants, 2900; chiefly Batlapis, and the rest Bassoutos—1833—J. P. Pellissier—Communicants, 23—Baptized: Children, 26—Scholars, 140—Congregation, 420 P. 73.

*Beersheba*, on the Caledon River; 60 miles S W of Plaatsberg—1835—Samuel Rolland: Mæder, *As.*; Miss Delatte, *Teacher*—Communicants, 138—Baptisms, 211: Candidates, 58—Catechumens, 184—Scholars: Adults and Children, 300; Infants, 150—Congregation, 600—P. 73.

*Kousberg*, about 18 miles from Beersheba—P. 74.

*Morija*: 162 miles E of Caledon: among Bassoutos: 272 dwellings, with 816 inhabitants—1833—

*French Protestant Missions—*

Thomas Arhousset: Constant Gosselin, *As.* Communicants, 28—Baptized: Children, 22—Scholars, 70—Catechumens, 218—Congregations, 400—P. 74.

*Thaba Bossiou*—1837—Eugene Casalis, H. M. Dyke. Baptized: Adults, 23; Children, 16; Candidates, 16—Scholars, 70—Congregation, 400—P. 74.

## LIGHOYAS.

*Mekualling*: four or five days' journey N W of Morija—1837—Francis Dumas—Baptized: Adults, 16; Children, 17—Catechumens, 41—Scholars, 70—Congregation, about 190—P. 75.

## AMERICAN BOARD OF MISSIONS.

*Umlazi*, near Port Natal: Newton Adams, M.D.—Pp. 75, 76.

*Peter Maritz Berg*, the Capital of the Dutch Colony: Daniel Lindley—P. 77.

*Inkanyezi*, among the Zooloos, on the Umgeni River, 6 miles N E of Natal: Aldin Grout—Pp. 76, 77.

Mr. Lindley has continued his labours among the Dutch farmers, receiving from them his entire support. Recent political occurrences have induced him to retain his connection with the Board.

The war between the English and Dutch interrupted the labours of Dr. Adams for a season, but his opportunities of usefulness have generally been as numerous as in former years. In consequence of the cruelty of Dingaan and his successor, the Zooloos are constantly emigrating to the neighbourhood of Port Natal.

In view, however, of the unsettled state of the population, our disadvantages as foreigners in prosecuting a Mission in the presence of a young English Colony—should difficulty arise from apparently conflicting interests—and the strong probability that the English Wesleyan Missionaries will spread themselves over the ground; looking, also, at the limited resources of the Board and the rapidly increasing demands of other Missions; the Committee have resolved to discontinue this Mission, and are now making arrangements to that effect.

[Report.

The history of the South-Africa Mission has been little else than a record of changes.

## BECHUANAS.

*Motito*: 9 miles S W of Old Lat-takoo—1832—Prosper Lemue: John Lauga; 2 *Nat. As.*—Communicants, 3—P. 75.

*Friedau*: 180 miles E of Motito: J. A. Pfrimmer, — Bouchard—Congregation, 180—P. 75.

We have kept the press waiting to the very last moment, in expectation of receiving from our Correspondents the usual accounts of the proceedings at these Stations; but they had not reached us when it was time for these sheets to go to press. We hope to give them in an early number.

From the first fields of labour occupied by our Missionaries they found themselves at length entirely excluded. The neighbourhood of Port Natal, in which they subsequently prosecuted their work, was disturbed, for a considerable period, by wars and rumours of wars. And even after the conquest of the Boors by the English it was left doubtful whether a stable Government would be established. In these circumstances it was thought advisable to suspend the Mission.

Prior to this decision, however, changes of a more favourable character had begun to take place at Natal. The British Government first of all resolved on making this whole region—some fifteen or twenty thousand square miles, with a population of 100,000 Zooloos—one of its Colonies. A Commissioner was sent for the purpose of ascertaining what measures should be adopted for its proper management, particularly in respect to the Natives. The Missionaries found this individual disposed to recommend such arrangements as would fall in with their own plans, and promote the highest interests of the Coloured Population. He assured them that “the Government would do all in its power to induce the people to conform to the instructions of the Missionaries.”

In view of the foregoing facts and considerations, the Committee did not hesitate to authorize the Missionaries to resume their labours at Natal. Their previous decision was mainly based upon certain prospective changes which, it was sup-

posed, would prove adverse to Missionary Labours. But this objection is now removed. A settled policy, highly favourable to the native population, will probably be adopted by the Colonial Government. Slavery is not to be allowed in any form, and no distinction growing out of a difference of colour will be recognised. The limited resources of the Board furnished a subordinate reason for the suspension of the Mission; but the Committee feel that were they, for such a cause, to abandon so many thousands accustomed to look to our Brethren for instruction and guidance, without any provision for making known to them the Gospel of Christ, they should

be doing great injustice to the benevolence of the Churches. Indeed, the providence of God seems to have made the path of duty very plain. [Board.]

The day before yesterday I received a communication from the Cape Government, containing an appointment as Government Missionary to the Natives of Natal, with a salary of 150*l.* a year, to be confirmed by the Home Government. I also received a statement that Doctor Adams would have the same offer made to him. Mr. Lindley is appointed Preacher to the Boors. The people here have raised about 170*l.* for our support and assistance. [Mr. Groot.]

#### GOSPEL-PROPAGATION SOCIETY.

*Wynberg*—John Fry—P. 78.

The Society has received urgent applications from several settlements in this Colony for the services of a Clergyman. Two of them, Graff Reynet and George, have offered to guarantee a considerable

portion of the necessary salary, and the Society has resolved to recommend Missionaries for these Stations as soon as possible: one, it is probable, will sail in the latter part of the year. [Report.]

#### BAPTIST MISSIONARY SOCIETY.

The labours of the Rev. George Aveline, at Grahamstown, are to such an extent connected with the Colonists, rather than the Natives, that the Committee scarcely regard it as

a Missionary Station: and while they are commonly appealed to for the appointment of a Minister, his expenses are defrayed by the Congregation—P. 80.

## African Islands.

#### MADAGASCAR.

*London Miss. Soc.*—The Society's Station at *Tananarivo* is still unoccupied—Pp. 78, 79; and see, at pp. 208, 384, 456, Notices of the death of the Rev. David Johns, and of a monument raised to his memory by Sir John Marshall.

Our intelligence respecting this island contains only the same mournful features which, for several successive years, it has been our painful duty to present. No opening has appeared for the revival of Missionary Labour; and we have been called to suffer an additional and most poignant affliction in the death of the devoted Johns, who has fallen a sacrifice to his unquenchable zeal in attempting to rescue the persecuted Native Christians. His death occurred in the Island of Nosibe, on the north-eastern coast of Madagascar, on the 6th of August last.

In the past year we have not learnt that any accession has been made to the

glorious company of Martyrs; and though the fury of persecution is still poured out on the Infant Church, we rejoice in the belief that none of its suffering members have failed in their steadfastness to Christ, but that the trial of their faith has been *much more precious than of gold that perisheth.*

An attempt was made last year, by our departed Brother, Mr. Johns, to commence a Mission in the Island of Nosimitsio, through the instrumentality of the Malagasy Teachers, Mary and Joseph. They commenced their labours with every prospect of success, and had succeeded in establishing a School and in teaching several, both young and old, to read the Word of God, when the Roman-Catholic Priest interfered, and, by his influence with the French Authorities who have long had possession of the island, suppressed their Mission and ordered them to depart.

In conjunction with the Rev. J. J. Freeman, Mr. Johns was the author of the work entitled "Narrative of the Persecu-

*London Missionary Society—*

tions in Madagascar," &c., which gives a true and lively picture of the state of that country and the Native Christians. He compiled the Madagassy and English part of a Dictionary printed at the Missionary Station; and he translated the popular allegory of the "Pilgrim's Progress." He also took part in the translation of the Scriptures, and various Tracts, Hymns, &c.: and thus, though called home before he attained his 50th year, has left behind him imperishable memorials of his Christian zeal and laboriousness. [Report.

**MAURITIUS.**

*B F Bible Soc.*—The Committee have granted 250 French Bibles and 750 French and English Testaments, at the request of the London Missionary Society, to Messrs. Chevallier and Anderson, who have extensive means of distributing them, and who have 200 children and young persons under their tuition. Also to the Trustees of the Mico Charity, for Schools in the Mauritius, there have been granted 100 French Bibles, 500 Testaments, and 250 English Testaments—P. 79.

*Gospel-Propag. Soc.*—It is stated in the Report—

The Society has received several most earnest appeals from this Colony to plant a Mission for the Heathen population, which is rapidly increasing, and for which, unhappily, there is at present no spiritual provision whatsoever. The Rev. A. Denny, the senior Colonial Chaplain, has been unwearied in his endeavours to find some remedy for this lamentable state of things.

It would appear that there is, in addition to a free Negro Population of 50,000 souls who are in a state of Heathenism, a population of 50,000 Indian Coolies, who have immigrated chiefly from Bengal. But while the Society has continued its support to several Church-of-England Schools in the Colony, it has felt itself unable to hold out any immediate prospect of founding a new Mission.

*Christian-Knowledge Soc.*—The Board placed at the Rev. A. Denny's disposal 50 Testaments in French; 50 Common-Prayer Books in French; 500 Script Cards in French, and 500 Script Cards in English—Pp. 79, 80.

By the Seventh Annual Report of the

Mauritius District Committee, it appears that the books issued during that year amounted to 1361. The Committee propose to allot 25*l.* per annum of their funds, or an equal amount, to be specially raised for that purpose, to the support of a Native Student, who has been granted a place on the foundation of Bishop's College, Calcutta, on the recommendation of the Rev. A. Denny, by the Metropolitan of India, and who is to proceed thither in October next, with the prospective view of Missionary Employment, more particularly with reference to the Hill Coolies in the Mauritius, 40,000 of whom have been introduced in the course of the year." [Report.

*Relig.-Tract. Soc.*—The Committee have granted 24 reams of paper for the publication of Tracts to counteract the progress of Popery—P. 80.

*London Miss. Soc.—Port Louis:* J. Le Brun (in part): 4 *Nat. As.*—Scholars, 400—P. 80.

Although the efforts of the Romish Priests in this island to impede the progress of pure and undefiled Religion among the Negro Population have been continued with vigorous and incessant ardour during the past year, Mr. Le Brun has been enabled, not only to maintain, but to extend his evangelical labours. He has baptized seventy-five of the Liberated Negroes, who came forward as candidates from among a much larger number whom he has succeeded in bringing under the sound of the Gospel. Means alone are wanting to establish Schools and Congregations to an indefinite extent.

At Mocha, about twelve miles from Port Louis, there is a large and interesting field of labour, chiefly inhabited by Natives of Madagascar and Negroes. Mr. Le Brun and his son have paid much attention to them, and are anxious to fix a permanent Station in that locality. Several Christian Refugees reside on the spot, among whom there are four or five intelligent and devoted men well calculated to labour as Evangelists among their own countrymen: these Mr. Le Brun, jun. proposes to take under his special instruction, that they may be prepared to go forth on a Mission to Madagascar whenever a gracious Providence may open the way.

The necessity for Scriptural Instruction was never so urgent in the island as it is at the present time. Popery has long been employing its insidious arts and indefatigable zeal to engross the work of

instruction throughout the island; and, to ensure the success of its projects, the Romish Bishop has proceeded to Europe, for

the purpose of obtaining a large reinforcement of Priests and Schoolmasters. [*Report.*]

## Inland Seas.

Med—Mediterranean—Black—Caspian—Persian Gulf.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION—In Greece the Society's Agent has issued 7814 copies of the Scriptures, principally in the Greek Language: 1500 Ancient Greek Testaments, 2000 Psalms, 970 Historical Books, 100 Prophets, in Modern Greek, have been forwarded to him: and 5000 copies of Job, Proverbs, and Ecclesiastes, and 5000 Psalters have been printed in Modern Greek—to *Smyrna* have been forwarded 50 English, 100 Arabic, 100 French, 100 Syriac Bibles; 100 Hebrew, 100 Modern Greek Old Testaments, 100 Psalms in Hebrew, and 200 in Syriac: the issues in Turkey, for the year, are reported to be 6430 copies—to *Jerusalem* have been forwarded 1250 copies of the Scriptures in Arabic, Ancient Greek, Modern Greek, Italian, Russ, and French—P. 82.

The translation of the Old Testament into the Modern Greek was finished only a few years ago: since that time the New Testament has been carefully retranslated and revised, and 10,000 copies will soon leave the press at Athens. In both these works Mr. Leeves has received the valuable assistance of Professor Bambas. During the progress of these undertakings, numerous editions of the Scriptures in Greek, or portions of them, were brought into circulation. Since the Society published, in 1810, its first edition of the Ancient and Modern Greek Testament, nearly 210,000 volumes of the New Testament, or of the Old, in whole or in parts, have been prepared, of which about 100,000 have been New Testaments; and of these, 45,000 accompanied with the original Greek Text. The circulation of these books has been spread over a space of nearly thirty-four years; and some of them have found their way into all the countries where this nation lies scattered;

although the larger proportion of them has been dispersed within the last ten years, among the inhabitants of what is now free Greece. Mr. Leeves is engaged in printing at Athens, for the Society, the Judæo-Spanish New Testament. [*Report.*]

RECEPTION—Instances not unfrequently occur of people giving a diligent reading to our editions of the Scriptures. A Governor having received a copy of the Ancient Greek Testament, has read it through, and parts of it repeatedly, since he has been at Athens. He is now employed in reading through our translation of the Old Testament, and comparing it with the Septuagint, to remark the differences, and judge for himself what reason the adversaries have had to decry it.

A physician, also, who has a copy, told me the other day, while praising its execution, its portable size, &c., that it had already been the occasion of his reading through two of the Gospels. This is a work which will certainly do much good, and cause the Sacred Volume to get into the hands of many of the higher orders.

The parallel passages please greatly, and are suited to the inquisitive spirit of the Greeks. There is but one voice respecting our edition of the New Testament in Ancient Greek. It pleases, both as being the original text, and as being of a portable size, correctly printed, and enriched with the marginal references.

[*Mr. Leeves.*]

I continue to have most cheering accounts of the Armenians at Constantinople, who not only flock around the Scriptures, but make a point to study them.

[*Mr. Barker.*]

Amid all the storms and tempests, the Word of God makes way for itself. Both the Christian inhabitants of Jerusalem, and the Israelites, lift up their heads and seek the Lord. Some really hunger and thirst after the Word of Life: they desire Schools to be established, and to receive instruction. Thousands of Arabic and Hebrew Bibles might be brought into circulation; and Armenian Psalters, as

*British and Foreign Bible Society*—well as the entire Old Testament in Armenian, are frequently inquired after. A change is preparing in the East: a period of spiritual reformation and renovation is approaching. [Mr. Ewald.

#### CHRISTIAN-KNOWLEDGE SOCIETY.

*Gibraltar*—A grant of 250*l.* has been placed at the disposal of the Diocesan Committee, and two sets of Books for Divine Service, 100 Bibles, and 100 Prayer Books.

*Malta*—There are 221 children in the Schools supported by the Society's grant.

*Leghorn*—The Bishop of Gibraltar has informed the Society of a District Committee being formed at Leghorn.

*Constantinople*—Books to the value of 6*l.* 10*s.* have been granted, on the application of the Rev. H. Southgate, for the use of English Children at Constantinople.

*Corfu*—A grant of 100 Prayer Books in Italian, and 130 in Modern Greek has been made to the Rev. E. Hall, for distribution in the island.—Pp. 83, 84.

#### PRAYER-BOOK AND HOMILY SOCIETY.

A grant of Books has been made to a Missionary to the Jews in Persia and Chaldea.

#### RELIGIOUS-TRACT SOCIETY.

*Athens*—A grant of Tracts in Modern Greek, value 5*l.*, has been forwarded to Athens.

*Constantinople*—The Committee have granted 50*l.* to assist the American Missionaries in the publication of several Tracts.

*Beyroat*—The sum of 50*l.* has been granted to promote the publication of Tracts in Arabic. A Correspondent writes—

The most useful Tract for a Jew is a plain Christian Tract, such as you would give to a careless professing Christian, setting before him his lost condition, and the death and atonement of Christ. This is much better than a deficient controver-

sial Tract. If it is controversial, it ought to be complete; for otherwise a Jew, accustomed as he is, by studying the Talmud, to acute reasoning, will soon see its deficiency, and throw it away. The Tract "Helps to Self-examination" is good, because it sets before them the law that convinces of sin, and closes with prayer for light.

*Bagdad*—A grant of Books, value 10*l.*, was made to the Rev. Murray Vicars.—P. 84.

#### EDUCATION SOCIETIES.

##### IONIAN ISLANDS.

Mr. Lowndes has supplied the following account from the Report of the Inspector-General of Schools, and other public documents:—

University of Corfu, comprising—

	Professors.	Scholars.
Seminary for Theology.....	1	12
Legal Faculty.....	2	27
Medical Faculty.....	4	12
Faculty of Literature.....	2	7
	<u>9</u>	<u>58</u>

Major College, not yet opened.

	Masters.	Scholars.
Colleges in Corfu.....	10	33
Secondary Schools in the various Islands.....	8	24
Lancasterian ditto.....	106	114
Female Schools ditto.....	10	18
	<u>124</u>	<u>169</u>
		<u>4870</u>

Last year but one a law was enacted, which appointed the use of the Scriptures in all Public Schools, primary and secondary. This has been carried into effect. The Testament is now used in the secondary Schools, and lessons for the Reading Boards have been selected and printed for the primary Schools; and a book containing Scripture extracts is printed for the use of those scholars who are able to read correctly.

##### GREECE AND TURKEY.

In the Report of the B F School Society it is said—

Education in Greece now scarcely needs the fostering hand of English Benevolence. Schools are multiplying, both in the island and on the continent, under the direction of the Government; while the Normal School in Athens, conducted by Mr. Georgius Constantine, supplies Teachers for the new Institutions. The progress of Female Education is steady and satisfactory.

## STATIONS, LABOURERS, AND NOTTIA OF MISSIONARY SOCIETIES.

## AMERICAN BOARD OF MISSIONS.

## CONSTANTINOPLE.

1831 — Wm. Goodell, Harrison G. O. Dwight, Wm. G. Schauffler, Henry A. Homes, Cyrus Hamlin, George W. Wood: 6 *Nat. As.*— Pp. 85—87.

The Jews of Constantinople were originally from Spain: they write the language of that country in Hebrew, and hence it is called Hebrew-Spanish. When the Turkish Language is printed with the Greek Alphabet it is called Greco-Turkish: when with the Armenian, it is called the Armeno-Turkish.

Mr. Schauffler's labours are devoted to the Jews. He has translated the Old Testament into Hebrew-Spanish; and it was to superintend the printing of this, with the Hebrew text on the opposite page, that he went to Vienna. The Chief Rabbi at Constantinople has given a formal approval and recommendation of this translation of the Old Testament, with the condition that it be sold to the Jews only by Jews. The work is well received. The Committee of the General Assembly of the Church of Scotland, on the scheme for the conversion of the Jews, have made a grant to the Board of 216*l.*, to aid the Jewish Branch of the Turkey Mission, especially in the circulation, gratuitously or at reduced prices, of the Scriptures.

The seminary at Bebek, under the care of Messrs. Hamlin and Wood, has twenty Boarding Scholars. This institution promises important results to the Armenian Nation. A Boarding School for girls is much needed: females are receiving less benefit from the great movement now in progress than males. Schools for Jewish Children, were the funds provided, might be opened without any difficulty.

The spirit of religious inquiry is manifestly advancing among the Armenians. Mr. Dwight received calls from more than a thousand persons in one year. In Nicomedia alone the company of believers has increased to more than sixty.

The unexpected and painful change of views, feelings, and conduct in some Armenians formerly reckoned as brethren, owing to their forming an acquaintance with individuals who had imbibed errors which  
*Feb.* 1845.

now threaten the peace and unity of the Episcopal Churches of England and America, caused a persecuting spirit to appear, which was directed more especially against Hohannes; and the obstruction to his usefulness thus created induced him to gratify a desire, long cherished, of coming to this country to prepare himself, as he supposed he could not do at Constantinople, for preaching the Gospel.

[*Board.*

Whenever I look back to the year 1831, when my own family first arrived at Constantinople, and contemplate the wonderful changes which have taken place since that period, I feel that I am not half awake to the reality and importance of the work which God is carrying on here with such power. Then, not a single European in this city knew fully how to sympathize with us; nor, during a whole year, was there—except a Greek Brother—a single native found whose heart seemed at all moved by the Spirit of God. Then, all direct access to the Armenians seemed closed against us; nor did it appear possible to reach them, except in a very circuitous way. We were obliged to commence operations among the Greeks, in order to introduce ourselves among the Armenians.

But God remembered us in our low estate; for His mercy endureth for ever. He hath helped us by His providence, and He hath helped us by His Spirit; and, in the wonderful turn which things have taken, His hand is most clearly seen. For *He that hath the key of David, that openeth and no man shutteth, and shutteth and no man openeth*—He has fast closed the door among the Greeks, to the amazement of every body; while among the Armenians He has set before us an open door, which no man has been able to shut.

Less than twenty years ago the question was asked by some one at Constantinople, whether a Protestant Service, except in the palaces of the Foreign Legations, could be held on the Sabbath in any language. The opinion expressed was, that it would not be tolerated. But a few Protestant Missionaries have come; and without power or influence, or even permission, have quietly seated them-

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*American Board of Missions -*

selves down in the very "city of the Sultan," under the very eye of High Priests and Patriarchs, and in the midst of all the grandees of the empire and the emissaries of Rome; and they have opened chapels in their own private houses, where the Gospel has been preached without molestation in the English, German, French, Spanish, Italian, Greek, Armenian, and Turkish Languages; and their right to do so is never likely to be questioned. Those times have gone by; and custom here has all the force of law. There has, indeed, been great indignation against us; but it has been strangely impotent.

An individual who came to us, some ten years ago, for the express purpose of conversing on the great things of salvation and eternal life, and who spoke freely all that was in his heart, said, on passing out of the door, "On quitting your house I must close my lips, and not suffer a word on these subjects to escape them." But now the whole city is filled with these doctrines, and they are publicly discussed in the khans and coffee-houses, and at all the chief places of concourse.

There is certainly a great deal of life and activity. Look abroad in almost any direction, and you will see some Andrew bringing his brother Simon to Christ, or some Philip persuading his friend Nathanael to come. Truly all *this is the Lord's doing; it is marvellous in our eyes.* [Mr. Goodell.

Dr. Anderson, who went on a visit to the Mission (see p. 96 of our last Volume), says, "My expectations have been answered, and more than answered," in the work which God is carrying on among the Armenians.

A very rude young man, of great muscular power, being strongly opposed to the Evangelical Armenians, took with him several *lewd fellows of the baser sort*, and went out, one Sunday, with large sticks, to a place in the field where he knew that *prayer was wont to be made*, determined to inflict bodily chastisement upon the Brethren. On arriving there, the leader of the meeting, the particular object of their hatred, fixed his eyes on this young man, and calling him by name, held the Testament up before him, and said, "Is there any thing wrong

in this book that you wish to prevent our reading it?" The young man was immediately overcome, and now appears to be a true disciple of Christ; and he, in turn, is persecuted by those who were formerly his companions in wickedness.

Another very interesting young man for three years past has been a constant attendant at the meetings, whenever they have been held; and if, by reason of opposition, they are suspended for a while, he always comes to the house where they are commonly held, and spends his time in reading. He is hated and calumniated by opposers more than all the rest; and yet he never speaks of his trials, but pursues his way, not turning to the right or to the left. Every member of his own family is violently opposed to him, except his father, who, though entirely worldly, does not join the rest in opposition, as he is dependent chiefly on this son for his daily bread.

To-day I had an audience of five Armenian females, to whom I was permitted to preach the Gospel. Most of them had come from a distance, and some appeared to be hungering for the bread of life. They spent the whole day with us; and at the dinner-table we had an interesting conversation in regard to a young man—an Armenian by birth—who became a Mussulman, and afterward renounced that religion, and became a Christian again, and a few days ago was beheaded in Constantinople. He was urged, again and again, to recant; and even at the very last moment his life was promised him if he would declare himself a follower of Mohammed; but he resolutely persisted in asserting his belief in Christ alone, and told them, that although they should kill him he never could deny Christ.

One of the females present to-day spoke of the exceeding pitiable state of the mother of the young man, who, she has heard, weeps day and night without ceasing. Her daughter remarked, that if the young man died a true Christian we had reason to rejoice rather than mourn; and that the proper time to mourn was when he denied Christ, and became a Mahomedan. [Mr. Dwight.

In reference to the young Armenian who, in August last, was beheaded, Mr. Homes states—

He had never made a full profession of faith, nor had he been circumcised. It



was a most deliberate act of Mussulman Bigotry acting in accordance with its provisions in case of apostacy. The words of the law, exactly translated, are—"Apostacy is an enormous crime in the eyes of the Deity. The Mussulman who is guilty of it must be condemned to death if he does not promptly abjure his error. The homicide of an apostate has no penalty attached to it." Two or three times, during the weeks previous to the execution, the Armenian referred to was carried through the streets, in the hope of leading him to retract; for the Government, anticipating, as it were, the reproaches which it would incur in Europe, was desirous of avoiding the shame of fulfilling the order of the Grand Mufti. Yet many supposed that had the executioner even heard a retraction from the lips of the Armenian, before he should have raised the fatal sword, he would none the less have beheaded him. Although the law would then have pardoned the culprit, yet the executioner, if for a moment he has shaken the constancy of the former and obtained from him a confession of the Mahomedan faith, often slays him that he may not again retract. And as, in the estimation of a Turk, *with the mouth confession is made unto salvation*, he feels that he has thereby been the means of sending a soul to Paradise.

A day or two after the execution the shopkeepers in the neighbourhood of the place where the headless trunk was lying besought the head of the police to remove it on account of the stench. His answer was remarkable, and indicative of the fearful convictions in many a Mussulman's breast: "His body cannot offend any body by its odour as early as three days; but of this man's body the worst odour is yet to come." This prophecy is already fulfilling, and is destined to see a yet more remarkable accomplishment. And it was for the purpose of speaking of the moral results of this affair that I have thought it worthy of notice.

The British Ambassador had been soliciting, during many days, the unfortunate man's liberation, and had obtained, as is universally reported, a promise of the Grand Vizier that he should not be beheaded. This claim had been urged on the ground of humanity; but in consequence of the obstinacy of the Grand Diván the Grand Vizier was not able to fulfil his promise. The Armenian was beheaded in Frank clothes and with a

Frank hat. One of the police tauntingly remarked, as I was told, to European bystanders, "You see we begin now to cut off the heads of Franks." The bill stuck up near the body also declared that he had been "taken in the dress of an apostate;" as if to wear European Clothes was henceforth to be regarded as a sign that those wearing them had become apostates. These accumulated insults were regarded as addressed, not only to the Christian Subjects of the Po te, but to the Christian World. For many days after the event it was spoken of with tears, trembling, and awe by all classes. Still it was very uncertain whether it would stand out prominently in Europe as an event pre-eminently worthy of attention.

But the remonstrances immediately addressed to the Porte by Foreign Ministers were soon backed up strongly by instructions from their various courts. Renewed representations were made, especially by the French Minister, declaring the duty of affording protection to the Christian Population; the inconsistency of such conduct as the past with the charter of the rights of the people given by the Sultan a few years since; and the impossibility there would be of the interests of Turkey being sustained by the powers of Europe if such a thing should be repeated. In view of these representations we have seen the President of the Grand Diván, on whom the responsibility was thrown, dismissed from office, to shew that the Government, as such, was willing to condemn the act; and we have seen persons still higher in office wavering in their places. We see the Turkish Government, which was gradually receding from the faithful execution of the new liberal institutions, obliged to promise that all its proceedings shall be hereafter conformed to by them. The whole Armenian Community perceive that they are not forsaken. And yet, from their familiarity with their own past history, they fear not a little lest they should ultimately become the victims of still greater oppressions, unless this interference of European Powers in their behalf is to be vigorously followed up, and the Turkish Government thereby prevented from taking vengeance on their community for the indignity to which they have been obliged to submit in promising that such an execution shall not be suffered to occur again.

Mr. Homes adds—

The Turkish Government is becoming

*American Board of Missions—*

fully acquainted with, and taking notice of, Protestant Missionary Labours in the empire. But as long as they are of several different nations, the blow which touches one will almost necessarily descend on all, and enlist more than one power in their defence. It will also be very difficult to frame a provision against Protestant Missionaries that shall not likewise affect Catholic Missionaries, who are foreigners like ourselves. We have but little doubt that our enemies have wished to devise plans for turning us out of the country; but even if they could succeed in inducing the Government of the empire to engage in the attempt, we can hardly think that it would be effectual; because it would almost necessarily enlist Governments against the project, which feel that they have a call to protect the interests of Christianity here.

Although the hands of our enemies have been so restrained from touching us, or prosecuting to imprisonment or exile the followers of Christ, the effects of their intolerant spirit have been felt, in various ways, by the pious Armenians. Repeatedly has the Patriarch himself, in the principal Churches, spoken of his vows, and those of other influential men, to give themselves no rest until they should have utterly rooted out this most offensive heresy.

A Teacher of noble character has for months been excluded from his father's house, night and day, because of his attachment to the Gospel. Another was formerly, on account of his straitened means, living with his brother, who allowed him a certain sum per month for his support. This, which was his all, he has forsaken for Christ, and he is now destitute of all means of support. He went to a distant place to teach a School of importance; but being found to be one who sympathized with the Evangelicals, they soon dismissed him. Another Teacher, well qualified to give instruction, was employed in one of the principal Schools of Constantinople. At the end of a month they found that he was one of those whom they maliciously call Protestants, and he was immediately discharged, receiving not one-twentieth of what was justly his due for his services.

Another young man of fine talents was engaged in trade, in which he was successful; but persisting in avowing his

evangelical convictions, his uncle, a man of high standing, who had almost adopted him as a son, commenced a series of bitter persecutions against him.

A beloved brother, a Priest, had been for weeks threatened with persecution in the city. To avoid it, and, at the same time, to labour for the good of his nation, he undertook a long and difficult journey, for the purpose of preaching the Gospel. During eight months he was engaged in preaching in the cities and villages of Asia; and when they persecuted him in one city, he went to another. In some places he found but a few ears ready to listen; in others his room was crowded with eager hearers; but he could not remain in any place long before the Clergy excited such opposition that he was obliged to leave. Of all the results of his preaching we may never be informed; but it occasioned so much stir, that Letter after Letter came to the Patriarchate, complaining of the invasions that this wolf, as he was called, was making upon their flocks. Just before he arrived at the port from which he designed to embark for Constantinople, on his return from his journey, Letters were sent to him from his brethren here, urging him not to come lest the evil designed against him should befall him. This hint, we would gratefully recognise, was first made by one high in office, whose heart God had moved. On his arrival at that port he found that other dangers awaited him; for men of rank of his own nation, hearing of his expected arrival, had conspired to seize him, and send him bound to Constantinople—for the Lunatic Hospital! But there, also, God raised up friends for him, who had been present at the councils of the ungodly. Immediately on his arrival, therefore, he found that it was inexpedient for him to follow the advice he had received not to come to Constantinople; for if he should remain where he was he would certainly be seized, and arrive in Constantinople, not free, but a prisoner. After being for some weeks unmolested, he was seized when coming out of Church, and thrown into the patriarchal prison.

Mr. Schaffler, in his Journal, says that the "press of the Jews for books becomes greater every day."

## GREECE.

*Athens—1831—Jonas King, D. D.  
Nathan Benjamin—P. 87.*

There are more than 1500 young men

in the Schools and the University of Athens; and with many of these our Brethren converse with great plainness, and not without an apparent influence on their understandings. Preaching is also continued as usual, but the out-pouring of the Spirit is still withheld.

About 908,000 pages in Books and Tracts were printed by the Mission at Athens the past year; and 17,295 Books and Tracts were distributed, a part of which were received from Smyrna.

[Board.

#### ASIA MINOR.

*Smyrna*—1833—Daniel Temple, Elias Riggs, John B. Adger, Henry J. Van Lennep, Simeon H. Calhoun: *S Nat. As.*—Pp. 87, 88.

The printing done at Smyrna amounted to 7,116,400 pages, and is in the Armenian, Armeno-Turkish, Greek, and Bulgarian Languages. The Books and Tracts have been widely dispersed over the Turkish Empire. The Armenians have the whole Bible in the Armeno-Turkish and in their ancient tongue: they have the Testament, also, in modern Armenian.

[Board.

There came a Vartabed to Smyrna, a short time ago, from a place not far from Tarsus, where there is a large body of Armenians. He had met with our books in that country, and the perusal of some of them had induced him to come this way to learn more about us. He spent some days here, and then proceeded to Constantinople, where he is now. A few Sabbaths ago he was at Mr. Dwight's Preaching Service, and sat down with the hearers in the most public manner. I was much cheered to hear him tell how his attention had been first awakened by reading this and that book, prepared by my helpers and myself five, six, or seven years ago, and met with by him hundreds of miles distant, in places where I have never been.

[Mr. Adger.

*Broosa*: at the western base of Olympus: 18 miles from the Sea of Marmora—1834—Benjamin Schneider, Philander O. Powers, Daniel Ladd—P. 89.

Mr. Schneider, in company with a pious young Armenian, made a visit to the villages which lie on the borders of the Lake of Nice. The object of the tour was to ascertain the precise condition of these villages, and also to exert an in-

fluence in favour of Evangelical Truth, as opportunity might offer.

[Board.

Respecting this tour Mr. Schneider reports—

I was everywhere received with apparent kindness and cordiality. No fears or suspicions seemed to exist in relation to us: the simple-minded people appeared pleased to see and hear us, and they readily received our Books. In this respect there has been a marked change.

In every place we found an attentive ear. Whether we introduced the subject of Religion among the Priests or others, we were listened to with apparent interest. If the Armenian Clergy were imbued with the spirit of the Gospel, and if they would preach it to their flocks affectionately and faithfully, the people would hear them gladly. There is evidently a preparation to receive the Truth.

In almost every place which I visited there is something encouraging. There seems to be a feeling after the Truth, the beginning of an inquiring spirit, like that which we find among the Armenians at the capital. This fact, taken in connection with other developments of Providence, confirms the hope that God has begun to do a great work among this people.

A few months after the tour mentioned above, Mr. Schneider made another tour to five villages lying on the west of Broosa, and was accompanied, as before, by a pious Armenian. In reference to this tour he remarks—

In all the places visited by us we found more or less that was interesting. The commencement of what, in its natural tendency, will finally result, with the Divine Blessing, in the revival of pure Religion, seems to be apparent. Though the indications of this are very faint in some cases, yet they exist. Some of the people are evidently reflecting on the errors of their Church, and are acquiring an increasing willingness to renounce them. Though little appears on the surface, it is plain that an under current in favour of the Gospel has been set in motion. Hence it is obvious that increasing favour to the cause of Truth may be expected with every passing year. The Spirit of the Lord is evidently moving on the Armenian Mind in various places. Proofs of this are constantly multiplying.

*American Board of Missions—*

The following extract is from the Journal of Mr. Powers:—

I have received a call this evening from one of our Native Brethren, a Teacher, and a pious young man from Ada Bazar. I was exceedingly delighted with the young man from Ada Bazar. He came with the Gospel in his bosom, his constant and almost only companion, and the Holy Ghost has evidently been his teacher. I have rarely seen an instance of apparently more meek, unassuming, simple-hearted, and actively devoted piety.

Not long since he was living a life of a hermit, passing most of his time in deserts and mountains, visiting the abodes of men only occasionally for the purpose of procuring sustenance. He obtained his food by exchanging the pretended virtues of a bone which he carried about in his scrip, curing diseases, &c. When his provisions were exhausted, he subsisted on grass and roots like a beast. Some of the native brethren of his village advised him to abandon this sort of life and search the Scriptures, as the alone guide to everlasting peace. At the suggestion of the same brethren, when on a visit to this city, he shortly afterward called on Mr. Schneider to inquire what he thought of relics, &c., still carrying his bone with him. The answer I need not state. Suffice it to say that he abandoned his bone, and requested Mr. Schneider to give him a copy of the Gospel, which he did; and that same Gospel has literally been his bosom companion ever since.

At that time he could not read; but he devoted himself to study, and soon became able to read the lively oracles of truth; and under Divine Guidance he was led, as it is hoped, into the way of salvation. Religion is now his life; and Christ, and He alone, is all his theme, his hope, his joy, his peace. His views respecting the atonement and mediation of Christ are remarkably clear; and as for the errors of his Church, he seems to hold them in utter abhorrence.

*Trebisond*: on the south-east shore of the Red Sea: inhabitants 15,000, consisting of Moslems, Greeks, Armenians, and Papal Armenians—1834—Thomas Pinckney Johnston—Pp. 89, 90.

In the midst of constant opposition,

unable even to continue his Public Services during the greater part of the year, the Missionary has seen the Gospel triumphant on every side. "The number of Gospel Readers has been doubled; and the increase is encouraging, not only on account of their number, but more so on account of their character and personal influence."

[Board.

The influence of the Gospel is more generally diffused in this city than anywhere else in Turkey. We set apart Friday and Saturday Evenings to see such as desired to call on us. The first evening about fifteen came; the next nearly thirty; all males of course. They told us that not one half of their number were present: the large room we were in, they said, would not contain them. They manifested the greatest cordiality, though Mr. Johnston does not regard more than one half of them as giving satisfactory evidence of piety. He calls them all Gospel Readers; and he says that they are all zealous in extending the influence of the Gospel among their countrymen. He thinks there may be a hundred Armenians in Trebisond who are friendly to the progress of this good work, and more or less disposed to aid it.

[Dr. Anderson.

As was anticipated, the enemies of spiritual Christianity have been roused to repeated and violent attempts to arrest the spread of it.

Last winter a petition was addressed to the Patriarch at Constantinople by some Armenians of Trebisond, requesting him to use his influence with the Turkish Government, that our Brethren might be removed from the city. To this petition, however, the signatures of only twenty-seven individuals, as is supposed, were affixed; and at the date of our last Letters nothing had been heard from it at Trebisond.

[Board.

Yesterday the Armenian Vartabed in the principal Church—the others being closed to bring all the people together for the occasion—pronounced a solemn anathema against three men, brothers, for becoming Protestants. He invoked the curse of God on their houses, and commanded the people to treat them as outcasts, by neither saluting them nor receiving their salutations. He also gave notice that there were others, and among the rest certain women also, who had been carried away with the same error, for whose recovery efforts were making; and if these efforts did not succeed in reclaiming

them during the week, they also should be anathematized on the following Sabbath. Notwithstanding this, however, twenty-three Armenians, a larger number than usual, came to our Turkish Service.

[*Mr. Johnston.*]

**Erzeroom**: the principal city of Ancient Armenia, nearly south from the eastern extremity of the Black Sea, and south-east from Trebisond: inhabitants 30,000; of whom 3500 are resident Armenians, and as many more are in the vicinity—1839—Wm. C. Jackson, Josiah Peabody: 1 *Nat. As.*—P. 90.

Mr. Peabody has made an excursion to Pasin, a district lying upon the Aras, and separated from Erzeroom by a low range of mountains. It is about forty miles in length and of unequal breadth: it is generally level; and being admirably adapted to the raising of grain, it presented, at the time of Mr. Peabody's visit, a very luxuriant and beautiful appearance.

The Aras divides the district into Upper Pasin and Lower Pasin, each having its own Beg. Upper Pasin contains one hundred and twenty villages, and Lower Pasin about seventy: most of these are now inhabited by Turks, many of the Armenians having emigrated to Georgia when the Russian Army returned after the peace of Adrianople.

Mr. Peabody wished to ascertain the actual state of the Armenian Population, to preach the Gospel in its purity as he might have opportunity, and to prepare the way for the introduction of a system which should rest on the Word of God, and not on the traditions of men. He was accompanied by a pious Armenian of Constantinople. Our Brethren at Erzeroom were much encouraged, at the beginning of the year, by the increasing attention of the Armenian Population to their instructions. Soon, however, their immediate prospects of usefulness were darkened by persecution. But this very opposition has probably been overruled for good. Although the Missionaries have been embarrassed in their operations at Erzeroom, the truth has made greater progress elsewhere. The accounts which they have received from different villages have been very encouraging. [Board.

#### SYRIA AND PALESTINE.

**Beyrout**—1823: suspended 1828; renewed 1830—Eli Smith, John F.

Lanneau, Nathaniel A. Keyes: Henry A. De Forest, M.D. *Physician*; George C. Hurter, *Printer*; 6 *Nat. As.* Mr. Leander Thompson, Mr. S. Wolcott, and Miss Tilden have returned to America—P. 91.

**Abeih**, on Mount Lebanon, 15 miles south of Beyrout—1843—G. B. Whiting, Wm. M. Thomson: C. V. A. Van Dyck, M.D. *Physician*; 1 *Nat. As.*—Scholars, 50. In 8 Villages, Scholars, 350. **B'hamdoun**, on Mount Lebanon—Mr. Beadle has returned to America—P. 91.

**Jerusalem**—1834—This Mission has been suspended—P. 91.

The revolutions to which Mount Lebanon has heretofore been exposed have occupied the minds of the people and thus interfered with the successful preaching of the Gospel. They have also rendered the investment of the funds necessary for making permanent arrangements unsafe and injudicious. During the past year, however, a good house has been obtained at Abeih, about fifteen miles south of Beyrout, and well situated for a Druze Station. The Seminary, when revived, will probably be at this place.

The Arabic printing has amounted to 1,708,000 pages. More books have been circulated the past year than in any former year.

The Mission has several substantial and useful native helpers, men who give evidence of piety. There is an open field for labour. Twice on the Sabbath the Brethren at Beyrout preach to a respectable congregation of Natives. Two evenings in the week are devoted to Expositions of Scripture and Prayer at native houses; and the general intercourse with the people of the country, especially with the Druzes, is extensive. There is a large number of enlightened individuals in Syria, whom, we may hope, fear will not always restrain from avowing their convictions. [Board.

It is so important to raise the qualifications of Teachers, that we are planning a separate School for them in Abeih: they are to be connected ultimately, in some way, with the Seminary which we hope soon to see in operation. We have in fact already taken incipient steps for re-opening the Seminary; and Tannos el Haddad, with the assistance of two former pupils of the Seminary in Beyrout, has

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commenced a Grammar School. This beginning we intend to cherish, until it shall be merged in a well-supported Institution, adequate, in some measure, to the wants of the country. [*Abeih Report.*]

By no branch of the operations of the Board has the faith of Christians been more severely tried than by the Mission to Syria. While the expenditure of labour and money has been great, the results have been much below what was reasonably anticipated. Still there can be no question that God has an important work for His Church to do in this interesting field. The Arabs are a wonderful people: they have the elements of a noble character.

The purposes of God in respect to this Mission have often been mysterious and perplexing. Still there is no reason for discouragement: on the other hand, we ought to prosecute the work which we have undertaken with additional earnestness and vigour.

A considerable number of persons residing at Hasbaya, a village at the foot of Mount Hermon, formerly seceded from the Greek Church, and having declared themselves Protestants, applied to the Mission for religious instruction. During the visit of Drs. Anderson and Hawes to Syria they became acquainted with the beginning of the movement.

Mr. Adger, writing from Smyrna, July 15, says, "The Hasbaya affair becomes more and more interesting. The Protestants have remained firm through a fierce storm of persecution, during which forty of them were driven away from their village. It is a remarkable movement, different, however, from that among the Armenians; as, in the times of the Reformation, the work of God assumed a different aspect in France and Germany from what it had in Switzerland. I believe it to be indeed a work of God, commenced by Himself, without human agency; except that, in the beginning, a few books were circulated there." [*Board.*]

In reference to those who have been driven from their homes, Mr. Thomson says—

I found these poor people on the open mountain, without tent, or bed, or covering of any kind, half perished with cold, and very hungry. I had directed my servant to purchase what bread he could carry with him. We then set forward

toward Abeih, but our progress was rather slow. The heat of the day was equal to the cold of the night, and some of the company climbed to the top of Lebanon with great difficulty. We reached Mukhtara after dark, and were nobly entertained by Sheikh Said Jemlat. He made a feast for the whole company, and expressed the liveliest interest in their cause. I had been of some service to this young Sheikh, in making his peace with the Government after the last Druze War; and now that he is restored to his home and his authority, his generous gratitude knows no bounds. The next day I divided the people into two companies, and sent one party to Mr. Whiting at Aitath, and took the other with me to Abeih. They will remain with us for a few days, until some satisfactory arrangement can be made for their safe return.

## PERSIA.

*Mission to the Nestorians.*

*Ooroomiah—1833—*Justin Perkins, Albert L. Holladay, James L. Merrick, Willard Jones, Wm. R. Stocking, Austin H. Wright, M.D.; David T. Stoddard: Edward Breath, Printer; Catherine E. Myers, Fidelity Fisk, Teachers; 12 *Nat. As.*, of whom 6 are Preachers. In the Seminary, 70 Pupils; the Female Boarding School, 18; in 43 Free Schools, 763 Scholars—Pp. 92—94.

The Lord still gives the Mission favour in the eyes of the Ecclesiastics and the people. The native mind is gradually coming to a perception of the great doctrine of Justification by Faith alone. The people are generally docile and teachable, but some of the Ecclesiastics are slow to receive the Truth. Several Priests, however, are becoming good preachers.

Priest Abraham is growing in knowledge: he is bold in his exhibitions of the Truth, but prudent and forbearing toward those who differ from him. Priest Yohannan preaches with a good degree of faithfulness. Priest Sergis, of Degala, declares the way of salvation just as he finds it in the Bible: he has some rare qualifications for an able preacher.

Statements have occasionally appeared touching the movements of the Papists in Persia; and recent occurrences have invested these movements with new interest. Efforts to seduce the Nestorians

from the faith of their fathers were commenced in 1838; and since that time the emissaries of Rome have been indefatigable in their endeavours to counteract the labours of our Missionaries, and to secure the ascendancy of Popery. Such were the folly and rashness of their proceedings, however, that in 1842 a firman was issued, directing these disturbers of the public peace to leave the empire. This order was only in part complied with; and it was soon found that the province where our Brethren are prosecuting their work, contained several French Jesuits.

Having remained quiet for several months, and becoming emboldened by the forbearance of the local authorities, they recommenced their proselyting career among the Nestorians, with even greater zeal and assurance than they had previously shewn. They resorted to the most unprincipled and hazardous expedients, until they have at length brought on themselves a second order, issued at the instance of the Russian Ambassador, requiring them to leave the country without delay. A Khan, who is at the head of the police in the city of Tabreez, distinguished for his energy and fidelity, has been sent to Ooroomiah, and he has promptly carried into effect the command of his Sovereign. The French Missionaries were seized and confined for a few days, till they were able to put their effects in readiness; and they were then conveyed to the western boundary of the empire, and set down in Turkey.

Our Missionaries have felt themselves called on to prepare a connected history of the movements which have issued in the above-mentioned manner. They will doubtless be accused of having exerted all their influence to procure the foregoing order. They have, however, simply endeavoured to protect themselves and the Nestorians from the machinations of their enemies; and they have never sought the exclusion of the Jesuits from the Persian Empire.

[Board.

On my way hither, I could not but be struck, at Smyrna, Constantinople, and the other Stations of the Board in Turkey, by the difficulty with which the Missionary gained access to the people. Perhaps on the Sabbath some twenty or thirty would assemble, by stealth, at his house, to hear the Gospel of the Grace of God; and even these stood in awe of the power of their excited Bishops and Priests.

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But here how different! The sower may go forth wherever he pleases, and scatter broad-cast the seed of the Word. Had we a thousand tongues, and did we glow with an angel's zeal, we might find constant employment in proclaiming Christ Jesus and Him crucified; and if we sit down and fold our arms, with such a work before us, we shall prove recreant to that Saviour who has sent us forth.

Mar Yohannan, since his return from America, has interested and encouraged us all by the decided stand which he has taken. Though wine-drinking is very extensively prevalent among the Nestorians, he has renounced it himself, and is bold in reproving his people for this sin. We find him ready to engage in preaching and every good work. While I am writing, he has assembled a number of persons employed in our yard, and held a Prayer Meeting in an adjoining room. This he designs regularly to keep up, at least once or twice every week. Such an example of an influential Bishop will certainly be felt. And it is an unspeakable pleasure to me to record this testimony to the usefulness of one whom I love as a Nestorian and a personal friend.

[Mr. Stoddard.

We are thankful to be able to inform you, that, with the New Year, we were permitted to witness the commencement of an unusual interest on the subject of Religion, both in our Mission and among the Natives around us. We may safely say that we are enjoying a refreshing from the presence of the Lord.

[Mr. Perkins.

*Mission to the Independent Nestorians.*

Mosul—1841—Thomas Laurie, Edwin E. Bliss, Azariah Smith, M.D.: Mrs. Hinsdale. Dr. Grant died in the spring—Pp. 94—96, 415; and see, at p. 159, a Notice of the condition of the Mountain Nestorians, and the prospects of the Mission.

In reference to the war which was mentioned in our last Survey as raging among the Mountain Nestorians, the Board gives the following brief review:—

It had been obvious for several months that the Mountain Nestorians were in danger of losing the independence which they have hitherto asserted. In the month of June, Bader Khan Bey, the Chief of Buhtan, united with Nooroolah Bey, the

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chief of the Hakary Koords, in a general attack upon the Patriarch and his people. The Pasha of Mosul, at the head of a Turkish army, advanced upon the south-west of Tiyary. The Nestorians were unable to meet this overwhelming force. Their enemies swept through the mountains like a devouring fire. Diss, the late residence of the Patriarch, was completely subdued, its inhabitants slain, captured, or driven into exile. Tiyary, with the exception of four or five villages, shared the same fate. The Mission House, recently commenced at Asheta, is now occupied by the victors. The three remaining districts voluntarily submitted to their invaders.

At p. 96 of our last Volume, we stated that a disastrous war was crushing the independence of the Mountain Nestorians. Subsequent accounts confirm the apprehensions then expressed, and give a very painful view of the frightful and atrocious cruelties to which they have been subjected. In one of his last Letters Dr. Grant writes—

Tidings have just reached us of a new massacre of fifteen or twenty Nestorians belonging to a village in the interior of Tiyary, and we are informed that several others have been carried away as captives. This is the third massacre of the kind that has occurred since the second terrible invasion by the Koords of that district. It was the act of the sanguinary Chief who was placed over them as Governor, and is said to have been quite unprovoked.

You can better imagine than we describe the sufferings of the destitute survivors, upon those bleak mountains, during their long winter. Of the hundreds who have escaped—many of them to this place and vicinity—the state of destitution and consequent suffering are greater far than you have ever seen in our own happy land. We have a number of them on our own Mission Premises, whom we endeavour to supply with temporal and spiritual food as well as we can. The children we have gathered into a School; but except in the case of a few orphans or other children, whom we may retain as a Boarding School, this relief can only be temporary; and, with all that others are doing, it is but a partial relief to a comparative few.

After repeated orders from the Porte—obtained through foreign Embassies—for the relief of the captive Nestorians, between forty and fifty, out of some hundreds, have been released; and those are mostly decrepid old women and others who are worth little in the market for slaves. To prevent all possibility of their redemption, they are sold and removed to distant places, under the name of Yezidees (Devil-worshippers): thus their location and identity are concealed. Now and then some affecting account reaches us of the fate of a few among the great mass that will never be heard of more.

There were twenty-four Priests killed in the single Tribe of Tiyary, whose names are known, out of seventy in all. How many have fallen in that and other districts we do not know. No other tribe suffered so much as this: no other was so full of people. Of them, perhaps, not more than one-half remain. Very many whose faces were familiar to me are gone; and among them I often call to mind the sweet, intelligent countenance of a fine little boy, who was set apart as a future Patriarch. But he is gone. His father—a Priest, and a brother of Mar Shimon the Patriarch, who to-day sat at our table, together with a Syrian Bishop and seven or eight Priests—he, too, has perished. He was my travelling companion through all the Mountain Tribes on my return from America. Among many with whom I had taken sweet counsel, I miss him much.

For the poor survivors, let our earnest prayers ascend that they may return unto Him who has wounded and will heal; and who has said, *In their affliction they will seek me early.* And for the poor benighted Koords, whom God has employed as his chastening rod, let our prayers arise; *for they know not what they do.*

In reference to the proceedings of the Missionaries, it is said by the Board—

Recent events have broken up the Station at Asheta, and excluded our Brethren from the Mountains. It is not to be supposed for a moment that God designs to withhold his Word from the Nestorians; but in what way He intends to send them the knowledge of His will His own providence will hereafter declare. In the meantime, it is an important inquiry, "Where shall the Mis-



tionaries, whose plans have been so unexpectedly and mysteriously deranged, continue their labours?" Thus far they have been detained at Mosul by events beyond their controul.

The time has not arrived for a final decision as to what course the Missionaries ought to pursue. But in justice to our Brethren it ought to be stated, that they are very confident that the Lord has an important work for them to do at Mosul. They are already exerting an influence on a portion of the inhabitants of that city which promises the

most favourable results. No place presents such facilities for operating on the different classes of the population which constitutes that part of the Ottoman Empire. It is not at all improbable, moreover, that the Turkish Government may endeavour to remove the Nestorians from their mountain home to the plains of Mesopotamia. In these circumstances they are very desirous to continue their efforts in a place to which they seem to be shut up, for the present at least, by the providence of God, and where they can calmly watch the unfoldings of the Divine plan.

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CONSTANTINOPLE AND MARDIN.

1839—Horatio Southgate, J. W. Miles, S. A. Taylor—Pp. 113, 114.

It was mentioned in our last Survey that material alterations were in contemplation in reference to this Mission. We are not yet informed of the steps which have been taken, nor of the plan of proceedings which

is to be adopted for the future. In the meantime, however, from communications received from the United States, we have reason to believe that a Bishop will be appointed to superintend the future operations of this Mission; and we learn from other sources that it is probable Mr. Southgate will be raised to the Episcopal Chair.

AMERICAN BAPTIST MISSIONARY SOCIETY.

PIRÆUS—R. F. Buel: Apostolos. It was mentioned in our last Survey, that Mr. Buel had been driven from Patras, the scene of his appointed labours. He was afterward employed in Malta, but has now gone to Piræus—P. 114.

ago ceased at Patras. In 1842 Apostolos distributed about 2000 books. [*Mr. Buel.*]

Since the removal of Apostolos to this place in September, he has given away above 500 copies of the American Tract Society's publications. He has given out 200 of John's Gospel, 70 Psalms, and as many of Job, Proverbs, and Ecclesiastes, and six copies of the Old Testament entire. Also 920 other publications. These books, I have reason to believe, have been judiciously distributed, and always at the earnest entreaties of parents or children. The Schools in this place—the Boys' School of 150 pupils, the Girls' School of 120, and the Hellenic School of 25 pupils—have each been supplied with books, at the request of the Teachers. The two larger Schools have no reading books, except the Catechism of the Greek Church and a small Primer.

The first article of the Constitution of Greece, literally translated, reads thus: "The prevailing Religion in Greece is that of the Eastern Orthodox Church of Christ; but every other known Religion is tolerated, and the rites of its worship are to be exercised without hindrance, under the protection of the laws; proselytism, and every other interference with the prevailing Religion, being inhibited." Mr. Buel remarks on the above—

A box containing 441 books was sent to our brother John at Patras, where he distributes them without the least hindrance. Persecution against books has long

Of course, we are not allowed to baptize in the kingdom of Greece; and this I consider to be the extent of the influence of this law on our Missionary Labours. Every thing else we may do, and have a right to do, except to attack the peculiarities of the national religion in our teachings, and to baptize members of the Greek Church into our own. We may teach from the Bible—the acknowledged standard of the national faith; we may scatter it like the sower's grain over the whole land, as well as other good books that do not in a polemical manner speak

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counter to the doctrines of the Church; and still enjoy protection under the first article of the Constitution.

CORFU: 25,000 inhabitants—A. N. Arnold: H. E. Dickson, S. E. Waldo, *Schoolmistresses*. Mr. and Mrs. Arnold and Miss Waldo reached Corfu on the 17th of February—Scholars 58, of whom 13 are Natives of Corfu—P. 114.

An English Lad, about sixteen years of age, called to inquire if I was willing to teach a Bible Class of boys on Saturday Evening. He was formerly a member of Brother Love's class, and seemed very desirous to have me renew it. The next week I met the class for the first time; there were four present; one more has joined it since—all children of English Parents. We have begun the Book of Acts. The lads are from eleven to sixteen years of age. I expect one or two more.

On the 26th of February, Demetrius, from Potamo, called to see us, to express his interest in our arrival. He soon asked for the "Euaggelion," and we sat down to read together. In this manner we spent two hours or more, reading verse by verse alternately, and pausing to compare different passages, and to suggest such practical thoughts as the text suggested, and as we were able to convey to his mind. I am much pleased with this way of entertaining Greek Visitors: it has various advantages. Demetrius says there are several at Potamo who meet with him every Lord's Day to read the Scriptures. He said he was one of Mr. Love's earliest and most frequent attendants, and he wished to be the same to us. This visit gave us great joy.

The next Lord's Day, March 3, after Demetrius called, we had a visit from another Greek, an old man named Paul, who resides here in the city, and of whom mention has been made by Brother Love. He is almost seventy years of age, and says he has begun late to learn the Truth. His mind is much enlightened: this is the best I dare to say of him now. He read with us as above described. The next Lord's Day he came again, and dined with us, making no scruple of eating meat with us, though it was Lent. [Mr. Arnold.

Dr. Uziglio, formerly a Jew of Corfu, one of our most interesting converts, is no more. He died the early part of the

present year of an epidemic, which prevailed at Corfu to an alarming extent and with a violence and fatality unprecedented in any malady to which the country has ever been subject. The epidemic appears to have been one hitherto unknown in those parts, and, in type, a typhoid. [Mr. Love.

An uncommon, and hitherto unknown disease has appeared in Corfu, and carried away many to their long home. It is neither plague nor cholera, but equally fatal in its effects.

The individual is seized with pain in the head, which increases until delirium ensues, and the patient raves until he dies. This is a period longer or shorter, according to the violence of the disease on the constitution of the person. Some are cut off in twelve hours, others in twenty-four, and a few have continued a week; but death, up to the present time, has been the inevitable consequence of every attack. No one has escaped, at least so far as I have heard. I have lost three of my Sabbath Scholars, and others are ill, and the mothers of two more are at this hour in dying circumstances.

But of all the deaths which have occurred, none has affected me like that of Dr. Uziglio. Oh! this has fallen like a weight upon my heart. It is felt as a public calamity. All classes lament him, and all now honour him. [Mrs. Dickson.

A spirit of inquiry seems somewhat aroused among the Scholars: their eager questions, and ready application of any truth, shew them not destitute of thought. Many of them hail the "Bible hour" as a pastime; and a more interested group than those who daily study with me the Word of Life I never saw gathered around me in my own dear land. The obstacles which present themselves to us, (and in this island they are more formidable than almost anywhere else,) are neither few nor small. The Missionary Efforts, put forth here at intervals for many years, seem only to have awakened prejudice and distrust; and the persecution consequent on the bold and fearless conduct of our Brother Buel has paralyzed almost every inquirer. Through this discouraging influence, Demetrius, once so disregarding of danger, trembles like an aspen leaf at every sound when he is with us, and seldom does he dare to come at all. The young men that were accustomed to read the Scriptures with Brother Love see the truth and understand it, holding

in contempt the superstitions of their countrymen; yet we sigh to see in them

the absence of a devoted attachment to the Cross of Christ. [Miss Waldo.]

CHURCH MISSIONARY SOCIETY.

GREECE—*Syra*—1827—Fred. A. Hildner: Sanderski, *Teacher*; 4 *Nat. Schoolmasters*; 6 *Nat. Schoolmistresses*—Schools, 6: Scholars; Boys 304, Girls 259—P. 114; and see, at pp. 269—272, 309, 310, many circumstances connected with the Mission.

ASIA MINOR — *Smyrna* — John Theophilus Wolters. Mr. Wolters has been admitted to English Orders by the Bishop of Gibraltar—Pp. 114, 115; and see, at pp. 272, 273, 310, several particulars of the proceedings of Mr. Wolters, and his Tours.

EGYPT—*Cairo*—1826—John R. T. Lieder, W. Krusé: Harriet Lewis, *Teacher*; 5 *Nat. Schoolmasters*, 3 *Nat. Schoolmistresses*—Seminarists, 15—Schools, 4: Scholars; Boys 135, Girls 162—P. 115; and see, at pp. 310, 352, 395, an account of the Schools and of the Tour made by

JEW'S SOCIETY.

SMYRNA — George Solbe: Philip Russo—Pp. 116, 117, 256.

The number of Jews residing in Smyrna is at least 9000. They were first visited, on behalf of our Society, by the Rev. Joseph Wolf, in the year 1827, on his way to the East. Toward the end of 1829 the Rev. W. B. Lewis was stationed there, and met with much encouragement until the year 1837. He was assisted by a Jewish Convert, Mr. Cohen, whose profession of Christianity had drawn down upon him the severest persecution and exile, which has repeatedly been the lot of those Israelites who, in Constantinople and other places of the East, have become convinced of the truth of Christianity. Mr. Cohen laboured for several years alone at this Station. He has been engaged in the Judæo-Spanish translation of the Bible and Liturgy, in which he was for a short time assisted by Mr. B. Yerushalmy, whom it pleased the Lord suddenly to remove from his sphere of usefulness. The preaching of the Gospel appears to have made considerable impression upon many of the Jews in Smyrna. The principal difficulties in

Mr. Krusé. Mr. Lieder says the Coptic Institution is making "slow but steady progress."

ABYSSINIA — 1829 — Charles W. Isenberg, John Lewis Krapf. Mrs. Krapf died on the 13th of July. Mr. Mühleisen has joined the Mission at Bombay—Pp. 115, 116, 256, 406, 496, 533, and 64 of our present Volume; and see, at pp. 253, 254, 267, an account of the termination of the Shoa Mission, and the proceedings of the Missionaries.

Particulars of Mr. Krapf's further attempts to reach the Gallas will be found in subsequent pages of the present Number.

*Summary of the Mediterranean Mission.*

Missionaries, 7—European Assistants, 1 Male, 1 Female — Native Assistants, 9 Male and 9 Female—Seminary, 1—Schools, 15: Scholars; Boys 439, Girls 421,

the way of converts is the power possessed by the Rabbies.

Mr. Cohen has resigned his office as a Missionary of the Society, but has offered to continue his services for the completion of the translation of the Liturgy in Judæo-Spanish.

The Rev. G. Solbe arrived at Smyrna in the beginning of July. The more Mr. Solbe has become acquainted with the Jews of Smyrna, the more deplorable he has found their state to be. The greater part are sunk in the grossest ignorance; and of the remainder, not a few are complete infidels. Mr. Solbe immediately commenced public Divine Service in the Italian Language, and is now able to read the prayers in Judæo-Spanish; in which, as soon as he shall have acquired sufficient fluency, he proposes having the whole Service. Next to public preaching, the establishment of a School for Jewish Children is of the highest importance. Mr. Solbe has used every effort to attain this object, but hitherto in vain. [Report.]

May 29—After several months of exertion and disappointment I have succeeded in opening a School for Jewish

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Children. The beginning is certainly small: there are only three boys who attend as yet. I have appropriated a room in my house for the purpose, and installed Philip Russo as Master, under my superintendence.

I have also, as usual, adults, who come to me for instruction in the English Language, and I make use of every opportunity to teach them *the truth as it is in Jesus*. I have kept up the Saturday Service regularly, and have always had the satisfaction, even in the worst kind of weather, to see three or four of the descendants of faithful Abraham present.

June 29—Had all the parents to whom I have spoken on the subject, and who promised to send their boys, kept their word, I should have had eighteen or twenty children attending by this time. But so great are the fears which most of the poorer class of married Jews have of excommunication, and so numerous and various are the obstacles with which a Missionary has to contend in these countries, that he must make up his mind to meet with frequent, I may say, daily disappointments. [*Mr. Solbe.*]

By the last accounts it appears that persecution had commenced its work, and that the number of pupils, which had increased, had been reduced, by the threatenings of the Jewish Rulers, to five.

JERUSALEM—1834—W. D. Veitch, *Principal of the Hebrew College*, J. Nicolayson, F. C. Ewald: E. Macgowan, M.D., *Head of the Medical Department*; J. G. Nicholl, M.D., M.R.C.S., *Surgeon*; C. S. Rosenthal, *Interpreter*; E. S. Calman, *Superint. of Institution*; W. Manning; M. P. Bergheim, *Medical As.*; two Assistants in the Hospital Department; — Critchlow, *Clerk of the Works*. The Rev. W. D. Veitch reached Jerusalem on the 29th of December 1843 —Pp. 117—121.

The following is a brief review of the proceedings of the Society in reference to this Station:—

Your Society's attention was directed to Missionary Labour among the Jews in the land of their forefathers in 1820. The Rev. Mr. Tschoudi, a Swiss Minister, was in that year sent to inquire into the

state of the Jews in those parts, and to circulate the Scriptures among them. In 1823, the late Rev. Lewis Way proceeded thither with the same object, on which Mission he was accompanied by the Rev. W. B. Lewis. The reports which they made of the country induced the Committee to resolve on making Jerusalem a permanent Station. Mr. Way had, in the meantime, engaged a residence in Mount Lebanon, called the College of Antoura, which he intended as a Missionary Asylum for the Agents of the Society. Your Committee also entered into a connection with the Rev. Joseph Wolff, who, in 1822, had proceeded on a Missionary Journey to the East, and met with a most gratifying reception among his brethren, both in the Holy City and the towns of Palestine. In 1824, Dr. Dalton was sent, as a medical Missionary, to the Holy City, and laboured indefatigably in the midst of great trials; but it pleased the Lord to remove him by death January 25, 1826. Only a few days previously he had been joined by Mr. Nicolayson, who found it necessary to leave Jerusalem, but kept up an active intercourse with the Jews, first at Beyrout, and subsequently at Safet, until political events compelled him for a time to withdraw from Syria in 1827. After an interval of zealous labours in Egypt, Tripoli, Tunis, Algiers, and Malta, Mr. Nicolayson was enabled, in the autumn of 1833, to return, and finally settle at Jerusalem.

After having come over to England and received Episcopal Ordination, Mr. Nicolayson returned to the Holy City in July 1837, and continued to labour alone until July 1838, when he was joined by two converted Israelites, whom your Committee sent out to strengthen the Mission there.

The necessities of the poor suffering Jews in the Holy City led soon after to the appointment of Mr. Gerstmann, a surgeon, who, accompanied by Mr. Bergheim as his assistant, arrived in December 1838.

The expectations of the promoters of the building of a Hebrew Church were for a season subjected to disappointment by the death of the architect, Mr. Hillier, which took place on the 8th of August 1840, only one month after his arrival in Jerusalem.

The commencement of hostilities in Syria, soon after, interfered with the progress of the Mission and the building of

the Church at Jerusalem; and all your Missionaries left, with the exception of the Rev. J. Nicolayson.

The way was prepared for re-establishing, under Divine Providence, the Mission on a more efficient footing, and especially for that "important and Church-historical event," the appointment of a Protestant Bishop to watch over its interests.

By the appointment of the Rev. F. C. Ewald, who for many years had laboured faithfully on the coast of Africa, your Committee provided for increased attention to the spiritual claims of the lost sheep of the House of Israel in the Holy City; while they availed themselves of the offer of Dr. Macgowan's valuable services to strengthen the hands of your Missionaries, by a practical demonstration of Christian Charity in attending to the physical wants of the numerous sick among the Jews. Mr. Ewald and Dr. Macgowan accompanied Bishop Alexander to the Holy City.

The stirring events of the first year which followed the entrance of the Bishop into the Holy City, the spirit of inquiry which spread among the Jews who reside there, the baptism of eight converts, and the public profession of their conviction by others who had been much respected among their brethren, could not but provoke a spirit of bitter opposition among the enemies of the Gospel.

During this year the building of the Church was prosecuted with great vigour. The foundations, the depth of which in many places exceed 40 feet, were completed, 30,000 cubic feet of masonry having been laid under ground in three months. The walls were also carried to the height of several feet above ground.

From the time of your last Anniversary until the end of the year two Ordinations and Confirmations have been held, and eleven Israelites have been baptized in the Holy City.

The house which was taken for the reception of converts, in order to prepare them for future usefulness, was opened May 19, with four inmates: the number has since increased to five. Mr. Veitch and Mr. Ewald give daily lessons in Divinity, Hebrew, and English. The progress and conduct of the inmates have been highly satisfactory.

There has been a constant demand for copies of the Scriptures, not only from Jews of Jerusalem and its neighbourhood, but also from visitors from Bagdad, Da-

mascus, and other places. Large supplies have also been forwarded to distant places in the East. [Report.

All our converted brethren are, in their various spheres, living testimonies that the Lord is among us of a truth: they are knit together by the best of bonds, they prosecute their respective labours, live peaceably with all men, and worship the Father *in spirit and in truth*. This is a novel sight to the Jews at Jerusalem—the gathering together morning and evening of a number of their own people, and offering up their prayers to God, through Christ the Lord, in the holy tongue; and the question is often asked among them, "What do these things signify?" Some are thereby led to read the Testament.

[Mr. Ewald.

When the Missionaries or their families have visited the Synagogues every kindness has been shewn toward them; and they have met with a similar reception in private Jewish houses.

The temporary Chapel, in which for two years Divine Service had been daily performed, has, during the last rainy season, become so unsafe, that it became necessary to select another building on the Society's premises for the purposes of Divine Worship. The new Chapel, which is large enough for 150 persons, was first used for Divine Service on Christmas Day. The number of Communicants was 33, among whom was only one stranger, while some of the regular members were absent from sickness and other causes.

[Report.

It was mentioned at p. 336, that a report was circulated by the public papers that permission had been obtained to proceed with the building of the Church at Jerusalem, and the Committee are under the conviction that the announcement is correct.

On Good Friday, the Bishop administered the rite of Confirmation to four of those Israelites who were baptized last Christmas. At the Communion on Easter Day we had 42 Communicants, among whom were 20 of the House of Israel. Rabbi Jehuda Levi was baptized by the Bishop in the afternoon of that day.

On Easter Monday, at the Morning Service, the two sons of Rabbi Jehuda Levi were baptized: the elder is six years old, the younger three years. Rabbi Jehuda has been employed as Depositary,

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for which office he is well qualified, as he speaks German, Spanish, Italian, Arabic, Turkish, and Hebrew. At the Quarterly Examination of the Students in the Hebrew College they were examined in Hebrew, English, German, and Singing. [Mr. Ewald.

We have now lost all the children given up by their mother to Mr. Cohen at Smyrna, and subsequently brought here by Mr. Nicolayson. Clara, the girl, left of her own accord, and was, I am informed, married one day this week.

We have had a case, however, more distressing than this, in the sudden departure of Rabbi Jehuda Levi's wife, with his two children, during her husband's absence at Church last Sunday. It seemed to be quite an understood thing, that though the mother had no desire to become a Christian, she quite agreed to her husband's desire to remain with him. The poor husband immediately went to the Seraglio; but although his demand on the Chief Rabbi is precisely the same as that made on us, viz. that the father should have his own children, which we at once allowed, redress is refused. You may well believe how severely the poor father suffers, but it is delightful to see how firm he is in the faith: he has indeed given up wife and children. Before Baptism they were severed from him, in hopes that he might follow; but he stood firm, and they again returned. [Mr. Felch.

I am happy to say that the Word of God is not preached in vain among God's ancient people in the Holy City. On the 5th of July five Jews belonging to the Sephardim called on me, who expressed their belief in the Saviour of the world, and applied for Christian Instruction and Baptism. I advised them to wait patiently, till it should please the Lord to remove all obstacles out of their way. The dépôt of Scriptures continues to be a blessing to our Mission. Many sons of Abraham, who have called there during the last month, have been made acquainted with *the truth as it is in Jesus*, and one has been led to seek seriously the salvation of his soul. Quite recently, four Jews have applied for instruction and Baptism.

The Greek Fire in the Holy Sepulchre was exhibited as usual. I am, however, happy to say, that the belief in it is on the decrease.

The Greek Pilgrims go to the Jordan to bathe in its waters; for they believe that they are thereby cleansed from their sins. Three persons have this year lost their lives in the river—a Greek Priest, of Cyprus; an Hungarian; and an infant. The mother brought her babe to the banks of the Jordan to wash it in its waters; but the rapid stream carried it away and buried it beneath its waves.

No Armenian goes to the Jordan now. Until about sixty years ago they had the same faith in the waters of Jordan as the Greeks have now; but since then they have discontinued the practice.

A depository for the sale of Scriptures in various languages has been opened under the controul of the Bishop. We have already sold about 304. worth of Bibles: many copies have been given away gratis to the poor; many Testaments, Old Paths, and Tracts have been distributed. [Mr. Ewald.

The operations of the Dispensary have continued during this month with their usual activity. The applications of the poor sick Jews for advice are as numerous as ever, and far beyond my power, under present circumstances, fully to attend to. The contiguity of the Dispensary to the Hospital is attended with much advantage to the service; a commodious waiting-room and consultation-room enables me to see the out-patients on the appointed day without trouble or confusion.

Notwithstanding all the delays which have taken place with respect to the Hospital, I cannot but consider, that on the whole there is much cause for thankfulness that an Institution of such magnitude and importance should be so far already completed under such favourable circumstances. Our difficulties in carrying into effect its benevolent and truly Christian purposes are not yet overcome.

My Report of the last month gave a distressing account of the serious illness which had prevailed among the members of the Mission. I regret that this present Report will be little more than a continued account of the prevalence of fever. Several serious cases of this disorder have occurred among our Members during the course of the month; but I am rejoiced to say, that, through the blessing of God, none of them have terminated fatally. [Dr. Magrovan, Nov. 4.

On the whole, the Mission presents itself with an aspect so pleasing, and with a promise so cheering, that every unpre-

judged friend of Israel must see cause of thankfulness and encouragement.

Often while enjoying Public Worship I feel a secret desire that the benevolent Christians who sigh over the desolations of Israel, and long for her peace, could see the congregation assembled on Mount Zion, and hear their prayer and praise, whether in our native tongue, or in the language of the Patriarchs. Could I lay a vocal picture of it at the feet of the highest personage in the realm, I am sure neither interest nor sympathy would slumber, while petitions ascended for the welfare of England's Queen and the stability of England's Throne. And to me it appears at least an interesting fact, that while the congregations of happy England send their Sabbath Homage to the skies, in Jerusalem—that city long forgotten—there is found at present a responding echo, and a mingling spirit worshipping in the same simple form of Anglican Christianity. And the morning and evening prayer and hymn of praise, which now so regularly rise from Mount Zion, forcibly remind one of the morning and evening sacrifice which were offered on the sister mount. [Dr. Kerns.

On Wednesday morning, we found our Chapel had been broken into, the cloth stolen from the pulpit, the communion-table, and the seats; also the Bishop's robes from the vestry, as well as all the surplices left there. I happened to have mine at my house, and it was thus saved; otherwise we should not have had any left for immediate use. For the Sunday after we had an additional one made up, as well as we could, of calico. Notice was given immediately to the Consul, and by him to the Pasha, but the thieves have not been traced as yet. They had first broken into the smithy, and stolen a number of tools. [Mr. Nicolayson.

Mr. Lyons (formerly Rabbi Jehuda Levy) was under the necessity of going to Beyrout, to lay his complaints before the Austrian Consul-General. Shortly after his departure hence the Jews sent his wife and children to Aleppo; but it was so ordered by Providence that she was obliged to pass Beyrout, where she met her husband, who claimed her and his children before the Consul-General of Austria, and we trust he will obtain justice. [Mr. Ewald.

They have since been recovered.

The accounts which have been received from time to time from  
Feb. 1845.

Jerusalem inform us that several members of the Mission have been more or less seriously ill. Among these have been Mr. Kleinhenn, Mr. Veitch, Dr. Macgowan, Mr. Critchlow, Dr. Nicholl; and also Mr. Murray Vicars, Bishop Alexander and Mrs. Alexander, and some of their children.

HEBRON AND TIBERIAS—The Committee intend immediately to appoint Missionaries to these Stations.

SAFET—1842—P. H. Sternschuss, A. J. Behrens, Dr. Kiel, Mr. P. H. Sternschuss and Mr. Behrens were ordained at Jerusalem on Trinity Sunday—Pp. 121, 122.

Safet was, in ancient times, celebrated as a seat of Jewish Learning. A flourishing School existed there in the sixteenth century, and the writings of the Rabbies, who lived and taught there, are numerous and of high renown. A Commentary on Ecclesiastes was published, which bears the imprint of Safet, 1578. Beside the Schools in which the Sciences were taught, they had at one time eighteen Synagogues. Since the period of their decay, they have had six or seven Synagogues, and a School for the study of the Talmud. In 1834, the Mahomedan Population took advantage of the disturbed state of the country, and attacked the Jews of the town, robbed them of their property, assassinated those who attempted resistance, and continued their lawless proceedings for thirty-three days. The property lost by the Jews on this occasion is estimated at 7,000,000 piastres. In 1837, the Jews were again great sufferers. Thousands were buried beneath the ruins of their own habitations in the earthquake that laid them waste. The calamity fell principally upon the Jews, as their quarter was most exposed to the effects of the earthquake. The town has now again been gradually raised out of its ruins, and the Jews may now amount to about 2000. The place presents a most favourable Station for Missionary Labours, being one of the four holy cities, and on account of the healthiness of the climate, its situation being lofty. There are also Jews residing at other places not far distant from Safet, as, Acre, Khaifa, Tyre, and Sidon.

In Safet itself, as well as in Tiberias, another of the places accounted peculiarly



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holy, the Missionaries have been well received by the Jews; and we have good reason to hope that their message has reached the hearts of many who have heard it.

[Report.]

Mr. Sternschuss has visited Khaifa and Acre, and availed himself of several opportunities of teaching the Gospel. He was asked for Bibles and other Books, which he could only partially supply.

BEYROUT — 1842 — H. Winbolt. Mrs. Winbolt died on the 14th of September. Mr. Winbolt was ordained Priest on the 1st of September — Pp. 123, 533.

Beyrout, the ancient Berytus of the Greeks and Romans, and perhaps the Berotha of the Hebrew Scriptures, was early a Christian Bishopric under the jurisdiction of the Patriarch of Antioch; and at a later period became a principal object of contention in the times of the Crusades. It was entirely laid in ruins at the final overthrow of the Frank Dominion in Syria in the year 1291. Since then it has gradually recovered from its desolation; and during the present century has acquired considerable importance, being the principal sea-port of Syria, and the centre of European Trade for those parts.

Beyrout is situated on sloping ground, with Mount Lebanon rising behind: the climate is moderate, and less subject to fever than other towns of Syria. This circumstance, and the facilities of communication with the interior and other parts of the country, induced the Committee to select Beyrout as one of their Stations.

Although the number of Jews permanently resident in Beyrout is much less than at the other Stations occupied by our Missionaries, the great importance of having a faithful Labourer stationed at this place will be at once apparent, if it be remembered that the greater part of the Jews who return from the different coun-

tries in which they have been strangers to the land and home of their fathers, land at Beyrout. There are also many constantly passing and re-passing for purposes of commerce, as the chief trade with Damascus is carried on at this port.

[Report.]

Mr. Winbolt has been actively engaged in visiting the Jews, and in holding conversations with many from different countries who call on him. Two or three children have been under instruction, but it can scarcely be said that a School has been commenced.

BAGDAD and BUSSORAH — Murray Vicars. H. A. Stern: F. G. Kleinhenn, A. Tymnim. Mr. Vicars and Mr. Stern were ordained Deacons at Jerusalem on the 14th of July, and Priests on the 1st of September. They preached at Bagdad on the 19th of October.

Your Committee having long been impressed with the deep importance of extending their operations to Persia and Chaldæa, where very large numbers of Jews are known to reside, have, during the past year, taken steps for the immediate occupation of this important field.

As it is absolutely necessary, in a country where so many difficulties oppose themselves to Missionary enterprise, that the example set by our Lord Himself should be followed, in sending out two-and-two together, to assist each other in preaching the Gospel, your Committee have appointed four Missionaries. [Report.]

The journey of Mr. and Mrs. Murray Vicars to Bagdad was taken over the Desert, which was found to be a great trial to Mrs. Vicars.

Mr. Steinschuss and Mr. Stern visited a community of Caraites at Heed, and conversed with their Chief Rabbi. They sold the Jews a Bible and gave them a Testament.

## LONDON MISSIONARY SOCIETY.

CORFU—1819—Isaac Lowndes— P. 123.

Mr. Lowndes has continued to preach in the English Language with cheering indications of the Divine favour, though, in consequence of the appointment of a Chaplain, who holds two Services on the Sabbath, his congregation has not been so large as formerly.

The Greek Female Schools, eight in number, comprising three Day Schools, two Infant Schools, and three Sabbath Schools, have also been maintained, partly under the superintendence of Mrs. Lowndes, who returned from England in the beginning of October last.

The Infant Schools, which were opened in 1841, contain about eighty children.



One School is taught in the Italian Language: the other in English and Greek.

Several copies of the Hebrew and Greek Lexicon, compiled and carried through the press by Mr. Lowndes, have been sold; and a considerable number of Italian Bibles put into circulation.

Mr. Lowndes still holds his situation as Librarian and Archivist of the Ionian University, by which he is enabled to exercise considerable influence on behalf of the interests of pure and undefiled Religion among the Greek Population.

[Report.

WESLEYAN MISSIONARY SOCIETY.

MALTA—1823—John Jenkins: 1 Nat. Assistant—Pp. 123, 124.

Mr. Jenkins is principally engaged

in giving religious instruction to British Residents and the Military stationed in the island.

GOSPEL-PROPAGATION SOCIETY.

KURDISTAN—P. 124. Mr. Rassam, the British Consul at Mosul, having represented the anxiety of the Patriarch of the Chaldæans for assistance from the English Church in establishing Schools for the benefit of his people, the Society, in conjunction with the Society for Promoting Christian Knowledge, and with the sanction and approbation of the Archbishop of Canterbury and the Bishop of London, determined to send a Clergyman to Mosul, to render such assistance in this work as he might find most required.

The Rev. G. P. Badger, who had been prevented undertaking a Mission to the Druses of Mount Lebanon by the civil commotions then raging in the country, was selected for this duty, and went out, accompanied by Mr. Fletcher as Catechist, in the summer of 1842.

Among the objects of his Mission, beside those connected with the work of Christian Education, he was specially instructed to procure ancient MSS., as well as printed copies of the Holy Scriptures, and of the Chaldæan Liturgies and Rituals; and to make inquiries into the state and condition of the Churches in Chaldæa and Kurdistan, with respect to doctrine and discipline, and to the numbers of their Clergy and People.

The condition of these Eastern Christians, and the prospect of the further propagation of the Gospel by their means, was repeatedly and earnestly pressed upon the attention of the Society by the Bishop of Gibraltar, previous to his departure from England, and has since been referred to in his Letters. He writes, on the 25th January 1843—

“The necessity of doing all that we can to assist the ancient Churches and Communities of this part of the East in working out their own improvement is so obvious, that I need not insist on it.

“I am delighted to hear that steps are to be taken to plant a branch of our Church in China; and I think it should

not be forgotten that the ancestors of these Christians in Mesopotamia and Kurdistan were once very successful Missionaries to that country, though they were not free from the Nestorian Heresy.”

Mr. Badger remained at Mosul, making occasional excursions into the neighbouring mountains, in the prosecution of the duties entrusted to him, till the unsettled state of the country seemed to preclude the hope of his further usefulness for the present. It was therefore determined, that, as he had accomplished the immediate objects of his Mission, he should remain at Mosul only while his residence there might be of service to the poor refugees from the mountains, many of whom, including women and children, had been driven from their homes by the invasion of the Koords. This work of charity detained him at Mosul until the month of May, when he left it on his return to Malta. His special mission, therefore, which was limited to certain definite objects, has been brought to a close.

As much misapprehension has arisen in regard to the origin of this invasion of the Koords, and attempts have been made to lay it to the charge of the Missionaries, we quote a passage from a Letter of the late Dr. Asahel Grant, the American Independent Missionary, dated Oct. 17, 1843; in which, after giving a detailed account of attempts, long before made, for destroying the independence of the Chaldæans, he says—

The history which I have given of the origin of the war clearly demonstrates that no act of either English, French, or Americans, to which allusion has been made, could have been the occasion of the late war against the Nestorians, since it is quite certain that this lay much further back, in point of time, and originated in other circumstances.

## SYRIAN MEDICAL-AID SOCIETY.

BEYROUT—1842—Dr. Kerns has relinquished his connection with the Society, and has taken Orders to labour for the Jews' Society—Pp. 124, 125.

DAMASCUS—1844—J. B. Thompson, M. D.

Dr. Kerns having made a visit of inquiry to Damascus, and had occasion to describe the deplorable condition of the inhabitants, suggested that his successor might be more extensively useful in that city than at Beyrout, seeing that it contained a population varying from 130,000 to 150,000, without any resource in time of need; whereas, since he first landed at Beyrout, two medical men had settled in that town: and moreover, that in case of sudden emergency, the inhabitants might reasonably calculate on the services of the surgeons on board the men-of-war at anchor in the roads.

Acting on this advice, and encouraged by the success which has hitherto attended their exertions, the Committee have deemed it expedient not to send another Agent to Beyrout at present; but they have appointed Dr. James B. Thompson, late Physician to the Royal General Dispensary of London, as their resident Medical Officer at Damascus, with instructions to found a similar Institution to that which he has just left, and for the same objects as the Dispensary at Beyrout. [Committee.

We have all sects visiting us, and some of the chief Moslem Families, the true descendants of the Prophet. We have even gone so far as to get them to look at dried preparations and anatomical plates. No person, knowing the prejudices of the country on these matters a few years ago, could suppose we should have brought about such a change as to cause them to feel and express an interest concerning them in so short a time. Our number relieved up to my last Report to Dr. Hodgkin was 2500. We are at present comparatively healthy, the weather during this and the past month being very mild and delightful.

I still continue to visit the two Leper Asylums, for they are in a truly deplorable state. I have endeavoured to interest some persons on behalf of their wretched inmates, and have latterly sent them some money to buy some bread, and some mutton to make soup with; but I cannot do

much of myself, if not aided by others: beside, there is not a house that I visit where I could not feel a desire to supply some nutriment as well as medicine: but all this would be too much for me to do; and, in fact, my income is not at all adequate to do any thing of any material benefit to the poor and destitute objects I visit and see daily. Were the benevolently-disposed people of England to witness half of what I see in my daily visits, I am sure we should not long lack funds sufficient to enable me to render more substantial relief to the poor than I can at present attempt or expect to do.

I am now occasionally engaged in giving Medical instructions to some of the Native Doctors.

I cannot prevail as yet on the people to come into the house, though I have offered to take some cases in till recovered from the requisite operations: they have a horror of the knife as yet; but I expect next year to be able to disabuse their minds on this subject, as well as on others which we find we are gradually overcoming.

We witnessed the departure of the Pilgrims for Mecca, among whom were many Persians. We were not in the least molested, though others in Frank costume were pelted with stones. We are well known, and I believe should have protection from all parties and sects, even among the Bedouins, many of whom visit us from the remotest part of the desert of Arabia. [Dr. Thompson—Nov. 8.

The number relieved up to the date of this Letter is 3450, of all classes, sects, and colours; a large majority of the whole being females, of every grade in society. Since my last Letter I have had the honour of prescribing for the Queen Dowager of Persia, a very old lady, and I could only see the tongue and feel the pulse of my royal patient, so closely and scrupulously was Her Majesty veiled from my view: and, still more strange, this privilege was only allowed me through her bed-room doorway, she sitting, or rather in the semi-erect position, attended by her waiting-maid, or lady of the bed-chamber. However, under these many disadvantages, I am happy to say my royal patient is now better.

The ladies in the harems latterly unveil themselves to me, and ask me sometimes to sit down and partake of coffee and a pipe with them, which request, of course,

however inconvenient at the time, is tantamount to a command, coming from such a quarter. I am now the Medical Adviser of the Kahia Bey, the Governor of the city; and he is so pleased with the great improvement in his own person since I have attended him, that he has honoured me with a visit, and brought all his suite with him, about twenty-five in number. They were all astounded at our electrical machine, from which they received a shock.

Since then the Kahia Bey has so far recovered, and is so grateful for his restoration to health, having been a great sufferer for many years, that he has sent me a present of a young Arab horse. This, of course, made a great stir: it was talked about in all directions; and, I conceive, has done more to establish me in the confidence of the people than a whole year's hard work would have done.

[*Dr. Thompson—Dec. 8.*]

#### SYRIAN EDUCATION SOCIETY.

The "Church-of-England Society for promoting Christian Education in Syria," has employed Assaad Y. Kayat as their principal Agent.

In the Society's last Report it is said—

By the principles which regulated the Society in its incipient state, it is not a Missionary Society; nor does it aim at forming a new Church in Syria. Its design is, to act on the Greek Church, at present established, through the medium of a few enlightened Natives, and Assaad Y. Kayat remains a member of the Church in which he was born and baptized. His instructions are—to introduce, wherever he can, the blessings of a Christian Education—to converse with the Priests and the Bishops of his Church as to the best means of improving the state of Syria—and to tell his countrymen what the disciples, who were first called Christians at Antioch, believed. He may exercise his business as a merchant if he pleases, for he is a layman; but, "as the Agent of the Society," he is to promote the use of the Scriptures and other good books in the Schools which are already established, but he is requested not to attempt to make a schism in his Church. The work in which this Society is engaged is that of throwing light into the Greek Church, that there may be a people prepared of the Lord for brighter days in Syria.

The Committee have never yet assigned any portion whatever of their funds for establishing Schools in Syria, for a reason sufficiently apparent.

No sooner had Assaad returned to Syria, and commenced his proceedings, agreeable to the instructions given him, than the war broke out, and, at the end of 1841, St. Jean D'Acre was taken. It would be superfluous for the Committee to attempt any description of the misery to which that country was thereby reduced.

Assaad Y. Kayat, however, lost no opportunity of furthering the object of his commission: he secured the confidence and good-will of the Patriarch of Antioch and the Bishop of Beyrout. He formed a School near his own residence, and, during two years, had 24 children under his immediate care. But the chief object which the Committee had in view at this time was, to secure native youths to be sent over to this country for education; and Assaad had sufficient influence with several respectable parents to induce them to part with their sons, and confide them to his instruction; and in the course of the years 1841 and 1842 eight youths arrived in England, and five of them are now under proper instruction. With one exception, the selection has been most happy, and the Committee have every ground for believing that they will all return to their native land as enlightened Christians, and, with the spirit and desire of their intelligent countryman, Assaad, to do good unto their own brethren. It is probable that several of the youths will return as surgeons or medical practitioners; for such persons have, it is well known, the readiest access to every grade of society. Others will be educated with a special view to their becoming Masters of Schools; and it is very probable that more than one may become Priests in the Orthodox Greek Church.

At the end of three years from the time of Assaad's return to Syria, the Committee resolved to send for him again to England, partly for the purpose of exercising a kind of superintendence over the youths in England, and partly for further consultation as to the best mode of carrying on the work of the Society. Another reason may be added, that perhaps his person would not be altogether secure at this time in Syria. The persecution of his enemies has followed him to England, and the too-willing ear which some passing

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travellers have lent to vague accusations, has encouraged the adversaries to be more than usually active in their inventions.

Assaad has now been in England for several months, and, until he returns again to resume the work of the Society, will continue his medical studies.

(The Survey will be continued in the Number for March.)

## Biography.

### OBITUARY NOTICES OF NATIVE CHRISTIANS,

CONNECTED WITH THE CHURCH MISSIONARY SOCIETY'S STATIONS IN WESTERN AFRICA.

The following Notices of the hopeful deaths of Native Converts are taken from the Journals of the Missionaries of the Church Missionary Society labouring in the Colony of Sierra Leone.

*May 4*—This day I went to see one of our Church Members, who was very ill and sent a messenger for me. The sick man said he had sent for me to tell me that he was about to go home to his Father. I asked him where was his home, and who was his father. He said, God was his Father, and heaven was his home.—I said, “Are you quite assured that after death you will go to God in heaven, and be eternally happy?” He replied, “O yes, sir.”—I said, “Through whom do you expect to get there?” He answered, “Through nobody but Jesus Christ.” After I had proposed several other questions to him, and also ascertained that he had a good hope, I returned home. In the evening I paid him another visit. At this time he was very weak, and unable to utter his words so distinctly; and before I had arrived at my house he breathed his last.

[*Mr. John Attarra.*]

*May 5*—Two sudden deaths, which have occurred here during the last week, have caused much sensation among our people, and, I trust, made a serious impression on their minds. Both had been members of our Church for a number of years. One had just been appointed Churchwarden and sworn in by the Manager, after I had removed his scruples with regard to the oath. The other, who was a mason by trade, had just finished his work upon our new Church at Wellington. Yesterday evening I was informed that he had been taken suddenly ill, and that he was anxious to see me. He was suffering much from pain, and was not able to say much. I read the Parable of the Talents, and spoke to him seriously of his past life and his need of applying to Christ for the pardon of all his sins, to which he listened with great attention. Having offered up prayer, I left him,

hoping he would recover; but on my inquiring this morning I found that he was no more among the living. Though much affected by this unexpected removal, I rejoiced to find, from a Letter written to me by one of his friends, that he had died in faith. He several times requested those who were present to pray for him, and prayed also himself. To his wife he said, “If two persons were together in one house, and the Lord called one, should he not go?” Afterward he said that they must not cry for him: he trusted in the Lord, and if the Lord were for him he would not be afraid to die. [*Mr. Haastrop.*]

*June 28*—A Communicant, who had died after a few days' illness, was buried to day. I regretted his loss very much, for he was a good old member of our Church, and a pattern of sincerity and personal piety. Though he was living comparatively far from the Church, yet he was seldom absent from Morning Prayer. At the last Christmas Affray I met him dressing the wounded. A few hours before he expired he requested a girl to get the Bible, and to read the beautiful sixteenth Psalm. Having read it, he desired her to tell his brethren that they should read the same Psalm in Church on occasion of his burial, for a memorial of him. [*Mr. C. T. Frey.*]

*Aug. 9*—To-day I buried an aged member of the Church at this place. She was baptized nearly twenty-two years ago; and from inquiries which I have made of several Communicants, as well as from my own knowledge of her character for the last four years of her life, I am able to state that her conduct during the above period was that of a consistent Christian. Her death was rather sudden; and when I visited her she was unable to speak; but I believe that she died in the Lord. [*Mr. J. Warburton.*]

BRIEF MEMOIR OF THE REV. MR. CAMPBELL,  
MISSIONARY IN WESTERN AFRICA, IN CONNECTION WITH THE AMERICAN  
BOARD OF MISSIONS.

MR. CAMPBELL sailed from Boston for the Gaboon River, January 1, 1844. He arrived at Cape Palmas in good health; but while he was waiting for an opportunity to proceed to the Mission which he expected to join, he was seized with fever, April 10, and, after an illness of nine days, died at the Episcopal Mission House near Cape Palmas.

The following brief notice of Mr. Campbell is from the Letter of Mr. Bushnell, dated April 25. The individual to whose death allusion is made in the first paragraph is the Rev. William G. Crocker, a Missionary of the American Baptist Board of Foreign Missions, who embarked for Africa in company with Messrs. Campbell and Bushnell, but died at Monrovia two days after they reached that place.

Death came as a thief in the night; but it did not surprise him, for he was ready. He conversed but little during his sickness, but he ever expressed a strong and unwavering confidence in Christ, and entire resignation to His will. At one time I inquired, "Are you willing to die?" He replied, with emphasis, "Yes; I rejoice to depart, while I mourn for you who remain. But, Brother, do not give up the work: be not discouraged, though two who started with you, having as fair prospects of life as yourself, are so soon taken away."

Mr. Campbell was eminently fitted for the Missionary Work. His piety was of the most active and self-denying kind. He sought not his own, but the good of others. His remarkable simplicity of character, amiable manners, and affectionate disposition, soon secured the confidence and won the esteem of all with whom he came in contact. But the most prominent trait in his character was his devotion to the cause of Missions. About nine years since the Macedonian Cry from the interior of Africa was wafted to his ears. He listened, and his heart was moved with compassion, and he responded, "Here am I, send me." He immediately left his farm, where he was the stay and support of aged parents, and commenced a course of study preparatory to the Ministry. From that time to his death he ceased not, day and night, in private and in public, to plead the cause of the Heathen. The speedy conversion of the world to Christ was his all-absorbing theme. During his course of study he commenced a thorough examination

of the Heathen World, which resulted in the construction of a large Missionary Map, which many have seen. He selected Africa for the field of his labours, not from any preference, but because he considered it one of the most destitute fields, and one to which but few Missionaries were willing to go. He received notice of his designation to Africa by the Prudential Committee with joy, and immediately commenced preparations for his departure.

He cheerfully separated from his aged parents and a large circle of friends; and I have never seen him more joyful than when we had embarked on board the "Palestine," and were rapidly leaving our native shores. On our arrival upon the Coast of Africa his ruling passion was developed by the deep interest he manifested in the Natives who frequented our vessel; for he embraced every opportunity to speak to them in the name of Christ. During his residence at Mount Vaughan nothing but the earnest solicitation of friends, and a sense of duty to himself, restrained him from visiting the native towns, and preaching the Gospel to their wretched inhabitants. But his work on earth is finished. He has done what he could.

My earnest prayer is, that the death of our Brother may not discourage others from coming to this land; but rather may his mantle fall upon many of the sons of the Church, who will go and do likewise. Mr. Campbell remarked, just before his death, "The cause of Christ will go forward: when He takes away one instrument He can raise up others." May it indeed be so in respect to Africa!

## HOPEFUL DEATHS OF NATIVE CHRISTIANS

CONNECTED WITH THE CHURCH MISSIONARY SOCIETY'S STATIONS IN  
NORTH-WEST AMERICA.

The following is from the Journal of the Rev. John Smithurst:—

*Nov. 6*—Early this morning I was sent for to visit one of the school-boys, who has been sick for the last ten days. He belongs to the Bible Class, and is about fourteen years of age. I had never before anticipated danger; but was now much struck with his altered appearance, and saw symptoms of a speedy dissolution. I questioned him closely as to his state of mind, and as to the foundation of his hopes for the future. I was greatly comforted to find him fully trusting in the Lord Jesus Christ, and perfectly willing to submit to what He might be pleased to do with him. The poor boy was clearly in possession of that peace which the world can neither give nor take away, and seemed to have only one desire—to *depart, and to be with Christ*. After a few words of exhortation, and having prayed with him, I went away. I was afterward informed, that, as soon as I had left him, he called together all his relations, and urged upon them the importance of devoting themselves more fully to the service of God in dependence upon the merits of Christ. He also exhorted them

to be diligent in seeking instruction from the Word of God, and to prepare themselves to follow him. Shortly afterward he fell asleep in Jesus, exchanging mortality for life. He was one of my favourite boys, being always remarkably attentive to instruction, and of a very amiable disposition. This is the first boy I have lost out of my own class, and I feel as much, upon parting with him, as if he had been a child of my own. Blessed be God, however, we sorrow not for poor Joseph as those who have no hope.

*Nov. 7*—I attended the funeral of my deceased school-boy, Joseph Spence. It was my intention to have addressed, at the Church, his relatives and the assembled school-children; but I found my feelings so completely overcome that I could not utter a single sentence. It was with great difficulty that I could read the Service. I told them I would say, on Lord's Day next, what I had then intended to say. I certainly never felt the loss of any one of my flock so sensibly as in this case.

The Rev. A. Cowley, in his Journal, says—

*Jan. 16*—I went to see a person whom I left late last night, and found him easier, and able to converse with me. He said he rested his soul on the Saviour, and was willing to live or die as He should see good. After the Evening Service, I was again called to see him, and found him at the point of death. I commended him to God in prayer. His disease continued to increase, till it ended fatally about eight o'clock in the evening. The burst of sorrow which then took place among his large family and numerous relatives was almost overwhelming. I endeavoured to soothe them, by reminding them that they had all done what they could, and that it was our duty to say, *Thy will be done*. I prayed with the family and relatives, and directed their attention to the conduct of Aaron, Eli, and Job, when called on to suffer the afflictive dispensations of God.

*Jan. 29*—I went up the Settlement to visit a sick person, and was thankful to find that he had a *good hope, through faith in the righteousness of Christ, of being*

admitted into Heaven. He had no fear of death; but could view it as a messenger of peace, sent from a kind Father to deliver him from all the evils of a sinful world. He died in the evening.

*Feb. 19*—I visited a young man who had been a long time ill, and was happy to find that he could look forward with joy to the solemn hour when he should leave this world of sin, and join the general assembly of the saints who stand *before the throne of God, and serve Him day and night in His temple*.

*Feb. 26*—I again visited the above young man, and found him very comfortable in his mind, enjoying the legacy which our blessed Saviour bequeathed to His disciples before His departure. This was to him a token of something better—that he should shortly see his Saviour, and his peace be swallowed up in endless joy.

*March 2*—I attended the funeral of the above young man. He departed this life on the 29th ult. in a most pleasing state of mind. A few hours before his

death he made his eldest brother heir of his little property, and advised him, with great earnestness, to read the Scriptures daily; to pray to God morning and evening; to honour and obey his parents, and to do all that lay in his power to please them, and make them comfortable; to attend Church regularly, and keep the Lord's Day holy; to avoid all loose company; and to endeavour in every way to

glorify God by a pious life and a good conversation. He also gave similar advice to other members of the family, expressing a hope that they would so live that they might meet him in Heaven. He fell asleep in Jesus without a sigh or a groan; so that his father could not say precisely when he died. *Mark the perfect man, and behold the upright: for the end of that man is peace.*

## Proceedings and Intelligence.

### Continent.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

##### *An Infidel converted by reading the Bible.*

THE following narrative was communicated by Mr. De Pressensé—

About eight years ago the Mayor of a Commune had a conversation with one of our Colporteurs. The Mayor listened to what the other said; making light of it, however, and pretending that what he advanced might do well enough for a set of children or old women, but that it was too ridiculous to be palmed upon any man of sound sense and matured judgment. It happened that his own child, a girl of eight years of age, heard all that her father said; and being anxious to learn what good things were contained in the Colporteur's book, that he acknowledged were suitable for children, begged him earnestly to buy her a copy, which, in a kind of joke, he immediately agreed to. The brother of the Mayor, who was present at the interview with the Colporteur and in the course of the conversation manifested symptoms of the most deplorable and degrading infidelity, on seeing the Bible put into the hands of the child became more enraged than before, and would have laid violent hands on the Colporteur, had not the Mayor, in order to screen him from the assaults of the other, prevailed on him to retire. The Bible, however, was left in the house.

After the Colporteur had been dismissed by the Mayor, the two brothers engaged in a serious altercation respecting what had taken place; and after a long and angry dispute, the two brothers separated, swearing that they would never see one another again. The children, however, did not share in the hostility of their parents, but continued on the same

friendly terms of visiting as before. On such occasions the little girl would frequently speak of the book which her father had bought her, and which she reported as being highly interesting; so that her cousin, the son of the brother who had signalized himself in the conversation with the Colporteur, had his curiosity roused, and borrowed the Bible from his relative. The reading of it produced the same impression on the boy as it had done on the mind of the girl; and the interest and relish which he manifested for the Sacred Volume attracted the attention of his father. At a time when he fancied no one saw him he suffered his curiosity to prevail on him to look into the book. His curiosity speedily gave way; and he found himself so deeply interested in what he read, that when his son spoke of returning the Bible to his cousin he continually invented fresh pretexts for putting off the restitution of the book.

The little owner of it, however, was at length tired of her cousin's repeated excuses, and complained to her father, earnestly begging him to cause the treasure to be restored to her, which she could no longer do without. It may be imagined what was the astonishment of the Mayor on finding that the Bible was actually in the house of a person who, some time before, had behaved so violently at the mere sight of it; and the first thought which struck him was, that in all probability his brother had obtained possession of it in order to destroy it. He was, however, quickly undeceived, and not a little surprised, to learn that the Bible had not only suffered no injury, but was even being read by his brother. Though no ways favourably inclined to the book itself, his anxiety to get it back increased. "The Bible," he thought, "belongs to me; I should like to read it; and I cannot bear the thought



of my brother seizing on my property." Application was therefore made for the book through a third party, and the immediate restitution of it insisted on. But it was in vain.

In the meanwhile the brother, who had kept possession of the Bible, continued to read it diligently. Day after day the scales fell from his eyes; he became more and more sensible of the folly and wickedness of his former infidelity; and his ardent wish at length was, to yield obedience to the teaching and the commandments of God. A work of a grace was begun in his soul, without the aid of any human effort, in the most astonishing manner. Under this change of sentiment, being kept at home by reason of sickness, he sent to his brother, requesting him to come and see him, and promising to restore his Bible to him. An interview took place which was truly affecting on the part of him whose heart had been changed by reading the Holy Scriptures. The conversation which he addressed to his brother, which was of a truly Christian Character, was abundantly blessed to him, and paved the way to a perfect reconciliation between them.

After a considerable interval the Colporteur who has furnished the above details, having been directed to visit the district in which the brothers resided, experienced a very different reception from that which his predecessor had met with eight years before. They purchased copies for themselves, for the two young cousins, as well as for other members of their respective families, and even for distribution among their poor neighbours.

### Inland Seas.

CHURCH MISSIONARY SOCIETY.

EASTERN AFRICA.

THE Rev. Dr. Krapf, finding that the door of re-entrance into the kingdom of Shoa (see p. 85) was completely closed against him, resolved to proceed from Aden to Zanzibar, in the hope of reaching the Galla Tribes in the Interior from some part of the coast between Cape Guardafui and Zanzibar.

*Further Proceedings of the Rev. Dr. Krapf. Departure from Aden—Danger of Shipwreck—and Return.*

On the 11th of Nov. 1843, Dr. and Mrs. Krapf left Aden, and embarked

on board an Arab boat called a Bagālo; but the vessel did not leave the harbour until the following morning. Dr. Krapf writes—

We had no sooner sailed out of the port into the open sea than we found the wind directly opposed to our progress, which obliged us to tack along the Arabian coast until the wind should change to a favourable quarter, and carry us down between the island of Socotra and Cape Guardafui. The violent rolling of the vessel greatly disturbed our devotions, it being the Lord's Day. To my great astonishment, and still greater sorrow, I happened to see our captain, and some of his crew, playing with cards of European manufacture; which I had never before witnessed in Mahomedans, they being generally averse to images, &c. Had this been a practice tending toward something really good, I should have been highly pleased in observing the decrease of their prejudices from their intercourse with Europeans; but here I had to lament the evil influence which this intercourse generally exercises upon the moral character of the Natives. They embrace, throughout, but the vices of those who call themselves Christians and the civilizers of mankind. I frequently observed, when at Aden, that little boys knew nothing of the English Language but a string of curses, upon the knowledge of which they seemed much to pride themselves. So long as an unchristian example shall be set before the Natives we cannot expect, from this intercourse, a sudden change of their minds.

Nov. 13—The wind blowing directly contrary to our destined course, we advanced very little, and did not lose sight of the mountains of Aden.

Nov. 14—This has been a day of great distress; but also a day of Divine deliverance to us, which we should keep in remembrance as long as we live in this woful world. The wind had been adverse all the preceding night. The moon arose at midnight; but no abatement of the wind attended her appearance. At the break of day, for which we ardently waited, the gale blew with such fury, that we apprehended our vessel might founder, or be dashed to pieces by the mighty waves which arose in the raging sea. Our captain resolved upon entering a harbour on the Arabian coast, which was distant about forty miles. We saw the lofty mountains of Shugra; but durst not venture to touch



that place, from fear of falling into the hands of Sheikh Fatālee, the inveterate enemy of the English Settlement at Aden. The harbour of Mugga'teen was too far off. While we were wavering as to the place of our retreat, a formidable wave struck our bark, which forthwith sprang a leak. The only way of saving the boat and ourselves was now speedily to turn the vessel toward Aden. After the helm had been put about, the whole crew engaged in baling the water which forced its way through the leak, which could not be discovered while the vessel was on the open sea. As there were but a few pails at the disposal of our captain, we readily offered our pans and other kitchen utensils. We were about sixty miles from Aden when the bark sprang the leak. The predicament in which we were placed began soon to become more and more painful and perilous, since the water rushed in violently.

After mid-day, when the mountains of Aden were still seen from a long distance, the water had arrived at such a height in the boat that we commenced despairing of being able to reach the harbour, and the serious idea that we should find a watery grave gained much ground in our minds. My dear wife and myself repaired to our cabin, to unite in prayer. We commended our bodies and souls, our dear friends at home, the whole Mission Cause, and especially our Galla Mission, to the gracious protection of the Lord. Sometimes we felt great readiness to follow the Lord, whether He would call us to death, or permit us still longer to remain in the land of the living; but sometimes, also, we felt great aversion to the idea of dying at this period. Upon the whole, this disastrous occurrence gave us a true estimate of our inward position, and was to teach us with what increased earnestness we should seek after the all-overcoming faith in Jesus Christ, if He should be pleased to spare us from death at this moment.

Having committed ourselves to the care of our invisible Friend and Saviour, we took our Bible, and a few other things, and made them up into a small packet, that we might save our greatest treasures in case we should be obliged to lower the little boat. But even if we had been able to get into the small boat, we saw no probability of reaching the distant shore, as the sea ran so high, that a boat filled with twenty-five persons would, humanly speaking, have been capsized by the vast waves. At four o'clock P.M. we observed a bark at no great distance, and immediately made a

signal; but our neighbours either did not observe it, or were not aware of our perilous situation, or their apathy, which frequently governs man's heart more at sea than on land, would not allow them to give way to the duty of assisting their distressed fellow-creatures. We got no help from this quarter. After five o'clock we could see Aden very distinctly. Before we reached the inlet into the great harbour our sailors had ceased working, partly from over-exertion during the day, and partly from the prospect of a speedy release by entering the harbour; but they were too sanguine in their hopes. The vessel had already become so heavy from the water which had rushed in, that she could scarcely move; and beside, the wind, which had abated in the afternoon, died entirely away, and was soon succeeded by the land-wind, which seemed to drive us again toward the open sea.

Night came on, and the land-wind prevented our muskets from being heard on shore. However, in the very nick of time a boat came close up to us. She had left the little harbour in the afternoon with a cargo of rice, and belonged to Moolla Chaffer, the Kadee of Aden—the same bark on board of which we formerly came over from Tadjurra. Our captain asked her crew, which consisted of Somalees, for assistance; but they answered that they were Government servants, and had nothing to do with our vessel. Upon this, I accosted them myself, and, partly by promise partly by threat, prevailed upon them to take us and our baggage on board their boat; but they would by no means receive the captain's baggage, nor any one of his crew.

How thankful we were at our deliverance I need not state. The poems which David sang in praise of the Lord, after he had been delivered from great dangers, were recalled to our minds, and now made a greater impression upon us than at other times. But we were, at the same time, much grieved at the wickedness of our Somalees, who, considering themselves the servants of a civilized Government, acted so senselessly and meanly, and had, in assisting us, but one sole object in view—the pecuniary advantage which they desired to take of our unfortunate situation. Soon after we had left our leaky vessel she overturned, the mast lying in the water, and the whole bark floating on the sea like a piece of wood. Now we could form an idea of the danger in which we should have been had we been compelled

to stay out in the open sea a few hours more.

*Re-embarkation—Voyage to Barawa, touching at other places—Information respecting the Country.*

On the 15th they landed safely at Aden, where they received every kindness from their friends. Finding that another boat would probably sail for Zanzibar in the course of a week, they determined, notwithstanding the trials they had experienced, to avail themselves of the opportunity thus presented to them of prosecuting the undertaking upon which they had entered. This boat was called a Bedden, inferior in size and convenience to a Bagālo; but Dr. Krapf observes, "My sole object now was to DEPART: the rest was to be settled in secret prayer between me and my gracious God, who alone could effect our safety in the progress of the voyage."

Accordingly, they again embarked in the afternoon of the 23d; and, owing to frequent calms, proceeded slowly for several days along the coast of Arabia. During this voyage Dr. Krapf obtained some curious information respecting that part of Arabia, which is called Hadramaut. He writes, Nov. 30—

A native of Macalla, who was on board our boat, spoke of a desert in the Interior, which he called Bacher el Saf. He described it as a place covered with sand, in which any creature that should happen to touch it would infallibly be engulfed. To avoid this most dangerous spot, the Natives, on their journeys through the Interior, are wont to direct their course by the compass. The reporter stated that the word "el Saf" signified in Arabic "hidden depth;" which I cannot decide, as I have no dictionary at large. I have mentioned this almost incredible report, as it corroborates the statement of the German Baron von Wrede, who has lately visited Hadramaut, where the desert is said to exist. This gentleman intended to cross Arabia from south to north, and started from Macalla; but was robbed in the Interior, and compelled to return to Aden, where I had the pleasure of becoming personally acquainted with him. He states that he had seen the place called Bacher el Saf, and threw a plummet tied to sixty yards of

cord into the sand, which is of a white colour, and an almost impalpable nature. The plummet and cord vanished from the surface in five minutes. He states that several places of this kind exist in a large and dreary desert, in the east of which are still Pagans, who are dreaded by the Arabs.

Dec. 1, 1843—We have been becalmed since yesterday evening. Our Macalla man stated that the name of Hadramaut, given to a large tract of land in South Arabia, has reference to the readiness with which the people kill each other in that country. The offer of one or two dollars will induce a Bedouin of Hadramaut to kill another man's enemy. The hired assassin first goes to him whom he is to kill, and asks him how much he will pay him for murdering the adversary who has first hired him. If he be offered more than by his first employer, he will go back and destroy him. Owing to these barbarous habits, and perhaps to the devouring Bacher el Saf, Hadramaut bears the awful name, "Readiness of death."

On the 5th of December they reached Macalla, a commercial town of some importance; and on the 13th they arrived at Sechool, which was the last place on the coast of Arabia at which they touched, as they directed their course on the following day to Socotra and the east coast of Africa. After a stormy passage to Cape Guardafui, nothing of a remarkable character occurred during their voyage down the coast, until, on the 23d, they cast anchor in the harbour of Barawa.

*Notices of Barawa.*

Dec. 23—After we had cast anchor in the harbour of Barawa—about three o'clock P.M.—I went on shore to call upon Dera, one of the Chiefs of the place. Dera is, unquestionably, the most intelligent and able Somalee with whom I have ever met. I returned to the vessel for Mrs. Krapf; and on re-landing the whole population of the town was assembled around us. I was very glad when Mrs. Krapf could escape from the crowd of people gazing at her, as if she were a supernatural being. With difficulty we found our way through the crowded streets to the house of Dera, who, assisted by his head wife, who is of Arabic extraction, did all he could to make us comfortable, and we obtained a refreshing night's rest for the first time since we had left Macalla.

Dec. 24, 1843—After we had finished our morning devotions, we walked around the village, accompanied by Dera's son; but old and young followers soon crowding around us, we returned home. Nobody, however, in the least insulted us. I am sure that many of our European Youth would not comport themselves so well toward a Negro appearing at places where Moors had never before been seen. The young people of Zeila and Tadjurra, which we visited a year ago, were rather impertinent compared with the Somalee Youth at Barawa.

On our way home, Mrs. Krapf was called in by the ladies of four or five families belonging to Dera's kindred. There was much annoyance given by such callings; but at the same time an opportunity was presented to my dear wife and myself of obtaining a glance into the domestic life, and the truly melancholy state, of the female sex in this part of Africa. We generally observed a large number of slave-girls and boys at the entrance of the houses. We met with a few slaves who had been brought from Enarea *viâ* Gondar and Massowah. The head wives of the family generally inhabit the hottest, darkest, and most confined room, which rather resembles a dungeon selected for criminals. On entering the room, we had in fact to grope along in the dark, until a curtain was drawn, behind which the lady of the house made her appearance, rather in a ghost-like than a human manner. A greater degradation of the female sex can scarcely be imagined; but there is no remedy unless Christ and His Word shall get a footing in their hearts and houses.

The houses of Barawa consist chiefly of stone buildings, according to the Arab fashion. The huts, of which there are a great many, are constructed of wood, and covered with grass. The population may amount to 2000 or 3000 souls. It is satisfactory to know that there is an entrance from Barawa to the countries situated in the south of Shoa; and the question now is, Who will attempt to explore those countries? When I touched on the subject of going inland, Dera answered, "You may go as far as you like: my son shall accompany you." I have not observed that the Barawa people are at all suspicious toward Europeans, as they know them very well from the commercial transactions which they constantly carry on with American and English vessels which touch at Barawa in quest of hides, &c.

The language of Barawa is Somalee;

but most of the inhabitants understand the Sooahelee Language, which is spoken from Mukdeesha to Mozambique, but only on the coast, not in the Interior. The Barawa people are all Mahomedans; but generally not bigotted.

The Webbe or Haines' River is but five miles from Barawa, as I was informed by Ismael, the servant of Captain Christopher, who had been there. It rises at Adäri—Hurrur in the Somalee Language—and terminates in a Lake called Balli, ten or twelve miles from the banks of the river Jub, and two or three days from the Jub town on the coast; which distance from the coast seems to me rather exaggerated.

*Departure from Barawa—Notice of the River Jub and surrounding Country—Arrival at Keesama.*

Dec. 25—We left the harbour of Barawa yesterday after sunset, and were favoured with a fair wind all night. We arose at midnight to pray to the Lord for His blessing on Christmas-Day. We besought Him particularly to make Christmas-Day dawn in those benighted regions which we were now about to pass. It was remarkable that on Christmas-Day we should touch the coast of Heathens. About nine o'clock A.M. we passed the mouth of the river Jub. The clayey water of the river is distinctly discernible from that of the sea at a distance of two miles from its mouth, and laterally extends about a mile; but it is not drinkable beyond the estuary of the river. I could not judge of the exact breadth of this noble river, as the banks are covered with trees, and our boat did not go sufficiently close: large trees adorned the banks so far as we could see. About one mile from the coast, on the northern bank of the river, is the Jub Town, called Bender Osman. It is inhabited by Somalees. We could see the houses very distinctly from the sea. The river's mouth is only two feet deep, and must be entered at flood by small boats; but it gets deeper in its course upward.

About eleven o'clock A.M. we passed the island of Kismayoo, which has at present no inhabitants: they were formerly destroyed by the Gallas. About half-past eleven o'clock we passed the rocks called the Dædalus rocks on the maps. Our captain told us that there were about 366 islands scattered along the coast as far as Patta. The main land from the southern bank of the Jub is occupied by the Gallas, who are frequently seen even on the beach, and who there live the life

of Nomades. Their villages are inland from one to two days' journey toward the mountains, which are not much elevated. There they are secured against the sudden attacks of the Arabs and Sooaheles, who formerly settled on the coast; but were expelled and destroyed by the Gallas. The coast south of the Jub is much prettier than it is north of that river. The vegetation inland must be very rich and various.

At three o'clock P.M. we anchored in the splendid harbour of the island Keema. The harbour is surrounded on the east by the island, and on the west by the main land, which is about 200 yards distant from the island, and extends from south to north for several miles; but the water is not deep enough for large vessels. We glided along so gently that we felt not the least motion of the boat, though there was a strong wind on the open sea. On the island is a village containing about twenty houses, and a stone mosque. The inhabitants of Keema are all Mahomedans, who must procure their supplies from the main land, and from navigation. The island is about four miles in circumference, and consists of mere rocks, which allow of little cultivation.

*Takongo—Remarks on the Gallas.*

The next place, at which they arrived on the 28th, was Takongo, which forms the boundary of the Gallas in this quarter. Dr. Krapf observes, on the 29th—

The Gallas occupy all the land between the Jub in the north, and the river Sabakee in the south, near Malind, as far inland as to Shoa, Caffa, and Enarea, and perhaps still beyond. It is unquestionably one of the greatest nations of Africa. Their language and manners are almost the same everywhere. Some difference of dialect may naturally be expected, and I found that such was the case with the Shoaan Gallas, whose language differs considerably from that of the Gallas whom I met at Keema and Takongo.

Dec. 31, 1843—The Gallas of this coast seem to be less superstitious than those around Shoa. They do not know any thing of the female and male deities—called Oglie and Atetie—which the Shoaan Gallas acknowledge, nor do they know much of good or evil spirits, nor of the serpent which the Shoaan Gallas reverence so much; but they have their

Watos or Kallitsha (priests), and they are as savage as the rest of the Gallas. They will kill a Sooahelee if they happen to meet him; but the Sooahelees do not kill the Gallas, because they have less power than the Gallas, and their notions are not so cruel.

*Mombas, Wasseen, Tanga, Pangany, and arrival at Zanzibar.*

From Takongo they proceeded to Mombas, where they were very kindly received by the Governor, who is appointed by the Imaum of Muscat. The tribes inland from Mombas are called Wonica, who are all Pagans. From Mombas they proceeded to the islands of Wasseen and Tanga. Tanga is described by Dr. Krapf as beautiful beyond description, abounding in cocoa-nut trees and plantations of bananas, oranges, lemons, and pine-apples. Leaving Tanga, they touched at Pangany, and reached Zanzibar on the 7th.

*General Review.*

The result of the observations made by Dr. Krapf during his voyage down the coast is contained in the following General View—

The providence of God seems to have opened before us more than one entrance into the Interior, to the Heathen of various tribes, languages, and manners. The temporal wants of the Natives inland, as well as on the coast, have effected a mutual intercourse by different roads, which a Missionary, with the message of peace, might be able to take in conveying to the Natives the blessings of Christianity and civilization. There is such a vast tract of country, that I scarcely know where we shall commence our labours. The Mahomedan Religion, although it has made some progress on the coast, has not yet made its encroachments beyond a few miles from the sea shore, and it seems to me that it bears not the bigotted and fanatical character which it has evinced in other quarters of the globe. The continual intercourse with Europeans, and the pressure which European politics exercise upon the Imaum, do not allow the Mahomedan population to treat the Christians with contempt. The Heathen religions and manners which are met with on the coast do not bear the cruel and cannibal character which is mani-

fested, for instance, in the Ashantee Country and its vicinity. As to the Gallas in particular, I have obtained a pretty precise idea of the extent of their country, which occupies almost four degrees south from the line. The difficulties of establishing a Mission among these savages will undoubtedly be greater than those which a Missionary may meet among the Wonicas, Moosamba, and Segooa Tribes; but the advantage is, that he would labour among a nation which is of the greatest extent, and which may ultimately bring him into connection with the separated countries of Abyssinia, of which we know scarcely the name—Cambat, Gurague, &c. This nation is divided into numberless tribes; and is, on the whole, the same in language, manners, and customs, in every part of its territory.

If this nation should be converted to Christianity, it would exercise an influence upon the whole of Eastern Africa which we are now unable to calculate or conceive. It is my firm belief that Providence has placed this nation in this part of Africa for very important reasons. It is the Germany of Africa. If you present to your mind the Germany of old, you will find its picture expressed in that of Ormania, as I might henceforth call the Galla Nation and its territory, because they call themselves Orma, and not Gallas. Like the Germans of old, the Gallas are divided into various tribes, which are frequently at war with one another, as each of them defends its liberties and independence. Like the Germans of old, they are proud of their own natural greatness, and kill and destroy other tribes if brought in contact with them. Only in religious respects, I think, they do not match the Germans, as these had a religious system of a more cruel and dreadful character than appertains to the Galla Religion.

If the Gallas be not brought within the pale of the Christian Church, I fear they will ere long fall a prey to the Mahomedan Religion, which has made great progress among them around Abyssinia; and this religion will not fail as a strong barrier against the introduction of Christianity and civilization into Africa.

We here introduce a few passages containing an

*Account of the Island of Zanzibar.*

The island of Zanzibar, of coral formation, is at a distance of five or six hours from the African Continent, and

extends about forty-four miles from north to south, and from thirteen to sixteen in its greatest width. The latitude of the chief city, which is situated near the midst of the western shore of the island, is  $6^{\circ} 10''$  south latitude. The greatest height of the island is about 200 or 300 feet above the level of the sea. The interior presents an undulating aspect, rising and sloping in gentle declivities; at the foot of which may be frequently observed a marshy ground, which, at the rainy season, concentrates the water from the heights, and gives rise to small rivers, which discharge themselves into the sea.

The soil toward the shore is generally sandy and light, but varies more inland; a circumstance which accounts for the variety of vegetation which already exists, and which could be extended by introducing foreign seeds, for which the soil seems to be suitable.

The animal kingdom contains little of importance or variety. No wild beasts are met with, except now and then a wild boar, the existence of which is owing, the Natives say, to the Portuguese. The domestic animals are, the camel, imported from the Somalee coast; horses of the Galla breed, and of Oman and Nejed, in south-eastern Arabia; bullocks of the humped species; goats; sheep of the Tartar kind; and asses, of small size, but strong and swift enough to carry a rider quickly about the town, and to the shambas or plantations of the island.

The vegetable creation comprises the cocoa-nut, which is in abundance, bananas, mangos, pompions, beans, cassada—called Mochogo in Sooshelee—oranges, lemons, pine-apples, figs, sugar-cane, red pepper, maize, rice of good quality, tobacco, yams, sweet potatoes, nutmeg and clove-trees, jungles of coarse grass, weeping vines, and shrubs of various kinds. Vines have been a rich source of revenue to the Imaum and other cultivators on the island.

The climate is not so baneful as it has been reported. It may be granted, in general, that the interior of the island is more unhealthy than the town, owing to the stagnant pools, to the cocoa forests, and other vegetation; of which all the town, which is situated very low—only a few feet above high water mark—is cleared.

The population of Zanzibar consists of Arabs, Banians, and other Natives from India, with free Sooshelees, and slaves from the African Continent.

The Arabs appear to have resorted to

the Sooahelee Coast at an early period. We find them in the accounts of the first Portuguese settlements on this coast. They carried their language and creed to these regions; but they have not been so successful in converting the Natives as in other parts of the globe, probably because they have been obliged to content themselves with preaching, example, and mercantile transactions with the Aborigines. The whole island of Zanzibar has adopted Mahomedan tenets; but the foreigners—as Banians and White People—are not disturbed in their persuasion.

The Banians, and other East Indians, are estimated at some 600 or 700 individuals. The Banians are the chief traders; and Europeans, as well as Americans, prefer dealing with them to dealing with the Natives and Arabs, in whom they cannot place such confidence. They leave their families in India, as do all the Banians whom I have met in the Red Sea and Southern Arabia. They do not shed any blood, and abstain from all intoxicating liquors. They live chiefly on milk, butter, vegetables, and rice. It appears that the Imaum himself places more confidence in them than in his own subjects, for Banians are the customs officers in almost every place of notoriety on this coast.

The Interior is inhabited partly by the numerous slaves of the Sultán, and of those individuals who have plantations on the island, and partly by free Sooahelees, who are called Mookhaden, and may be considered the Aborigines of the island. They inhabit about forty-eight villages, and are frequently treated with great severity.

The number of inhabitants on the island has been variously estimated by Natives, Americans, and Europeans. Some chief men of the court have stated the population at 300,000, which is manifestly erroneous; Americans have estimated it at 150,000; while others have been of opinion that there were about 20,000 in the town, and 30,000 in the island. I should say there are at least 100,000 inhabitants in the island, of which number about half may reside in the town.

*Interviews with the Imaum of Muscat.*

Jan. 9, 1844—Captain Hamerton, the British Consul, had the kindness to introduce me to his Highness the Imaum Said, Sultán of Muscat. I was anxious to see the man of whom I had heard so many reports. Captain Hamerton took me in his boat to the palace of his Highness. It is more than a mile from the British Residency and the town,

where he has another palace, which he visits twice a week. Both palaces are worthy of a prince; but the shape struck me much, and reminded me of a fabric-house in Germany and Switzerland.

When we arrived at the entrance into the palace, his Royal Highness, attended by one of his sons, came forth to meet us. With a condescension and civility which I had never witnessed in a native prince, he conducted us to his audience-room, which is pretty large. The floor was paved with marble; chairs of American manufacture were placed along the walls, and a chandelier hung in the middle of the room: all presented a simple but princely appearance. His Highness wore the dress of an Arab Chief, and was always attended by his son. He bade us sit down on chairs by his side. He is a man of good figure, engaging features, and very friendly manners: he is affable and condescending to the utmost, but never loses sight of his dignity. I told him in Arabic, which he speaks beautifully, that I had been in Abyssinia, and was engaged in instructing people. He expressed his pleasure at my talking with him in Arabic, and asked some questions about the Gallas. I did not think it judicious to speak with him more respecting my object at this first interview. On leaving him he followed us as far as the gate of the palace. On the whole I was pleased with him, and do not think that he will object to my going to the Gallas, although some Europeans here think that he would be averse to Missionaries on the coast. I do not give way to these apprehensions; but place myself and the object which brought me hither in the hands of God, who rules the hearts of princes like water-brooks.

Feb. 2—I paid my respects to his Highness, and was accompanied by Mrs. Krapf. This took place in his palace in town. He met us at the door, and conducted us to his audience-room. Then he requested Mrs. Krapf to see his family, which I was not allowed. He conveyed her to a large room up-stairs, which, she says, was splendidly furnished with European Articles. His daughters were richly dressed, according to the Arabian Fashion, and behaved very respectfully in the presence of their father. When he stood they stood, and when he sat down they sat down. They were masked from the forehead to the mouth.

He tenderly soothed two little sons, whom he placed at his side, and who spoke very confidently with their illustrious

father. Mrs. Krapf states that his Highness displayed much of the cordial feelings which unite the members of a family. At last she was regaled with a dinner of numerous good dishes, which she had not expected in this remote quarter of the world. The room was furnished with large mirrors, couches, and chairs of all kinds; and the tables covered with various articles of luxury of European Extraction.

When we left him, he presented Mrs. Krapf with a Persian Shawl, and accompanied us again to the gate. It is surprising how politely and unaffectedly this prince treats Europeans. I do not say too much, and shall not be contradicted by any who know him personally, when I call him the *ne plus ultra* of the oriental princes.

## New Zealand.

CHURCH MISSIONARY SOCIETY.

NORTHERN DISTRICT.

TEPUNA.

*Baptism of the Chief Waikato.*

Mr. J. King, the oldest Labourer connected with the Society in this Mission, has been lately much encouraged in his labours. He writes, January 19, 1844—

The work goes steadily on, and many have been added to the Church during the year: the Lord is doing great things among the Heathen. We have now entered upon our thirtieth year in New Zealand; and have to record that a greater change has taken place than, at the commencement, could have been expected in the time.

Waikato was a very bigotted, superstitious Heathen, of a very turbulent and avaricious disposition, hasty in his decision, and resolute in the execution thereof. Years ago, when Wareporka, his brother-in-law, came to Divine Service on Lord's Days, Waikato generally found some work to do to annoy and oppose him. He now—acknowledging that he opposed the Gospel a long time, and that we had been striving with him for many years—says, that God has again knocked at his heart by His Word and Spirit, by His servants the Missionaries, and by his countrymen, by sickness, and the death of some of his children; and that therefore he resigns himself to the call of his Maker and Redeemer. I hope and pray that he will bring forth the fruits of righteousness to the glory of our common

Feb. 1845.

Lord and Saviour. The Rev. H. Williams baptized Waikato "Josiah Pratt;" Hira, his wife, "Jane Marsden;" and his eldest son, Toko, "Mortlock;" his three younger children are also baptized.

There are at this Station upward of a hundred Natives baptized, and about forty confirmed by the Bishop, who are Communicants. Two days in the week are appointed to meet the baptized Natives, to read the New Testament.

KERIKERI AND WANGAROA.

There are not many Natives connected with Kerikeri. The number of Communicants, however, exceeds forty. Mr. Kemp speaks of the people in general as attentive to the Means of Grace; and he entertains a hope that they are profiting by the means of instruction afforded them.

*Visits of the Bishop and Rev. H. Williams to Wangaroa.*

Respecting Wangaroa, Mr. Shepherd writes, September 14, 1843—

We have had the honour and privilege of a visit from the Bishop of New Zealand, at this Station. His Lordship had given me notice, a month before, of his intention to hold a Confirmation, on the 19th of August, at Wangaroa; and proposed that I should assemble and examine the Candidates on the 17th, that on the 18th he would examine them, and on the 19th baptize such as were prepared for Baptism, and confirm the Candidates for Confirmation. The season was to us most solemn and interesting. Sixty Native Christians, and two Europeans, were confirmed; and five adults and four children were baptized.

On the next day, which was the Lord's Day, the Bishop administered the Lord's Supper to all who were confirmed the day before, and preached to a small European Congregation. In the afternoon his Lordship visited our Congregation at St. Paul's, held Divine Service, and baptized four children; and then held Service with about twelve Europeans.

And in a subsequent Letter, dated Feb. 9, 1844, he adds—

Since the Bishop's visit to our Station we have been favoured with a visit from the Rev. H. Williams, who administered the Lord's Supper to about 60 members, and baptized 8 adults and 10 children.

*Popery.*

The Papists do not gain ground here.

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They have commenced circulating books among the Natives; but it is singular that they do not make any effort to teach the Natives to read, at least so far as I have heard. A Priest is stationed at Wangaroa, and visits a little body of Natives at Matauri; and, among all the Natives with whom I am acquainted, I know of none more ignorant, more debased. Some of these were, a week or two ago, baptized by the Romish Bishop.

PAIHIA.

*Progress of the Gospel—Popery.*

The Rev. Henry Williams has been cheered by observing among his people, and particularly among the old people, much persevering earnestness in seeking Christian instruction. Several, of whom he had no expectation that they would leave their old superstitions and evil ways, have lately become Candidates for Baptism.

Respecting the efforts of the emissaries of the Romish Church, he remarks, Feb. 20, 1844—

The Popish Priests are actively engaged in dispersing their dangerous errors; but they have found the knowledge of the Scriptures a most effective barrier against them, and I am happy to say that they are on the decline. They are, however, active followers of their master, and do his work with diligence. The grant of Testaments from the British and Foreign Bible Society has been a great blessing to the people, and given a fatal blow to Popery. The Priests have put forth two books, most weak and unmeaning, the grand topic of which is the antiquity of their Church, we being but rotten and broken branches, which will soon be gathered to be burned. I have had three sharp public contests with these people in the native language. At our second meeting the Natives ran off, and would not wait for the poor man to conclude his speech. At our last, the Priest was laughed to scorn; yet they invariably claim the victory.

KORORARIKA.

*General View—Popery.*

The account which the Rev. R. Burrows is enabled to give of this Station, notwithstanding its disadvantage, is more favourable than on any former occasion. In a Letter, dated April 11, 1844, he writes—

The Natives under my charge are interesting, though there are many things to discourage. There is abundant proof that I am not labouring in vain. Some are still being added to the Church; and those already admitted are, for the most part, slowly, though I believe steadily, progressing in knowledge; and some, certainly, in Christian experience. We have reason to fear, indeed, that there is much chaff among the wheat; but that many are experiencing the power of Religion within them is evident from their life and conversation. Among many instances of backsliding and lukewarmness, it is cheering to the Missionary to listen frequently to the simple expressions of Christian experience from the lips of others who shew the inward working of the Spirit of God. I am often reminded of St. Paul's own experience, as expressed in the seventh chapter of his Epistle to the Romans, when I hear a Native speaking of feeling two spirits or wills within him, *contrary the one to the other*—of his difficulties in prayer—and the impossibility of keeping his thoughts steadily fixed on the Service when at Church.

Judging from my own District, Popery here is certainly not on the increase. The Priests have their adherents; but they are, for the most part, worthless characters, who continue in all their Heathen practices.

WAIMATE.

*Religious Awakening at Mangakahia.*

In a Letter, dated Feb. 15, 1844, Mr. Davis gives some particulars of an awakening in a village, called Mangakahia.

Since my last Letter, Dec. 15, 1843, the goodness of God has been continued and extended among the Natives. When I visited Mangakahia in the latter part of November, I took my principal Kaikohi Teacher with me, who had recently been under very deep convictions of sin; but had also been blessed with a sense of pardoning love through the atonement of Christ.

We found the peaceful inhabitants of this fertile and romantic valley in a state of great excitement, in consequence of a visit which had been paid them, not of a friendly nature, by some of their more distant friends, to remove a woman of some consequence, who was about to be married to one of their Chiefs. The Saturday was spent in the examination of Candidates for Baptism; and the whole of



the Lord's Day was devoted to religious exercises. On Monday the people assembled to have their grievances adjusted; and some harsh sentences were made use of by the principal people, who were the aggrieved party. In the morning of Tuesday the Chiefs left, in a dissatisfied state. I then met the other people, and requested them to remain firm in their proceedings; and recommended them, if the Chiefs should seek recompence for the insult which had been offered them in the removal of the woman, to separate from them by removing down the river: this they promised to do. I left them next day.

In a short time, news reached Kaikohi that an awakening had taken place at Mangakahia. My Kaikohi Teacher set off immediately to visit them, and his report was very satisfactory. On the 3d of February I arrived among them, accompanied by the same Teacher. A change was visible. I had not been long among them before some of them came around me, acknowledging, with apparent contrition, the heinousness of their sins. After having examined the Candidates, I addressed them in the open air. After Morning Service and School on the Lord's Day, I went down the valley to visit a sick person. As we passed by a village we saw a man lying by the side of the road, covered with his blanket. I drew the blanket from his face, and inquired what was the matter. All he said may be comprised in these words: *Mine iniquities have taken hold upon me, so that I am not able to look up.* I spoke to him, and passed on. On our return, a young Chief, who had accompanied us, turned round and stood before us in the path, and spoke, in a serious manner, of the wickedness of his heart and the burden of his sins. I spoke of the love of God in Christ, and of the visible display of that love toward them in thus convincing them of sin. This melted his heart, and the tears ran down his cheeks. I observed to my companion, "No crucifix is required here to work on the affections." After Evening Service, which was rather late, the serious Natives assembled around our tent, and we conversed with them until nine o'clock under the broad canopy of heaven. Monday was spent in religious conversation and examining Scripture: in the evening we assembled in the Chapel. Tuesday was also spent among them in a somewhat similar way. On Wednesday we left them, with much regret.

In this District the work is growing upon us. They told me another Chapel

would be erected further down the river, at the fall of the year, when the material would be ready: this I engaged to visit. From this Tribe the Bishop sent a Teacher to one of the Kaipara Tribes: among those people, also, a stir is reported.

Mr. Davis's Letter is continued on the 2d of March—

Much of the time since my return from Mangakahia has been spent at home on account of ill health; but at present I am much better, and hope to be able to commence my labours again to-morrow. The Lord is still doing His own work; but the adversary is on the alert, endeavouring, I fear, to counterfeit the Religion of Christ in some. Much wonder is excited in the minds of many as to what these things mean. The Natives, in their former state, thought much of dreams; and on this ground Satan is endeavouring to approach them. May the Lord enlighten our hearts, that we may not be ignorant of his devices!

#### EASTERN DISTRICT.

##### TURANGA.

*Missionary Tour along the Eastern Coast.*

The Ven. Archdeacon Williams gives the following particulars of a visit which he paid to several places in this district, and of a distressing event which occurred in his own Station, Turanga. His Letter is dated March 1, 1844—

It being my purpose to visit the coast to the south of Hawkes' Bay, and the "Columbine" arriving at Poverty Bay in October, I took a passage in her, intending to land at Port Nicholson, and proceed thence by the coast. The state of the weather did not allow me to follow out this plan; but eventually we landed at Castle Point, near to which one of our Teachers is stationed. Mr. Colenso was with me, having been directed by the Bishop to visit Ahuriri. We staid in the neighbourhood of Castle Point fifteen days; and a party of Natives living forty miles further south came to us there, with the Teachers also from Wairarapa, or Palliser Bay. From thence we continued our journey to Ahuriri, staying at all the principal villages in the way. From Ahuriri we passed on to Wairoa, from whence Mr. Colenso passed over the country to Turanga.

I admitted to Baptism several Candidates at different places, who had been under the charge of the Native Teachers,

and administered the Lord's Supper to the Communicants. But throughout the journey there were frequent indications of the great want of resident Missionaries. They have the form of Christianity; but they need more instruction than their Native Teachers, who themselves need to be taught the first principles, are able to give them. It is proposed to place Mr. Hamlin and Mr. Colenso in that quarter. I subsequently visited Table Cape and the neighbouring villages.

*Calamitous Fire at the Archdeacon's.*

The Bishop has appointed a Meeting of certain members of the Mission for the purpose of revising the translation of the Prayer Book. To this I am summoned, and ought now to be on my way to the Bay of Islands, to remain there until next September; but a sad accident has occurred, which will delay my movements a few weeks. A substantial house has been in the course of erection for the last twelve months, and was so far completed that my family might now have been in it; but, on the 8th of last month, the building caught fire, through the extreme carelessness of a Native, and in less than ten minutes the whole was in flames. A good deal that was valuable was rescued from a small store attached to it; but the three cases of Testaments, which had been deposited there as the place of greatest safety, we were unable to remove. About 300 copies were afterward recovered from among the embers, as soon as the violence of the flames had subsided: the rest were entirely consumed. Beside the Testaments, the loss is principally confined to the building; but this is a serious one, and cannot be replaced without much expense. Instead, therefore, of proceeding to the Bay of Islands at once, I am obliged to remain until a small building is erected for the present accommodation of my family; the habitation we now occupy being unfit for another winter. When this shall be completed, I hope to proceed to the Bay of Islands, by way of Turanga and Auckland. This sad accident has doubtless been permitted for some wise purpose, though we cannot see the reason of it; and while we grieve on account of the loss, we may rest satisfied in the assurance, that even the most minute circumstances which befall us are ordered by unerring wisdom.

UWAWA.

*Hopeful Death of a Female Convert.*

The following Extract is from Mr. Baker's Journal—

Feb. 15, 1844—Marianne, the wife of William Jacob, the head Teacher, died. Her end was peace. She had long been afflicted, and for the last six months had been suffering severely from diseased lungs. She bore her sufferings with Christian fortitude, while she looked forward in faith to the rest that remains for the people of God. Her affectionate husband for several months attended upon her with great assiduity and kindness. My visits for the last six months have been almost daily; and I have throughout been much gratified in witnessing the power of Divine grace in her deportment. So striking an instance of genuine Christianity in a New Zealander has afforded me no small encouragement.

Feb. 17—I read the Burial Service over the remains of Marianne. More than 100 persons followed the corpse, all deeply attentive: in short, many could not but lament their loss, as she had been to them a mother in Israel.

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## North-West America.

CHURCH MISSIONARY SOCIETY.

UPPER SETTLEMENT.

THE prevalence of scarlet fever in the Red-River Settlement has been very great; and the recent communications of the Missionaries are much occupied by details of its ravages. Several of Mr. Cockran's children were attacked by it in a very severe form, and for some time their lives were despaired of; but it pleased God to spare His servant the loss of them.

Mr. Cowley had a slight attack of the fever; but on the 1st of September 1843 he was sufficiently recovered to remove to his new residence in the vicinity of the Middle Church. By the Ordination of Mr. Macallum Mr. Cockran is relieved of the charge of the Upper Church, and Mr. Cowley is enabled to go to his own Station at Manitoba Lake.

*General View.*

Of the general state of the Settlement Mr. Cockran writes—

Our Schools at the Upper, Middle, and Rapids Churches have not been so regularly attended as formerly, owing to the large amount of sickness. The scarlet fever has visited every house throughout the whole of the Rapids Congregation; and in some families all were confined by it: in others, the parents escaped, and only the children suffered. The mortality has been great, when we consider the small number of inhabitants. In twelve months we have had forty deaths in the Rapids, and above that number at the Upper Church. The fever prevented the children from attending School; so that they have not made so much improvement as they otherwise would.

Our Churches have been regularly attended, and I cannot complain of any contempt or neglect of the people concerning religious matters. Our Church at the Rapids is much too small to accommodate our Congregation; so much so, that I have already set about enlarging it. As it will take a period of not less than four years to build a stone Church, I think it advisable to enlarge the old one; and then more time can be taken to build a stone Church sufficiently large to accommodate all.

The people have shewn a large portion of patient submission to the Divine will, during the past year, in their suffering condition. They have committed themselves and their families into the hand of a merciful God, and He has sustained them. In many instances, God has *made bare His holy arm* and strengthened the sufferers, so that they have met death without dismay: in others, they have been enabled to ask, *O death, where is thy sting?* and thank God for giving them *the victory through our Lord Jesus Christ!* As God in faithfulness has sustained the dying, when passing *through the valley of the shadow of death*, so has He also been with the living to reconcile them to their loss, and to enable them to improve the lesson which His afflictive providence has been teaching them. I know that this is among the *all things* which are to *work together* for their good. And what God has been doing, though they know it *not now*, yet when the veil of the flesh shall be removed, and the dealings of God with sinful men be fully understood, they will perceive, that, without those tears, sorrows, and losses, they could not have been made perfect.

Mr. Cowley's account, July 27, 1844, is of a similarly favourable character.

I have had, during the past year, much to cheer and animate me in my work, and some little to cast me down: thus God is pleased to temper our joy with sorrow, that we may not be too much elated. The regular attendance on the Means of Grace, and the attention paid to my discourses, whatever may be the result, have been gratifying. The kind and affectionate manner in which my week-day ministrations—especially my visiting the sick and others—have been received, is truly encouraging.

We opened the new Middle Church on the 10th of January last; since which time I have held a Week-day Service in it.

*Visits to the Sick and Dying—Instances of a saving reception of the Gospel, and Happy Deaths.*

Owing principally to the scarlet fever, mentioned above, the Journals of the Missionaries abound in records of their visitation of the sick and dying. The following extracts from Mr. Cockran's Journal shew that he was cheered by seeing many dying in joyful hope of a blessed immortality.

Sept. 2, 1843—This afternoon I rode about three miles up the Settlement to baptize an infant which was born in the midst of scarlet fever. At the time of the birth, five children were prostrate, in one small room, with fever: one died on the 26th of August, and another died yesterday, the remains of which are to be interred to-day.

Sept. 15—I rode up the Settlement to attend a funeral. The deceased was seized on Lord's Day, the 10th, with scarlet fever, which terminated fatally yesterday morning. There are still three severe cases in the same house.

Oct. 7—I set out at an early hour for the Upper Church, and performed Divine Service. I then returned to the Middle Church, and held the Afternoon Service. After reaching home, at night, I was called upon to visit a woman dangerously ill with the fever. I went to the house, read many of the promises of the Gospel to her, and applied them in the way I thought best calculated to comfort her. She seemed perfectly resigned to the will of God. She said she believed that she was in the hand of death; but trusted, through the blood and righteousness of the Saviour, that she would be permitted to enter heaven.

Oct. 4—I again visited the above person, and thought her a little better. I read some portions of Scripture, and

prayed with her, and left her with the hope of soon seeing her again superintending her family; but it was only a respite before death. She died about four o'clock P.M.

Oct. 18, 1843—I rode down the Settlement, and baptized two infants. The fever was in both houses: two were hopeless cases. On returning, I attended a funeral. On the 13th, the deceased was seized with the fever in its most malignant form, and died yesterday morning.

Dec. 8—I visited a sick family, and attended a funeral. The deceased had died suddenly, and left a husband and five children to lament their loss: two were lying dangerously ill of the scarlet fever—one, an infant of a week old. A subscription was set on foot to relieve the poor man from a portion of that misery in which the death of his wife had involved him. It was very successful. I never witnessed a larger portion of Christian Sympathy than was exhibited to-day by all present toward a brother in adversity: every one was willing to do and give what he could.

Dec. 11—I visited the person who lost his wife last week, and found that one of his eldest children had died last evening, and that another was in the agonies of death. I prayed with them, and particularly commended the poor father to God, for that support which is necessary to uphold him under this very heavy affliction. All present seemed to feel more than language could express. *We must through much tribulation enter into the kingdom of God.*

April 22, 1844—I walked up the Settlement to visit a young man who is dangerously ill, and found him in a very pleasing state of mind. I administered the Sacrament to him. He has very little hope of being restored to health; but this does not create in him uneasiness. He, like Eli, can say, *It is the Lord: let Him do what seemeth Him good.* We often imagine that we have laboured in vain, and spent our strength for nought; but when we see first one, and then another, depart in the sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, we are constrained to thank God for His faithfulness and goodness in accomplishing His promise in Is. lv. 10, 11, and take fresh courage to be instant in season and out of season in sowing the incorruptible seed of the Word of God, which liveth and abideth for ever.

April 29—I visited a young man who

was dangerously ill, and found him greatly distressed about the state of his soul. While the tears of godly sorrow were flowing down his pale cheeks, he, with a faltering voice, asked, *What must I do to be saved?* I directed him to Jesus, whose blood cleanseth from all sin, and, *Believe on the Lord Jesus Christ, and thou shalt be saved.* I read many of the precious promises of God's Word to him, and prayed with him. I again witnessed the good of sowing the seed, even on apparently unfruitful soil. The Word, which had been read and heard from time to time, lay dormant, while he could pursue the ordinary occupations of life; but when the mind had neither employment nor amusement, by the help of God it began to compare itself with what it ought to have been, and found an alarming deficiency.

July 13—I again called on the above young man. He was suffering great pain with exemplary patience, and was willing to die, and indeed longing for it to introduce him into a better world. He expressed his thankfulness to all friends for their kindness to him, and hoped they would follow the Lord fully, so that he and they might part with the pleasing prospect of soon meeting again in that happy land, where the inhabitants will never have any more sickness or sorrow.

July 15—I was sent for early in the morning to visit the young man whom I saw on the 13th. He expected to die every hour, and had sent for me to bid him adieu. The scene was affecting. Here I saw the advantage of a strong faith in the Redeemer. That faith which is the substance of things hoped for, the evidence of things not seen, strips death of all his terror, and brings the glories of the heavenly world so near to this, that the believer can see through the shades of the valley of death, and feel that there is only a short step between him and glory.

#### INDIAN SETTLEMENT.

The following Report of this Station, drawn up by Mr. Smithurst, is particularly satisfactory and encouraging.

*Report, for the Year ending Aug. 1, 1844.*

*General View.*

I have to acknowledge, with humble gratitude, the many favours which have been bestowed upon us by our merciful and gracious Father. We have been

called, it is true, to endure many trials and afflictions during the past year; but these are light when compared with the blessings and privileges which we have enjoyed. During the months of August, September, October, and November, we were visited by the scarlet fever, which did not, I believe, pass over a single house. Three-fourths of the whole Indian population had the disease; and in our own house not one escaped. The mortality was by no means great among the Indians—not even so great as among those of European origin and mixed blood in the Upper Districts. After the disappearance of the fever, we had a good deal of sickness during the winter. I was myself seized with a violent rheumatic attack on the 4th of March, which rendered me incapable of performing any duty for nearly the whole month, and I did not perfectly recover till nearly the end of May.

Passing over our *light afflictions*, the year has been one of uninterrupted prosperity. The harvest was abundant, much beyond that of any previous year since I have been in the country; so that we have never felt the pressure of temporal want. In spiritual matters there has been much cause for thankfulness. There is a constant and regular attendance upon the Means of Grace, and a steady improvement in the social and religious character of the Indians generally. Upon the whole, we have abundant cause for thankfulness to God, and of encouragement to persevere in our labours.

*Visit of the Bishop of Montreal.*

On July the 9th the Bishop confirmed 203 persons at the Indian Church. The number would have been much greater, but for the unavoidable absence of many who were away on the voyage to York Factory with the boats. A considerable number were also away at the plains, hunting.

It is, however, matter of great thankfulness that so large a portion of my Indian Congregation have been enabled to partake of all the privileges which our Church has intended for her children.

*Public Worship.*

The Public Services, during the past year, have been conducted as last reported; namely, Services at the Church on Lord's Days at half past nine o'clock in the morning and at three in the afternoon. In the morning, the Prayers are wholly in English; but the Lessons and Sermon are translated into Indian by the Inter-

preter. In the afternoon, I read the Prayers in Indian, and the Lessons and Sermon are translated as in the morning. The attendance on both occasions is very good; but generally greatest at the English Service. About two-thirds of the Indians understand English, and these seem to prefer it to the Indian Service. I have a Lecture at the Schoolroom every night at sun-set, except on Saturday nights. On these occasions I always read a part of the Church Prayers in Indian; namely, the General Confession, the Lord's Prayer, and all after the Collect for the day. The attendance at the Evening Lecture varies from 70 to 100; except in seed time and harvest, when it is something less. On Saints' Days, there being a full Service in the Church, I have no Evening Lecture.

*Administration of the Sacraments.*

During the past year, eight Muscaigo and six Saulteaux Indians, converts from Heathenism, have been admitted into the Church by baptism; and one Saulteaux Youth has been received from the Church of Rome. I have also baptized twenty-five infants, the children of Christian Indians; making a total of forty added to our number during the past year. Of the fourteen converts from Heathenism, and the one from Popery, I hope very favourable things. They have been much better instructed, and have undergone much longer probation, than formerly, prior to being baptized. Their conduct, since baptism, has been very satisfactory, and I have reason to believe them sincere.

The number of new Communicants during the past year is five: but three having been expelled, and two having died, it leaves the number seventy-seven. Since I have got rid of the three doubtful characters, I trust I may say of the rest that they are sincerely desirous of walking as becomes their holy profession.

*Indian School.*

Joseph Cook is the Native Schoolmaster. Of Day Scholars there are 44 boys, and 51 girls; total, 95. I intimated, in my last Report, that the Cree and Saulteaux Schools had been united; partly in order to effect a saving, and partly from a conviction that two Schools were unnecessary. I see no reason to regret the alteration. During the past year there has never been any disagreement between the children of the two Tribes. The whole are constantly under my own eye, and appear to go on very well. There is a steady improvement both in learning and industry.

Most of the children who were reported last year as Bible Scholars have now left the School, and are regularly employed, either assisting their parents, or working for hire in the Upper Districts. Their conduct is very good, and they are constant in attending Sunday School and Church. Of the ninety-five at present in the Day School, twenty-two read the Bible. The higher Bible Scholars, who are teachers of the lower classes, write on paper, and can repeat the Church Catechism, and the same broken into short questions, the Thirty-nine Articles, and most of the Collects. Those Bible Scholars, lately taken from the Testament Class, can say the Catechisms and Collects, but not the Articles, and write on slates. There are sixteen who read in the New Testament, and write on slates: these also say the Catechism. The remaining fifty-seven read in books below the Testament, and do not write at all. The whole of the children are still entirely clothed: others, under unavoidable distress, are supplied with provisions. Few, however, require any assistance in provisions, except those whose parents have recently settled.

The Sunday School is carried on as last reported. I myself teach all who read in the Bible. The number of those who now read in the Bible has increased to about fifty, as all who leave the Day School still continue to come to the Sunday School. Recently, when examining for Confirmation, I found nearly one hundred Indians who were capable of reading the Bible. When they have left School, it is very pleasing to see that they do not neglect the

reading of God's Word. Nearly the whole of those who read the Bible are capable of saying the Catechism, as well as the Thirty-nine Articles. In all respects the state of the Sunday School is satisfactory: it numbers 153 scholars; as, in addition to the ninety-five Day Scholars, there are twenty-five men and thirty-three women attending it.

#### General State of the Settlement.

The Settlement has improved very much in appearance during the past year. Many of the miserable-looking huts first erected have been demolished, and neat cottages—some of them white-washed outside—have replaced them. Several barns have been erected, and the farms are now fenced in with substantial fences. The crops all look well; and the Indians have now each a good stock of oxen, cows, and pigs: many of them have also sheep and horses. Several of the Indian women spin wool, and a good deal of home-made cloth has this year been manufactured. A marked improvement takes place yearly among the Indians, both with regard to their personal cleanliness, and that of their dwellings. In fact, almost all the Christian Indians now wear either European clothing or such as is made from home-spun cloth; so that there is little perceptible difference, in their appearance at Church, between the Indians and the other Settlers. Into whatever department of the Station we look, there is abundant cause for thankfulness to the Giver of all good, that our labours have been so far owned and blessed.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. A. Dredge sailed from Southampton on board the "Tagus" steamer, February 3d, for Suez, on his way, overland, to Bombay.—The Rev. E. Newman left London for Portsmouth, on the 15th of February, to embark on board the "Madagascar," for Madras.

*London Miss. Soc.*—On Wednesday, December 25th, the Rev. William Holloway, of Whitefield Station, Jamaica, with Mrs. Holloway and family, embarked on board the "Amity Hall," for Kingston.

*Consul to Navigators' Island*—Mr. Pritchard embarked, with Mrs. Pritchard, on Friday, the 17th of January, by the Mail Packet, for the West Indies; whence he will proceed by the Isthmus of Panama for the scene of his future labours. The field of his Consular influence, which embraces the Friendly Islands, includes a population more than fourfold that of the former field of his labours. In the Friendly Islands, the Wes-

leyan Missionary Brethren have long laboured with great success; and in the Navigators' Islands the Agents of the London Missionary Society, to the number of eighteen, have been blessed with abundant proofs of the Divine Favour. Mr. Pritchard is totally unconnected with any Missionary Institution; but we feel assured, that, while he discharges his duties to the British Government, he will not fail also to employ his influence for the advancement of humanity and Religion among the Natives.

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. C. W. Isenberg and Mrs. Isenberg having been detained at Aden, on their way to Bombay, in consequence of Mrs. Isenberg's confinement, left that place on the 2d of December, and safely arrived at Bombay on the 13th of December.—The Rev. J. J. Weitbrecht and Mrs. Weitbrecht safely arrived at Calcutta on the 23d of November (p. 295).

# Missionary Register.

MARCH, 1845.

SURVEY  
OF  
THE PROTESTANT MISSIONARY STATIONS  
THROUGHOUT THE WORLD,  
IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 94 of the Number for February.)

## China, and India beyond the Ganges.

FURTHER experience confirms the view which the Missionaries have formed of the practicability of diffusing the knowledge of the Gospel in China. The political changes which have taken place in the relations which existed between that vast Empire and the rest of the world are scarcely greater than the alteration which is manifest in their behaviour to foreigners. "A very short time since," say the Missionaries, "no stranger could have penetrated to Cheang Chau, except in disguise. Then, instead of condescending to reason, brute force would have been applied. The least they would have done would have been to convey us unceremoniously to a boat, and command the boatman to be off without delay. Now they not only allow us to reason with them, but they yield, at least practically, to the force of our arguments. It is highly probable that the Emperor, having been compelled to throw open certain ports for commerce, has sent down his command, requiring his officers to prevent any intrusion into other places, but to do so by means which will not disturb the present peace. Hence their firm but not invincible opposition. At present it would be very difficult, perhaps impossible, to make the larger cities Missionary Stations. Still they might be considered as outposts, to which we could make frequent visits for preaching the Gospel, and scattering the good seed in the written page."

"At the smaller places," it is added, "where there are no Mandarins, it would be less difficult. That the Missionary might visit villages almost without number, and of all sizes, with little or no molestation from Government, appears highly probable. As far as our observation goes, the country is extensively open to itinerant labours. We confidently believe that any number of enterprising men, having their head-quarters at Amoy or Kolangsoo, could find abundant employment in this populous region. That there is any necessity for having our permanent residence at Kolangsoo or Amoy remains to be seen. We need a larger force to make such experiments; and until the work prepared to our hands is less neglected it is folly to look out for more. God has done great things for China, whereof we are glad. And now who is there that will go up, and, in the name of its Sovereign, take possession of this goodly land?"

It has been remarked, "Would Christians arise and gird themselves for the enterprise to which they are called, every barrier would soon fall. Were

March, 1845.

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Protestant Christendom to send a hundred Missionaries to this country every year, the Great Head of the Church would give them enough to do."

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

CHINA—The proposed plan for revising the translation of the Scriptures into the Chinese Language was given at pp. 165, 166, of our last Volume. In reference to this object, the Committee, in their Report, observe—

China has engaged a large share of your Committee's attention: they have not, however, at present to report any measures taken in regard to it at all commensurate with their wishes, or its claims, nor with what the friends of the Society at large may probably have expected. An unexpected impediment has been found in their path, owing to the necessity which is judged to exist for a thorough revision of the present Chinese Version. There seems no room to question the admirable fidelity of the translation of Drs. Morrison and Milne; but since this great work was finished, and especially since parts of it were completed, the knowledge of the difficult language of China has been matured, freer intercourse with the Natives has been obtained, and Dr. Morrison himself contemplated a revision, and, had his life been spared, would doubtless have executed it. So strongly is the necessity for a revision felt by the Missionaries now in the field, that on this point their energies are now concentrated. The Missionaries from Europe and America have formed themselves into a body, for a careful and thorough revision of existing Chinese Versions; in the expenses of which your Committee have engaged, under certain regulations, to take its share.

In the meantime your Committee have resolved on an experiment with the Version they already possess. They are preparing to send out to Hong Kong a few thousand copies of one of the Gospels and the Acts, printed in this country in a new and beautiful type cast for the purpose, to be done up in a small pocket volume, bound and embellished after European Fashion, in hope that its novelty may prove some attraction, and gain for the little Book some acceptance.

A dépot of the Scriptures has been

established at Hong Kong, for the supply of European Residents and others: 500 English Bibles and Testaments, and a few copies in Armenian, have been sent out for this purpose.

The Rev. V. Stanton, proceeding as British Chaplain to Hong Kong, was also entrusted by your Committee with 50 English Bibles and 150 Testaments, and 25 Mantchou Testaments, together with a few Bibles and Testaments for distribution on the voyage.

Pp. 126, 127.

#### CHRISTIAN-KNOWLEDGE SOCIETY.

CHINA—It was mentioned in our last Survey, p. 127, that a sum not exceeding 600*l.* had been placed at the disposal of the Standing Committee, for furnishing books in the Chinese Language. In consequence of Letters from the Rev. Vincent Stanton, stating the want that is felt of English Books in China and requesting a supply, the Standing Committee agreed that One Hundred Pounds should at once be allotted for the supply of Bibles, Prayer-Books, Testaments, and other Books and Tracts described by Mr. Stanton. These books have been sent; and the Secretaries have been directed by the Committee to recommend the formation of a District Committee at Hong Kong, that the objects of the Institution may be promoted there, and its publications regularly supplied.

#### PRAYER-BOOK AND HOMILY SOCIETY.

CHINA—At p. 127 of our last Volume an account was given of the proceedings of the Society in reference to China: the following particulars are added in the Report last published:—

The Liturgy in Chinese was first translated and presented to the Prayer-Book and Homily Society by Dr. Morrison, in



1817. The last edition, the fourth, was enlarged and carefully revised by Dr. Morrison and printed in 1832, when he specially presented the revised book to this Society. The pious wish expressed by the translator was—"May your Society be made the instrument of diffusing a spirit of Scriptural and Pure Devotion very extensively, through Jesus Christ our adorable Saviour!"

In 1821, he wrote—"I am very sanguine in my hopes with respect to such books (alluding to the Morning and Evening Prayers and the Psalter in Chinese), that some will be made the means of turning the wicked from their wickedness, and from the power of Satan to the light and liberty of the children of God."

In 1822, on transmitting a MS copy of the First Homily, "Of the Reading and Knowledge of the Holy Scripture," translated into Chinese, Dr. Milne addressed a Letter to the Committee, and speaking of himself and Dr. Morrison, said—"The sober and weighty truths contained in the Homilies of the Anglican Church will be found of excellent service in all Chinese Missions, especially among those who may renounce idolatry and embrace the Christian Faith. To co-operate with you in effecting the objects of your Society, as far as practicable, will always afford me pleasure."

In 1825, the Committee received from Dr. Morrison a MS copy of the Second Homily, "Of the Misery of all Mankind by Sin," translated by him into Chinese before he left Malacca. Dr. Morrison remarked, "I agree with you in considering the Second Homily very appropriate for distribution among the Chinese."

In 1827, on his return to Canton, Dr. Morrison, in a Letter to the Committee, says—"To assist the little flock who forsake the worship of idols in their devotions addressed to the God of the Christians, I purpose, during the ensuing season, to translate all the Collects, Prayers, and Thanksgivings of the English Prayer Book into Chinese. Should you think it right to contribute to the printing of them, they will form a useful Christian Tract, or Prayer Book, for the illumination and spiritual instruction of new converts."

In 1828, the Committee received from Dr. Morrison a copy of the Litany translated into Chinese.

On another occasion he remarked—"The American Board of Missions contemplate an effort in behalf of China: the

English Church alone remains inactive with the exception only of the contributions of your Society, which has printed the Prayer Book in the language of this country."

In 1833, Dr. Morrison said—"All those Prayer Books which you have given me in times past have been put into the hands of persons who knew how to appreciate them; and I doubt not have benefited many."

The last Letter received from Dr. Morrison accompanied a copy of his fourth and last revised edition of the Liturgy in Chinese.

The Committee have authorized Mr. Stanton to print any number of copies, not exceeding 3000, of the last revised edition of the Prayer Book in Chinese; and to complete the translation of the whole Book of Common Prayer as soon as practicable. A special fund has been opened, and the sum of 211*l.* 10*s.* 2*d.* has been received for these purposes.

#### RELIGIOUS-TRACT SOCIETY.

CHINA—In reference to the Society's operations in China, the Report states:—

Arrangements are making for the formation of a General Corresponding Committee of Management; such Committee to be subdivided into Local Committees, for the purpose of securing the co-operation of all the Missionaries now connected with China.

A list of the Society's Tracts in Chinese has been received from the Missionaries at Malacca and Java. All these publications, together with the blocks and printing apparatus, have been removed to Hong Kong. Fourteen of these works have been carefully revised, and are in a suitable state for reprinting. The blocks of several Tracts will be sent to England for stereotyping; a course strongly urged by the Committee on the consideration of the Missionaries, as likely to secure accuracy, economy, and a greater diffusion of Scripture Truth.

The Missionaries have also considered the Society's proposal for the preparation of a series of Juvenile Books, on Biblical Subjects, to be illustrated with engravings in the English Style. This work they have kindly undertaken.

A grant of 200*l.* has been placed at the

*Religious-Tract Society—*

disposal of the Missionaries, to enable them to give an immediate circulation to the revised Tracts.

The Rev. Vincent Stanton has received a grant of 20*l.* in the Society's Books, to be placed in the library of the College which he intends to establish. The Committee have also had much pleasure in placing a Lending Library, value 12*l.* under the care of Dr. Lockhart, of the Medical Missionary Society at Hong Kong, and Tracts for gratuitous circulation. He writes—"I have lent the Tracts freely among the soldiers, to whom I believe they have in many instances been useful. Some begged permission to keep the Tracts a considerable time. Some of them were returned to me with thanks a few days since, which I lent at Chusan two years ago."

The Committee acknowledge the receipt of the further sum of 823*l.* 12*s.* 2*d.* for printing Chinese Books and Tracts, making the total receipts 2570*l.* 1*s.* 6*d.*

MACAO—The Rev. S. W. Williams has received the last books sent to him on sale. He writes—"Books have a great part to act in the regeneration of this people. Their own literature is, I expect, larger than that of any other nation; but of what is it made? Chaff and error almost throughout."

MALACCA—The Rev. Dr. Legge, who has removed to Hong Kong, has printed editions of eight Tracts, including several by a Chinese Christian. In addition to the circulation of 6000 Tracts at Malacca, three boxes of Books have been sent to Penang, for gratuitous circulation. The American Missionaries at Borneo have also received one case of Tracts; and another was sent to Macao, at the request of Dr. Hobson, of the Medical Missionary Society.

PENANG—The Rev. Thomas Beighton has commenced the translation of the second part of "The Pilgrim's Progress," which he expects will soon be ready for publication. He has distributed many Malay Tracts during the year. The Committee have voted to Penang 24 reams of printing paper, and a further supply of casts of cuts.

BURMAH—A grant of 48 reams of

paper and 5470 English Publications have been sent to Maulmein. About 6000 Tracts have been distributed. There has been an increase in the demand for printed books.

UPPER ASSAM—The Missionaries state that Tracts are exciting much attention among the Assamese—Pp. 127—129.

*EASTERN-FEMALE EDUCATION SOCIETY.*

In a Letter dated July 10, 1844, Miss Grant writes:—

I think there continues to be much life among these dear girls. The conduct of the eldest two is very lovely; the one named Chunio, the other Hanio, her younger sister. These girls have almost all of them "nio" added to their names, it being, in fact, not a part of their name, but an adjunct of politeness equivalent to our "Miss." These two girls have true piety, I do think, rooted in them; and they have now become my two regular Monitors. They have a small plantation a short distance from Singapore, left them by their father; and on occasion of Hanio spending a day there lately she took the idols, which had been stuck up by the labourers in various parts of the garden, and dashed them to the ground; and when the men looked up amazed at her, she pointed out to them the helplessness and powerlessness of the idol to help itself. This act might have brought her into trouble, had she not been a girl of the highest caste, Hokkein, and the men of the lowest, Macao. The two sisters are a great contrast; Chunio being a lively, cheerful-hearted Christian, resting with delight, and entering largely into the fulness and freeness of the Gospel scheme; Hanio, on the other hand, at times overwhelmed with a sense of sin, doubts if she has not been guilty of the unpardonable sin.

As to Chapel, we are beginning to be a little bolder: at first we went in palanquins; but now our numbers on Sunday have increased so that the expense of palanquins for all would be ruinous, as I have my own 27 Boarders, and three Chinese Mothers, who go very regularly with us, beside stray girls who come to us on Sunday—old scholars. Last Sunday I began with the plan of all (except the girls of a marriageable age) walking, and I think it will answer very well.

Last Sunday I had 33 Chinese with me. Mrs. Keasbury's Malays amount to about 27; and with the remainder of the congregation (none White), our numbers amounted to nearly 70. This is heart-cheering to behold; and though I am fully aware that through fear and intimidation many will be led to give up their outward religious profession, yet I feel convinced a shock is given to the love of idolatry.

I have this month been enabled to employ five of my head girls as Monitors; and you cannot think how sweet it is to my ear to hear these once-neglected Heathen Girls teaching the holy doctrines of the Gospel, as also to read my own mother tongue. I teach my own class, and keep my ears wide open on both sides, and no Monitor can make a slip without my being aware of it. This plan of monitorship has relieved me considerably; and by the time I get the two young persons who are to be placed under my protection, and have promised to assist me, I think mine will be a very flourishing School.

The cost of each averages 8*l.* per annum; and therefore for every subscriber you will get of 2*l.* a quarter I will take a new scholar.

Pp. 129, 130.

#### MORRISON EDUCATION SOCIETY.

This Society has changed its sphere of action from Canton to Hong Kong, where it is fully occupied in its work.

May 8—The House of the Morrison Education Society was entered by 20 or

30 Chinese robbers, who, after the family had fled, broke open boxes, trunks, and cases of drawers, destroying or carrying away the contents, and doing much damage to the house. After leaving with the first-fruits of their spoils, they returned and occupied the house for two or three hours. The Rev. Mr. Brown, Principal of the Institution, received a slight spear wound; but the rest of the family and friends, then residing in the house, escaped unhurt, except by the night air, to which they were exposed for hours with no protection but their night clothing. The known defenceless state of the family, together with the remove of the dwelling from other houses, probably emboldened the desperadoes, who came from the main land in boats, with the prospect of easily effecting their retreat. [*Mr. Dean's Journal.*]

There are now 24 pupils under instruction—P. 130.

#### CHINESE FEMALE SCHOOLS.

*Singapore*—An Association has some time been formed, for assisting in the support of Female Schools among the Chinese, by Mrs. Dyer.

Friends have kindly supported the work for many years. This School, established by Mrs. Dyer and her late lamented husband, is going on prosperously, and could be doubled but for want of enlarged funds. Hitherto it has mainly been supported by articles of needlework supplied by friends in England.

### STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

#### LONDON MISSIONARY SOCIETY.

*Hong Kong*—James Legge, D.D. Benjamin Hobson, M.D., William Gillespie.—*Shanghai*—W. H. Medhurst, Wm. Lockhart, M.D. Mr. W. C. Milne has returned to England—Pp. 130, 132.

The following Missionaries met in Committee, in August, at Hong Kong, viz. Messrs. Medhurst, Legge, Milne, Hobson, J. and A. Stronach, together with our late lamented Brother, the Rev. S. Dyer, and the Hon. J. R. Morrison.

On the recommendation of that Committee, the Directors have resolved on converting the Anglo-Chinese College, so many years in operation at Malacca, into

a Theological Seminary, principally for the purpose of training a Native Ministry for China. It is intended that the Institution thus modified shall, in future, be carried on at Hong Kong, under the superintendence of Dr. Legge; and as the Morrison Education Society is already in full action at this Settlement, it is anticipated that the two Institutions will, through the Divine Blessing, exercise an important influence among the people of China.

A Medical Establishment in connection with the Mission has likewise been opened at Hong Kong, under the superintendence of Dr. Hobson.

Dr. and Mrs. Legge and family finally

*London Missionary Society—*

quitted Malacca on the 6th of May; and, after some stay at Singapore, arrived at Hong Kong on the 10th of August. They were accompanied by three of the members of the Native Church at Malacca—A-Gong, and Chin-Seen, with A-Seen, his three children, and an orphan lad.

Drs. Legge and Hobson report, that being able to command the services of three men able to preach the Gospel, viz. A-Gong, Chin-Seen, and also Afah, who had subsequently arrived in the Settlement, they proceeded to engage a house in one of the Bazaars, where a Chinese Service had been conducted since September, and there had been a very encouraging attendance. A weekly visitation had likewise been commenced in the neighbourhood. A-Gong, who was living at the Medical Missionary Society's Hospital, had a promising field of usefulness among the patients and others. The general attendance was from 30 to 50 individuals, to whom he read and expounded the Scriptures. Considerable inquiry and conversation respecting the doctrines of the Gospel had been excited by his labours, and a large number of Tracts and portions of Scripture had been put into circulation.

In another part of the Settlement, inhabited exclusively by Chinese, and which is likely to become very densely peopled, Afah has commenced a religious service in the house which he occupies as his residence. Chin-Seen has been engaged to instruct the children brought from Malacca; and a gradual increase in the number of pupils would be made, as means for their accommodation might occur.

Dr. Hobson arrived at Hong Kong in the early part of last year, took possession of the Medical Missionary Society's premises, and formally opened the Hospital for the reception of both in and out-patients. He had a considerable number of applicants every morning, to whom, as well as to the in-patients, he distributed religious Tracts; and he was about to recommence the meeting for prayer and reading of the Scriptures, as at Macao.

In this rising Settlement the Missionaries enjoy perfect toleration and unrestricted intercourse with all classes; and, as the population increases, there will be wide and effectual openings for evangelical efforts, both in the island itself and its vicinity. The European Soldiers and Sail-

ors also demand attention. It is pleasing to add, that some of the Soldiers, having formerly served in India, had been brought to a saving knowledge of the Truth, through the instrumentality of the Society's Missionaries at Bellary and Bangalore. One very devoted and useful man attributes his conversion, under God, to the evangelical labours of Mr. Hands.

Released from his engagements in Committee at Hong Kong, Mr. Medhurst proceeded to join Dr. Lockhart in the North. Writing from Shanghai, he says—"I arrived here a few days ago, with Dr. Lockhart, having visited Chusan and Ningpo in our way. We have engaged a house, capable of accommodating two families, at a moderate rent. The Chinese Authorities have not taken the slightest notice of us, nor objected to our living in the heart of the city. The British Consul is very kind, and throws no obstacle in our way. The Catholics have already thousands of proselytes in the city, who are undisturbed. A great number of Fokeen People also reside here, to whom my previous knowledge of the language will enable me to be immediately useful."

It is probable that Mr. Milne will eventually join Messrs. Medhurst and Lockhart.

The printing press formerly worked at Singapore will be transferred to Hong Kong; while that which has hitherto been in use at Batavia will be removed to a Northern Station, as may be deemed most suitable for the purpose. [Report.

Shanghai is a place of large and important trade, and it is said that about 4000 junks resort hither every year, from the northern and southern provinces, Manilla, Siam, and Singapore. The population may be, perhaps, 300,000 for the city and suburbs. The city has, as its chief officer, a Taon-tae, who has also the governance of Song-keang-foo and Soochow-foo. Chinese cities are very filthy, and in this respect Shanghai does not differ from others. There are large numbers of very rich shops, and many residences of wealthy families; the people seem to be healthy and well fed; and much bustle and activity pervade all the business streets.

The country around the city is a level flat, there being no hills within thirty miles of the walls. It is intersected by various canals and rivulets; is remarkably fertile, being covered with a rich alluvial soil; and produces large quantities of wheat,

cotton, and various vegetables. I have walked out in several directions for four or five miles, and found the country very beautiful and in a high state of cultivation. I had been led to suppose that this place was very unhealthy; but I see no evidence of it, though I have paid particular attention to this point: in fact, the people appear to be strong and healthy. It is true, it is now the winter season; but if disease prevailed to any great extent here during the summer, I think there would be more evidence of it than I have found. Since wheat and vegetables are the chief products of the fields around the city, the ground must be dry, and not such a marsh as exists in and around Tinghae, or even around Ningpo. I am thus led to hope, that, under the blessing of our Heavenly Father, we shall enjoy a good state of health if permitted to labour in this neighbourhood. [Dr. Lockhart.

Latterly, we have been more free in the distribution of Tracts; and wherever we have seen respectable persons in the tea-gardens and shops we have not scrupled to give them such small publications as we could carry with us. In the temples, also, when plays were not being acted, nor crowds assembled, I have stood up and addressed those who gathered round, and have invariably been listened to with great respect and earnest attention. Some have been noticed on such occasions eyeing the preacher with intense interest, and expressing their unqualified approbation at the close of the discourse. In the temple dedicated to the Queen of Heaven, especially, where the Fokeen People continually resort, addresses in that dialect have been drunk in with avidity, and the greatest satisfaction manifested.

Our great anxiety, however, has been to establish a regular Service in our own dwelling: this began with two or three who assembled in our apartment with closed doors on Sabbath Afternoons. Being satisfied with what they heard, they asked if they might not bring a friend, and he another, and again another; so that though we still conduct our meetings professedly in private, with the doors shut, and in an upper room, yet has our congregation increased to about thirty or forty adults, always including our early friends, who have regularly attended ever since. Several have expressed a wish to learn the doctrines of our Religion, with a view to their adoption; and have said what a

pity it was that we had not visited Shanghae fifty years earlier, when thousands might have believed and been saved.

Such is the growing interest of our native congregation, that I have adopted measures for securing a building contiguous to our own dwelling, which might be appropriated solely to the purposes of Divine Worship and Instruction, as it is impossible for us to accommodate the increasing numbers that attend in a small apartment. We intend, however, to adhere to the plan of making our meetings as private as possible, and of granting the right of admission only to the favoured few.

With regard to our residence at this place, we conceive that no apprehension need be entertained about its continuance. Mr. Lockhart being a physician, and having gratuitously relieved about 4000 patients in three months time, may lay claim to a residence on the best grounds; and indeed his removal would be considered as little less than a public calamity.

[*Rev. W. H. Medhurst.*

*Singapore*: at the southern extremity of the Malay Peninsula: inhabitants, according to Mr. Malcolm, 30,000—1819—John Stronach, B. P. Keasbury: Wm. Young; Mrs. Dyer—Pp. 132, 133.

In consequence of the new arrangements on behalf of China Proper, the Society has no longer any permanent Chinese Mission in the Frontier Countries; but, for the benefit of the fluctuating Chinese and Malay Population, a Mission on a small scale will be maintained either at Singapore or Penang. For the present, Mr Alexander Stronach, late of Penang, has been instructed to take the oversight of the Chinese Department of the work at Singapore, while Mr. Keasbury continues as heretofore in charge of the Malay Mission. The valued services of Mrs. Dyer, the widow of our lamented Brother, the Rev. S. Dyer, have also been temporarily retained to conduct the Chinese Girls' School.

Until July last, when the Brethren were called to attend the meeting at Hong Kong, Mr. J. Stronach continued to devote himself to the various departments of effort at Singapore; and Mr. Dyer, who has since entered into his Rest, was diligently engaged in the preparation of Chinese Metallic Type. The periodical visitation of the people in the bazaars was

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attended with much satisfaction, and found to be the most advantageous mode of bringing them to a knowledge of the Gospel.

During the necessary absence of the Brethren at Hong Kong, the services of Mr. Young, who had previously arrived from Batavia, were specially engaged to carry forward the Chinese Department of the work at Singapore. Mr. Young, while at Batavia, had given his attention chiefly to the Malay Mission; but having bestowed considerable attention upon the Chinese Language, and having afforded satisfactory proof of possessing the requisite qualifications to labour in the Chinese Mission, he has been appointed, in the capacity of Assistant Missionary, to one of the Society's stations in China.

Mr. Keasbury's labours have been attended with pleasing tokens of the Divine Favour.

The Malay Services on the Sabbath have been sustained with regularity as well as the weekly meeting at Kampong Bencoolen, where measures have been adopted for the erection of a suitable Place of Worship, to which the European Residents, feeling a lively interest in the object, contributed very liberally.

Mr. Keasbury has commenced the regular visitation of the people inhabiting the numerous islands in the vicinity of Singapore: they are very degraded, and destitute of instruction, but far less under the influence of Mahomedan Bigotry than the Malays in Singapore itself. [Report.

*Malacca*—This Station has been relinquished—P. 133.

In pursuance of instructions from the Directors, the Anglo-Chinese College Buildings, and the property of the Society at Malacca, were disposed of by Messrs, Legge and J. Stronach, and realized the sum of 3650 dollars. The Mission Chapel

is put in trust for the benefit of the inhabitants, and may be resumed at any future period. [Report.

*Penang*: an Island off the coast of the Malay Peninsula: nearly one fourth of the inhabitants are Chinese—1829—Thomas Beighton, Alexander Stronach: R. W. Weber—Pp. 133, 134.

Mr. Beighton has continued, so far as the very impaired state of his health would allow, to prosecute his labours in the Malay Department of this Mission, conducting the Services, assisting in the Schools, preparing works for the Press, &c.; and while it is to be regretted that no visible impression appears to have been made on the hearts and minds of the people, by means of the Gospel so long and faithfully proclaimed among them, yet our esteemed Brother has been enabled to pursue his self-denying labours, in hope of one day reaping a full reward.

With reference to the state of things at the Station, after visiting Hong Kong to attend the General Meeting of his Missionary Brethren, Mr. A. Stronach writes:—"Since my return I find that the Chinese here receive me with increased friendliness of feeling, and listen to what I say with more lively attention than ever. Here they congregate without alarm or disturbance, and listen often with eagerness and deep interest to the preaching of the Gospel.

"Many have avowed their conviction that it is the truth of Heaven which I declare, and that they feel that I wish their true welfare when I exhort them to repent and believe in Jesus. Some of them think seriously of what they hear and read."

The retention of Penang as a Station of the Society is contingent on the final arrangements respecting Singapore.

[Report.

#### AMERICAN BAPTIST MISSIONS.

##### CHINA.

*Hong Kong*—1842—J. Lewis Shuck, Wm. Dean: J. J. Roberts; 1 *Nat. As.* D. J. Macgowan, M. D. *Physician*, has removed to Ningpo, where he has opened an Hospital—Pp. 134—136, and p. 64 of our present Volume.

July 22—My Assistant, Hok Heng, has commenced visiting regularly once

a week Chang Chu and Su Kun-tu, and preaching to the people. The former has 1000, and the latter 400 or 500 Tié Chiú men. One of these towns is situated on an island NW from Hong Kong, and the other is on the main land; and either can be visited in a single day, leaving several hours to spend with the people. They appear interested to hear; and we hope to establish some permanent Out-Station of this kind.

July 26—Visited Chek Chu to-day,

where several old acquaintances among the Chinese gathered around for conversation. I had not seen them before since Mrs. Dean's death, and some of them appeared very sincere in their expressions of condolence. One family in particular, who had placed a little girl under Mrs. Dean's care a few days before her death, appeared much affected while relating what the little girl said on her return home.

We have to-day circumnavigated the island of Hong Kong, being seven hours in our boat, at about five miles an hour. The island is longer from east to west than from north to south—Victoria being on the north and Chek Chu on the south.

Oct. 3.—In entering on the book the contributions made by the Tié Chiú Church, to aid in preaching the Gospel among their countrymen, I was reminded of a fact which has often presented itself to my mind. A Chinese, who one year ago was a worshipper of idols, and then had never heard of the Gospel, has joined us for the last seven months in observing the monthly concert of prayer, and has given, monthly, one dollar to the cause of Missions. This he commenced when he was a day labourer, and when his entire income amounted to less than twenty-five cents per day, out of which he furnished his food and clothing. He is in no way employed by the Missionaries, but works on the public road: at first, he laboured as a cooly, but has since been promoted to the superintendency of a class of men with whom he labours during the week, whom he influences to meet at the Chapel on the Sabbath for Divine Worship. We know not the end of his course, but thus far it has afforded us encouragement to hope that he is a Christian.

[*Mr. Dean's Journal.*]

The following extracts are from the Journal of Hok Kong, a Chinese Convert and Teacher.

9th day of the 6th Moon (July 6). This morning went with Mr. Roberts and his teacher to Chang Chu, (an island N W from Hong Kong, ten miles distant, with four or five thousand inhabitants, including those occupying the junks in its harbour). On landing, many persons speaking Tié Chiú came around us; and after going up the hill a short distance they surrounded me, and I taught them who Jesus Christ was, and why He came into the world. I can't say whether they believed the doctrine or not, but they listened with careful attention. At the

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close I gave them some books; and in their eagerness to obtain each a book, two began to fight; and I stopped distributing, and commenced telling them that I came here, not to teach them to fight, but to love and protect each other. They listened, and the two men appeared much ashamed of their conduct. Then Mr. Roberts went to the shade of a large tree in front of a temple, and taught the people who understood his dialect—many gathered around to hear: after which we commenced again distributing books; but the people were so rude and hasty in pulling them from each other, and from us, that it was concluded to spend the time in speaking to the people till sundown.

14th.—Went in a boat to Kow Lun (a town on the main), and at a village near by found a few hundred men speaking my dialect. I explained to a multitude assembled the true doctrine; gave an account of the Creation, the Fall, the first man, the coming of Christ, and how man could be saved. Then explained to them that idols are of no use, (and many of them agreed with my ideas); then kneeled down and prayed. Then a man asked me to go to his house and take tea; and soon I went to the shade of a tree, and many, of men, women, and children, came to hear, who all appeared pleased, and afterward received books. At 3 p. m. I returned home.

17th.—Saw several junks come into the harbour, and took some books and went on board three Hokein Junks and five Tié Chiú Junks loaded with sugar from Hainan, and bound to Shanghai, where sugar sells for a high price, and is used in dyeing silks. To these men I explained the doctrine of the True God, and gave some books; and they said if their junks did not sail before Sunday they would come to worship. After tea one young man said, "We all depend upon heaven and earth, and enjoy their favours." I replied, "Heaven and earth is the dwelling of Jehovah, and we all receive His favours, and it is well for you, seamen, when you enjoy a fair wind, to inquire whence it came. But the favour of God ends not by sending fair winds and fruitful seasons, but He sent his Son to die on the cross, that we, poor sinners, might be saved. Therefore you ought to thank Him for his mercy, and to worship Jesus with all your heart."—One inquired, "How can we do this?" I said, "This

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knowledge is not of myself, but the teachers have come from the country that bears the "flowery flag" (America), who daily, and especially on the Sabbath, teach men how to do this." Afterward I visited five Tié Chifú Junks and four from Nammo, and conversed with all.

19th.—Sabbath: In the morning thirty, and in the P.M. more than fifty men were present to hear the Gospel. I explained the 19th of Genesis, and Mr. Dean the 18th verse of the 1st chapter of Romans.

21st.—Went with Chow Sin-sey (Mr. Dean) to Chang Chu; and on landing in front of an idol temple I first explained to the people (who came in great numbers to meet us and receive books) that their made gods could not protect them, "for they cannot protect themselves, and how can they protect you?" Afterward I enforced upon them the obligation to believe in Christ and worship God, who made the heaven and the earth and all things.

Dr. Macgowan had afforded Medical aid to 700 persons at Ningpo, in three months: including those at other places, 1500 had been prescribed for.

## SIAM.

*Bankok*: about 25 miles up the River Meinam: inhabitants 500,000—1833—J. T. Jones, J. Goddard: R. D. Davenport, *Printer*: 2 *Chinese As.* There have been five persons baptized during the year, and there are two or three very interesting candidates—P. 136.

The day before yesterday I left home for Leng-kia-chu. A Day School has been opened; but it seems so strange that a man should "eat his own rice" and teach the children of other people, that the inhabitants cannot divine whether good or evil will grow out of it, and of course hesitate to send their children. I purchased a lot of ground, with a house quite large and convenient enough for the use of the Mission, for 36 dollars. [Mr. Goddard.

The last sheet of the Siamese Testament has been struck off to-day. We are making progress in casting a new font of small type, and it is nearly half done.

The work of Tract Distribution seems to call for fresh effort. The fears of the people in regard to receiving them seem wholly to have subsided.

A respectable person, who has been

travelling extensively in the country, and also far north, says our books are in all most every family, both north and south, and are carefully preserved, and frequently read. [Mr. Jones.

The Buddhist Priests and Novices are 13,000 in number, who are paid by the King. The King also pays for building and ornamenting the Temples a still larger sum than that which he pays for the maintenance of the Priests.

## BURMAH.

*Maulmein*, with 4 Out-Stations, in the British Territory, eastward of Rangoon: Maulmein is the principal Station of the Mission—1827—In the Burman Department, Adoniram Judson, D. D., S. M. Osgood, E. A. Stevens, H. Howard, T. Simmons: J. H. Chandler, *As.*; 9 *Nat. As.*—In the Karen Department, J. H. Vinton: M. Vinton, *Fem As.* The Rev. Joseph G. Binney, and the Rev. Edwin B. Bullard, with Thomas S. Ramsay, a *Printer*, and Julia A. Lathrop reached the Mission on the 6th of April; but intelligence has not reached us as to the departments of labour assigned to them. In the Boarding School, 80 pupils—Pp. 136—139.

*Amherst*: among the Peguans, who are said to be 70,000 in number—J. H. Haswell: 3 *Nat. As.*—P. 136.

*Karen Stations*: there are Stations at 4 Villages, at which there are 4 Native Preachers and 11 *Nat. As.* according to the accounts last received—P. 136.

In the Burmese Boarding School a Christian Education is a prominent object, and we trust the improvement of the scholars in this respect will shew that we do not labour in vain. During the past year only one has made a public profession of faith in Christ. Though some who have previously made this profession, after leaving the school, have failed to exhibit evidence that theirs was a *faith which works by love and purifies the heart*; yet most of those who still retain their connection with it, as well as numbers who have left, give us reason to



hope that they have not received the grace of God in vain. [Mr. Howard.

During the past year Ko Woon's labours have been entirely confined to the Preaching Station in the Bazaar, where he has been in almost daily attendance. It is due to him, and the other Assistants, who have been associated with him, to say that the Station has been well sustained. Several thousand Books and Tracts have been distributed, a great proportion of which have been carried to remote parts of the country. [Mr. Osgood.

Ko Chung Pau was the first convert at Dong Yan, and has been, from the time of his conversion, distinguished for his humility, meekness, and diligence in his Master's service. He may be truly spoken of as a man of prayer; nor has this characteristic ever been manifested, to my knowledge, more strikingly than during the last year, while cholera was prevailing in Dong Yan. One incident, in particular, is worthy of notice. A daughter with a large family had fled, in the general panic, to take refuge with other families in the woods. One of her sons was seized with the disease while absent from the family, and immediately sought the retreat of his parents. On finding them, the fact of his illness becoming known, he and the family were driven from the rest of the company, and came into the neighbourhood of the Chapel. When the old man heard of it he immediately took medicine and hastened to the relief of his grandson. Finding him in an unsheltered place, he took him on his shoulders, and returned to the forsaken house of the afflicted parents. There, alone, he watched and nursed the boy, day and night, for more than a week. From the first he had felt that the case was a desperate one from the unusual severity of the symptoms, and had given himself to unceasing prayer in behalf of the child, while the tears flowed freely down his cheeks. Meanwhile the father kept aloof, not daring even to enter the house. The mother ventured nearer, and overheard the pleadings of her father for her lost child; for she had given up all hope of his life. These prayers of her father seem to have carried conviction to her heart; for although previously much opposed to the preaching of the Gospel, from that time, she said, her feelings were changed; and now both she and her husband are members of the Church, and have a weekly

meeting established at their house. Some of their friends, too, seem to be not far from the Kingdom of Heaven. [Mr. Stevens.

The Peguan Assistant has made several excursions, in company with others, during the year. In one to Ya he found several very encouraging cases. In other excursions, and in Amherst, he has found many to listen to the Gospel with apparent interest but none have been found ready to embrace the Gospel and acknowledge themselves the disciples of Christ. [Mr. Haswell.

Near the close of 1843 Miss Vinton returned to Newville, to re-open her Native School. The village is on a branch of the Gying river, sixty miles N E from Maulmein; and in her journal she writes:—

The first day I had sixteen scholars; the second, twenty-one; and to-day, twenty-eight. After the paddy harvest many more have promised to come. The Christians, I am happy to learn, have profited from their application last year, and seem to be growing in grace.

Yesterday we had a most interesting assembly at worship, and the Spirit of the Lord seemed to hover over us. Ko Pan-lah, the pastor of this Church, being gone with my brother to Tavoy, Pra-hai, an Assistant from Chetthingsville, preached, and many listened with apparent interest. Nearly two hundred were present. I find that many, who were last year bitter opposers to the Truth, are now ready to embrace it.

*Rangoon*: the chief sea-port: 670 miles S E of Calcutta: inhab. 40,000—1813; renewed 1830—*Maubee, Pantanau*, and other Out-Station: 5 *Nat. As.*—Pp. 137, 138.

Mr. Vinton and family have been on a visit to the Karens at Rangoon. The cholera caused him to return, after about three weeks, to Maulmein. He subsequently visited Chitthingsville and Newville. The cholera was still committing terrible ravages.

The Schools are in a prosperous state; and recent Letters inform us that 151 persons have lately been baptized.

*Ava*: the ancient capital of the Empire: on the Irrawaddy, about 700 miles from its mouth: inhab.

*American Baptist Missions*—  
400,000—1822; suspended, 1829;  
resumed, 1833—No American Mis-  
sionary has been resident since 1837  
—P. 138.

*Tavoy*, with 7 Out-Stations: in  
British Burmah, SW of Maulmein,  
and open to the sea: inhab. 9000:  
it has 1000 Pagodas, and 200 Mo-  
nasteries for Buddhist Priests—1828  
—Jonathan Wade, C. Bennett, F.  
Mason: 7 *Nat. As.*—P. 138.

Mrs. Wade has a School of 20 or  
30 girls. Mr. Wade, in a Journal of  
his proceedings at Mata, says—

*March 11*—We have just returned  
from a visit among the Pgwos. None  
among them have yet become decided  
converts to Christianity, but they have  
made some advance that way. Of several  
it may be said their judgment is  
convinced, though their hearts are not  
changed. The old Karen Prophet him-  
self was ill of a fever, so that we saw  
but little of him; but his family, par-  
ticularly his wife, listened attentively to  
the Gospel, and bowed with us in prayer,  
which none but those who are favourable  
to Christianity do.

The three new applicants for baptism  
have been examined by the Church. Two  
were rejected for want of satisfactory  
evidence that they had passed from death  
to life. One was unanimously received.

This week we made an attempt to  
quicken the intellects of the Karens, by  
shewing them the action of a small water-  
wheel, with an apparatus for pounding  
rice. After looking attentively at its  
movements, one or two expressed a con-  
viction that something might be con-  
structed on some such model, which would  
actually pound rice, and be useful to  
man. We told them, that, in our coun-  
try, paddy was ground, pounded, and  
cleaned throughout, by water power;  
and that spinning, weaving, and a great  
variety of other things, were also done by  
the same power. But they could form  
no conception of the subject: terms were  
wanting to their language to convey ideas  
of things which they have never seen.

*March 12*—Two hundred and thirty  
at worship: ten baptized. During the  
succeeding week the Church Members  
were examined, one by one, relative to  
their walk since our visit among them  
last year.

A contribution to the funds of the  
Tavoy Mission Society having been pro-  
posed, nearly all the members of the  
Mata Church, several not members, and  
numbers of children, some in their mo-  
thers' arms, threw their respective mites  
into the box.

The sacrament of the Lord's Supper  
was administered on the last Sunday  
which we spent in Mata. The congrega-  
tion numbered 250, and the communi-  
cants 150. This number may seem small  
in proportion to the whole Church; but  
the Church consists of several branches  
distant from Mata; one, a day's journey;  
another, eight miles; and another (at  
the new village), three days' journey. Some  
were present from all these branches, but,  
of course, many were absent. The body  
of the Church, too, is scattered over an  
area whose extremities are at least twelve  
miles apart.

*Mergui*, with 6 Out-Stations: 6  
miles from the mouth of the Tenasserim—1829—L. Ingalls, D. L. Bray-  
ton: 10 *Nat. As.*—Pp. 138, 139.

In a Letter from Mr. Brayton,  
dated Uláh, near Mergui, May 4,  
it is said—

On our return to Mergui I left im-  
mediately for a tour up the Tenasserim of  
some ten or twelve days. Some 150 or  
200 families of Siamese Karens, mostly  
Pgwos, have come over on this side the  
present season, partly on account of  
famine which prevailed in Siam, and  
partly to escape oppression. Capt. Moore  
told them if they would come down the  
river, and settle at Uláh, he would fur-  
nish them with paddy during the rains,  
with the understanding, that those who  
attended school I should supply as usual.  
Those whom we saw seemed much in-  
terested in the kind and liberal offer  
of Government; but they have been so  
long under oppression that they seem  
almost incapable of conceiving the idea  
that their rulers wish to benefit the Ka-  
rens. Hence their fear of coming near  
town.

From all the information I can get,  
there are vast numbers of Karens in  
Siam. They live there in large villages  
and cities. They are still coming over to  
the English side.

#### ARRACAN.

RAMREE: in Arracan, a district  
containing 300,000 inhab. The Rev.  
G. S. Comstock died on the 24th of

April. Mrs. Comstock died the year before. There are several Native Teachers—Pp. 139, 140; and p. 64 of our present Volume.

*Akyab*: an Island in the Arracan River: 450 miles SSE. of Serampore, inhab. 16,000—L. Stilson—Pp. 139, 140.

*Sandoway*: E. L. Abbott—Pp. 139, 140.

My journeying for the cold season has been, two trips to Cruda, where I administered the Lord's Supper each time, and preached several times to the people there and at other villages; and two short visits among the Kemees. In my first visit among these last I spent three days at Taroke, a village composed of Burmese and Rakhings. I was here hospitably entertained in a monastery, where the priest very kindly allowed the privilege of setting forth the law of the Eternal God, and shewing the immeasurable contrast between Him and the gods by which we were surrounded, composed of wood and stone. Several of the villagers came in, and very attentively listened to the Gospel. The priest, when not surrounded by his people or disciples, would assent to the law (of Christ) *that it is good*; but seemed not to acknowledge this when they were present. He has before been thought, by some, an inquirer. I found many Kemees during my stay, and one Chief promised to erect or prepare a shelter for me if I would come to his village on the Min Mat Creek, considerably to the west of Taroke.

After three tides journey, we reached the Kemees. Here I spent eleven days, laboriously employed in talking and writing the Keme Language. During my stay, Moung Kywet took three boatmen with him, and visited several large villages of Burmese and Rakhings, where he was much encouraged by the attention of the people to the Word. He gave away a good number of Tracts. When he returned he seemed much exhausted with his labours; and said it was too hard for one to preach entirely alone, as so many questions were to be answered that no one could endure the labour of satisfying all.

After taking leave of our mountain friends at Sun Kween's village (which stands in Lat. 20° 32'), we set our faces toward Old Arracan; where we arrived in two days. Here we spent six days,

and every day found multitudes to listen to the message of mercy and receive Tracts. Here is a very interesting field for labour. We reached home Feb. 7, having been absent twenty-three days. Since then I baptized an interesting Burman, who has been educated as a priest. He resides near Old Arracan, and has come out very boldly on the Lord's side.

We have a small, but increasing School, under the charge of Mrs. Stilson: the number is now fifteen, mostly studying English, some of them considerably advanced.

[*Mr. Stilson.*]

#### ASSAM.

*Jypore*: also written *Jaipur*—1839—O. T. Cutter, *Printer*; 1 *Nat. As.* *Sibsagore*: on the right bank of the Dilcho, opposite Rangpur, and about 10 miles from Bramapootra—1841—Nathan Brown, C. Barker: 1 *Nat. As.* *Nowgong*: a Government Station: on the Kallang: Miles Bronson: 2 *Nat. As.*—P. 140.

Mr. Bronson has spent much time in visiting the villages around Nowgong, and on the south side of the Kallang, which afforded many opportunities of distributing Tracts and preaching the Gospel. Crowds of people were frequently gathered to hear the discussions which frequently arose respecting Hindooism.

Respecting the Nowgong School it is said—

This School was established in 1842, and is under the immediate care of a Native-Christian Youth, by the name of Peter, who was educated at the Entally School in Calcutta.

The number of pupils in January last was thirty, with a fair prospect of increase. Its support is derived chiefly from the liberal contributions of British Residents. With regard to opposition, Mr. Bronson says, in a Letter of recent date: "Doubtless the religious cast given to our school operations excites the fears of parents and bigotted Hindoos; but we would rather close our School than cease to impart a religious education." This opposition at one time threatened serious injury. Before the arrival of the present Teacher, Mr. Bronson had been compelled to employ as an Assistant a Hindoo Pundit, who, on being dismissed, made a most vigorous effort to persuade the pupils to leave the School, thinking that a Christian Teacher would

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be likely to expose the follies of Hindooism. The Aumla, or people of the Native Court, also came in, and protested, though respectfully, against the course pursued. I replied," says Mr. Bronson, "that it was my custom at all times, in every work I attempted, to invoke the aid and blessing of Him who only could make our School prosperous; that to receive His blessings and not return our daily acknowledgments was brutish; that I conceived no knowledge was so important as that contained in the Scriptures, since it was indispensable to our obtaining salvation; and that they must be aware that my sole object in living in this land was to teach the ignorant multitude about salvation. I also told them that we should never con-

duct our Schools on any other principles. To all this they assented; but replied, 'We are afraid to send our children, lest, being turned away from the Hindoo Faith, they become Christians.' "

In the dry season Mr. Brown made repeated excursions, for the purpose of Preaching and Tract Distribution, among the villages around Sibsagore and along the water-courses. Nearly 1000 Books and Tracts were distributed before the first of May, particularly on the banks of the Janji River. "The Janji is very thickly populated on both sides, and the villages and rice-fields extend as far as the eye can reach." Villages on the Dihing, Dimó, Disang, and Dikho Rivers were also visited. [Board.

## AMERICAN BOARD OF MISSIONS.

*Hong Kong — 1842 —* Elijah C. Bridgman, D. D., Dyer Ball, M. D. : Samuel Wells Williams, *Printer.*

*Canton—*Peter Parker, M. D.

*Amoy—*David Abeel. Messrs Pohlman and Doty reached Amoy in June—Pp. 141—143.

The Americans and English in China have not waited for the imperial proclamation to open the northern ports, but have gone to Amoy, Chusan, Ningpo, and Shanghai.

Dr. Parker is our only Missionary at Canton, and his time is much occupied with the crowds that throng the Hospital belonging to the Medical Missionary Society of China. Mr. Bridgman and Dr. Ball are at Hong Kong, where Dr. Ball, in the temporary absence of Mr. Williams, has charge of the press. A Chapel has been opened for preaching to the Natives. Mr. Abeel's sphere of labour has been at Amoy, where he finds abundant opportunities for preaching. Mrs. Ball died on the 6th of June, having witnessed, a few days before, the admission of her eldest daughter to the Church. More Labourers are much needed in this field, where they will have excellent opportunities to sow the good seed of the Word, and may expect ultimately to reap a harvest corresponding to their labours and faith.

There was some reason to fear that the advantages which were expected to accrue to Missions from the recent changes would not, after all, be fully realized. But no just anticipation has thus far been disappointed; and every thing indicates that

the set time to favour this benighted land has indeed come. [Board.

To us the signs of the times seem most unequivocally to call on the Churches to hasten throughout the East the promulgation of the Gospel. If changes for the better shall continue to occur, as we have seen them occurring during the last five years, the time is near at hand when access will be had to all the inhabitants of this great empire. And even now—to our shame it must be said—not one tenth of the work is done which calls for immediate attention. Where there is one there ought to be ten men in the field; and all should be much better furnished than the few who are now here bearing the burden of the day.

At Hong Kong a small School, consisting of six Chinese Lads, was opened in our house early this year. The boys are between the ages of ten and fifteen, and are taught only in their own language. Our first and chief object is to imbue their minds with the spirit of the Gospel, and to make them the true disciples of Jesus Christ. The whole course of instruction is shaped with reference to this end.

Early in the year a small building was purchased by the Mission, which has since been used for a Chapel and Dispensary, and, to some extent also, as a Printing-office. As our means and strength increase, these labours will gradually extend. The good seed of the Word has been sown almost daily, and doubtless fruit will, ere long, appear. Connected with the Mission at Hong Kong are some very favourable indications of good. One of the Chinese

Printers is a professor of Christianity, and others are more or less interested in its doctrines. One individual, a Chinese Lady, has asked for baptism, and she gives evidence of being a true convert. She is the daughter-in-law of Leang Afa.

We cannot close this Letter without asking whether you can send us more Labourers. We need many, and six or eight at least are required immediately. It is a cause of deep grief to us that our calls seem to pass unheeded.

One other point we wish to urge, and that is, an interest in your prayers. A goodly number of persons have been brought under the light of the Gospel. They have the Word in their hands, and it has been proclaimed in their ears. Pray that it may reach their hearts; and that through it they may be sanctified, and become the faithful disciples of Jesus Christ, and live and die true Christians.

[Misionaries.

Dr. Parker has been employed much as heretofore. He has conducted a Public Service at Canton, except when he has preached to seamen at Whampoa. He has four pupils under his care, who are receiving instruction in English and in Medicine.

[Board.

Kwan Taon, the senior of them, has operated successfully for cataracts on between twenty and thirty persons: in one instance he extirpated a tumor from a woman's shoulder weighing about one pound and a half. The patient, treated entirely by him, was discharged well in ten days. This young man already commands much respect among his countrymen, and is esteemed by all who know him for his correct and gentlemanly deportment. He promises to be a useful man and a blessing to his country. He also professes to have an aim superior to that of amassing wealth. When he shall be qualified, it will be his choice, he says, to extend the benefits of the education he is now acquiring in foreign surgery and medicine to other cities and other provinces of the empire.

There have been 2109 patients received at the Hospital since July. Cases of un surpassed interest have presented themselves, and the same signal blessing has attended their treatment as heretofore. The Institution has gone on with increasing confidence among the Chinese of all ranks. Yu, the late Kwang Chowfoo, who bore a conspicuous part at the capture and ransom of Canton, has sub-

mitted to the surgeon's knife for the removal of a tumor behind his ear, on the same operating table on which many of his countrymen, in humbler circumstances, have laid before him.

The Imperial High Commissioner Ke Ying has also availed himself of the benefits of the Institution. On the occasion of the American Consul's presenting his credentials at an interview with their Excellencies the Commissioner and Governor General, Ke Ying consulted Dr. Parker in person, as he had done by proxy before.

[Misionaries.

Wishing to know something of the feelings and expedients of the Chinese in the hour of their greatest extremity, I have made the following inquiries of several companies and individuals. "When you are very ill what do you do?" "We pray to Buddh for recovery."—"But when you find yourselves fast failing and expect to die, what do you do then?" "We vow to Buddh to burn quantities of gold paper, if he will restore us."—"But when you are certain you cannot recover, what then?" "Why then there is nothing to be done."—"Do you never pray after the conviction that you must die takes possession of your minds?" "No; there is no need of praying, there is nothing to pray for."—"Do you never pray for the future happiness of your souls?" "No; we know nothing about the future state of our souls."—"Do you believe in their immortality?" "Yes; but whither they wander, and what they become, we cannot tell."

However much they talk of heaven and hell, and the transmigration of their souls, they have no correct idea of rewards and punishments. This is evidently in defiance of Buddhism, which clearly inculcates the doctrine of future retribution. It shews how little influence this system has on them. The common belief is, that if the soul is in misery after death, it will be made manifest to the surviving relatives by their own uneasiness of mind, or by some adverse circumstances; and that when this fact is known to their friends, they will employ a priest of the Buddh or Taon sect to perform certain ceremonies, by virtue of which the soul is released from misery and transferred to happiness. At such times they frequently change the place of interment, supposing that this will allay the troubled spirit. If relatives or friends entertain any regard for their dead, they act, as

*American Board of Missions—*

they suppose, on the safe side: fearing the worst, they call a priest to recite his prayers and charms.

To-day a very interesting old gentleman has been with us: his mind appeared uncommonly open to conviction. He says that his countrymen believe because their fathers believed; but we have better reasons for our faith. The contrast between his views and our own, in relation to death and a future state, seemed to make a deep impression on his mind. I am convinced that the Chinese express no unmeaning compliment when they affirm, as they often do, that our religious belief is far more rational than theirs. The argument is so much with us that it more than makes up for the deficiency in our power of language. I seldom find an individual, however literary or bigotted, who can sustain himself in a discussion on religious subjects.

[*Mr. Abeel.*]

Mr. Abeel received a call from a person residing some twelve or fourteen miles from Amoy, who was desirous of regaining possession of certain property through Mr. Abeel's interference. It was supposed he might render important aid by magic arts. Mr. Abeel says:—

I inquired whether infanticide was common in his part of the country. His reply was, that comparatively few of the female children were spared, and that scarcely any family saved more than one: that the literary graduates were the only exceptions, for they not only preserved all their children, but exhorted their neighbours to follow their example; and yet no one listened to their advice. I asked him about his own children. He confessed that he had destroyed four daughters, and kept but one alive: poverty was his excuse. I told him I knew that he could give them away if he pleased, for there were always those who have no children, or who have sons for whom they wish to obtain wives, and that such persons would gladly accept his gift. "Yes," he replied; "but who can know that they will not treat them as slaves." Thus they persuade themselves that they are doing a better service to their children by destroying them at once, than by exposing them to the "tender mercies" of their heathen neighbours.

*Bangkok*—1831—with Out-Station:

Charles Robinson, Daniel B. Bradley, M. D., Jesse Caswell, Asa Hemenway. *Chinese Department:* Stephen Johnson, Lyman B. Peet: 1 *Nat. As.*—Pp. 143, 144.

The Siamese Nation is advancing in civilization. Their jealousy of foreigners is diminishing; they are becoming familiar with the printing-press; indeed, a member of the royal family has himself an excellent press. Some facts of an encouraging nature have also been discovered in relation to a portion of the priesthood, a "new party," some of whom have suggested doubts respecting their own system. The party had its origin soon after the visit of the first Missionaries—Messrs Gutzlaff, Tomlin, and Abeel—to Siam.

There is no evidence that the Siamese Law makes it penal to forsake the religion of the country and embrace another system. Two Chinese were received into the Church in January, Schools are not easily collected in Siam, owing to the remarkable and very attractive means of education which the Siamese Government has provided freely for the people, in connection with the numerous wats or temples. Preaching and the press must be our reliance. Nearly a MILLION of pages were issued last year. The Bible is in a course of translation into the Siamese Language.

In the year, 5000 Volumes have been printed and 3000 Tracts, making 945,000, and, from the beginning, 7,137,268.

The members of this Mission have prosecuted their labours during the year much as in previous years. The translation of the Scriptures into Siamese has been carried steadily forward. Much difficulty has been experienced, as heretofore, in securing the attendance of pupils, particularly from Siamese Families, in the Schools of the Mission. Beside the obstacles which grow out of the social relations of the people, "the wats are numerous, situated in the most beautiful situations and adorned with fine walks, reservoirs of water, choice trees, and the most fragrant shrubs and flowers, far surpassing in expensiveness any thing that the Missionary would be justified in doing, if he could obtain the ground, which is utterly impracticable at present. These wats are Public Schools, open to all without charge: they are held, moreover, in the highest estimation by the people; while they are visited, cherished, and watched over with paternal care by

the king and nobility." In such circumstances, it is not strange that it should be found almost impossible to procure the attendance of children in the Schools of our Missionaries.

The distribution of Tracts was interrupted, at the commencement of the year, by the apprehension of a war with the English. For the last four months, however, there has been an increasing readiness to receive the publications of the Mission. A Christian Almanac, in Siamese, has been issued, which has excited some interest: many of the most intelligent of the Natives acknowledge the absurdity of their system of astronomy.

A Preaching Service in Siamese has been kept up at the Chapel on the Sabbath, and also at the Tract House, during the year. One or two individuals, belonging to the class of Catechumens, have given some evidence that a work of grace has commenced in their hearts. There has been preaching in Chinese on the Sabbath, as usual.

The Mission to Siam, it is well known, has two branches: a part of the Brethren devote their time to the spiritual interests

of the Siamese, while a part direct their attention to the Chinese, who are quite numerous at Bankok. Since the opening of the principal ports of China to the Missionaries of different nations, it has become a question whether all our efforts in behalf of the Chinese should not be concentrated on the home population. This question is still under consideration. In the meantime, however, it is gratifying to perceive that the labours of our Brethren in this department are not altogether un-  
[Board.

Dr. Bradley, in a Letter recently published by the Board, says, "There has recently been a serious rupture between the head of the British Mercantile house of this city and the King of Siam. It will probably exert some influence, for good or for evil, on our work of evangelizing this people." Dr. Bradley seems apprehensive of the misunderstanding being the occasion of a war. By the King's order the Merchant has left the country.

#### AMERICAN PRESBYTERIAN MISSION.

*Bankok*: principal city of Siam, a country which is said to contain 3,000,000 of inhabitants — 1840— Rev. R. Q. Way sailed from the United States in November 1843. Rev. W. P. Buell and family arrived at Boston on the 10th of December last—Pp. 161, 162, 533.

This Mission, for the present, is suspended: in reference to this the Board remark—

Before Mr. and Mrs. Buell left the East, they met, at Singapore, the Rev. Richard Q. Way and his wife, who had embarked for Siam. After much consideration, these Brethren concluded that it was advisable for Mr. and Mrs. Way, in preference to remaining some time alone at Bankok, to proceed direct to China, where they would find an open door waiting for them at Ningpo. Thus the Siamese Mission is now suspended. The trying events of its history are to be recognised by the Church with humility, and yet not with unbelief: they have not been peculiar to this Mission: they do not prevent the Church from engaging in her Lord's work among that people: and, as we have already seen, there is in

*March, 1845.*

Siam an important field of labour, and an open door. We trust, therefore, that this Mission will soon be resumed, and that its future history may prove an illustration of what is often witnessed in the dealings of God with his people—that He first tries their faith, purifies their zeal, teaches them their dependence on Himself, and then crowns their humble efforts with His abundant blessing.

*China*—W. M. Lowrie, M. S. Culbertson, A. W. Loomis, A. P. Happer, M.D., J. Lloyd, H. A. Brown: J. C. Hepburn, M.D., D. V. M'Cartee, M.D.; Mr. R. Cole, *Printer*. Messrs. Lowrie, M'Cartee and Cole have continued at Macao, and Dr. Hepburn at Amoy. When the other members of the Mission, the Rev. A. W. Loomis, M. S. Culbertson, J. Lloyd, A. P. Happer, M.D., and H. A. Brown, who sailed from America during the last year, reach China, the Stations and designation of the Missionaries will be determined. It is expected that, in addition to Stations at Hong Kong or at Macao, and at Amoy, there will be a Station at one of the



*American Presbyterian Mission—*

northern cities, probably at Ningpo, where it is thought expedient to concentrate the chief strength of the Mission. The Rev. T. L. M'Bryde and family have returned to America on account of ill-health—Pp. 163, 415, 533; and p. 64 of our present Volume.

The Missionaries have been very much occupied in expeditions of observation; and their correspondence principally consists of accounts of the country and manners of the people; of most of which particulars have already appeared in our pages. The following is from the Journal of Dr. Hepburn, at Kolongsoo:—

Yesterday we commenced a Prayer Meeting at our Hospital. There were twelve Chinamen present, most of them regular attendants on our Sabbath Worship. Each one that could read had a Testament in his hand, opened at the first chapter of Romans. One of the old men present read a few verses, and explained it in his own way: if he did not fully comprehend the meaning, or mistook it, he was corrected by Mr. Abeel. One of our most constant hearers is this old man, who must be quite seventy years old, and who never, until lately, heard the Gospel. He seems to perceive something of its meaning and beauty: a little light has dawned on his long-benighted mind. He is inquisitive and teachable. I trust he may be one of the first-fruits of the Gospel here. The object of appointing this meeting was to give such persons an opportunity of knowing more of the Bible, as on the Sabbath there are so many strangers generally present, that much time is taken up in repeating the old truths over and over again.

Since the opening of our Dispensary at Amoy our Medical Operations have been much more extensive and useful than they were when confined to this island, where there were so many inconveniences often to be met in getting to it, as high winds,

rain, and the sentries at the landing. But our Dispensary is still by no means as useful, in a medical point of view, as it might be. This arises principally from irregularity in the attendance of the patients. Many never return after the first visit; and few continue to come until they are entirely cured. The reason of this may be that they are disappointed in finding that speedy relief which they had ignorantly hoped for; for the vast majority of our patients have laboured under their complaints for years, and they have become so deeply seated that many are incurable, and others would only yield to a long, protracted treatment, and that conducted under the most favourable circumstances. Many of our patients are also seafaring men, whose business will not permit them to remain long enough to be cured; and nearly all depend on their daily labour for their bread, living from hand to mouth. So soon, then, as they are able to resume their labours, they return no more. Still our Dispensary is useful in other ways. Mr. Abeel is in the daily habit of spending two or three hours in our reception-room in talking to those assembled on religious subjects, and in distributing books to all who can read; and as we have patients and visitors from most, if not all, the surrounding villages and cities, the truths of Christianity thus become scattered abroad.

From the 1st of Feb. to the 1st of April we prescribed for 604 persons, averaging about ten new patients a-day.

Two Romish Priests, who have been staying on the island for some time, went into the interior yesterday: they had their heads shaved, and wore the Chinese tail and costume, so that it would be hard to tell them from Chinamen. How they can, under the cover of such disguise, and living as they do in constant fear of detection, extend their religion among the Chinese, is a mystery to me. And what kind of a religion must it be that can live and flourish under such a state of things—a state of concealment?

## AMERICAN EPISCOPAL MISSIONARY SOCIETY.

*China*—We have been informed that it is the intention of the Society to send out a Bishop to China. We have not yet received information of the appointment of the Bishop, nor

are we in possession of any certain account of the proceedings of the Society in China since the return of Dr. Boone to America—Pp. 162, 163.



## BAPTIST MISSIONARY SOCIETY.

*Chittagong*: 343 miles E of Serampore, and 8 from the sea: inhab. 12,000: many populous villages immediately adjacent—1812—J. Johannes, J. C. Fink: 5 *Nat. As.* 1 Out-Station at Chandgao—Communicants, 30—Pp. 163, 164.

This district, 120 miles long, by an average of 25 in width, and including above a million of inhabitants, forms the south-east extremity of Bengal. Here the two idolatrous systems of Brahma and Buddh come into contact, and the chain of caste is therefore feeble. The capital, Islamabad, is frequently called Chittagong, on the western bank of the Karnaphuty river, and about 340 miles east from Calcutta. The inhabitants are a mixed race—Hindoos, Mahomedans, and Aracanese or Mughs. The Mahomedans exceed the Hindoos in the proportion of three to two.

Mr. Johannes and Mr. Fink continue their labours in the midst of many encou-

ragements. "At the commencement of this year, they received the assistance of three Native Preachers, who, with their wives and families, have made a very good addition to their number. By the aid of these Brethren, the dissemination of the Gospel in the town, on the main road, in the huts and bazaars, and among the shopkeepers, as well as at Chandgao, has been more extensive than in former times." A School has lately been established at Chandgao.

Nine members have been added to the Church by baptism, and six by dismission. [Report.

Great sickness has prevailed at Chittagong; and of three children of Brother Fink, who were ill at the same time, two have fallen victims. The sickness in his family has been, by the doctor and other persons, attributed, in a great measure, to the locality of his residence. Several friends interfered, and urged, in fact almost compelled, him to quit it, and take another. [Mr. Thomas.

## CHURCH MISSIONARY SOCIETY.

The Committee have engaged the services of the Rev. T. M'Clatchie, B.A., late Curate of Midsomer Norton, and the Rev. G. Smith, M.A., who sailed for China, with the view of commencing a Mission there, on the 4th of June. The Committee

have expressed a hope, that the liberality of their friends will enable them to support this Mission, by means of the Special Fund for China, till the Mission shall have assumed a permanent form.—Pp. 165, 295.

## MEDICAL MISSIONARY SOCIETY.

*Hong Kong*—In the house of the Society, Morning and Evening Prayers are conducted in Chinese by a Native Christian, and many of the patients are pleased to attend.

The Hospital of the Society was opened with dedicatory prayer, on the 2d of June 1843, and is under the care of Dr. Hobson. It is said to occupy a commanding and beau-

tiful eminence, on the east part of the town.

The house for the accommodation of the superintending Surgeon, the patients, and assistants, is 190 feet long and 50 feet wide. The walls are of beaten cement 2 feet thick, except the front wall, which is 2½ feet thick. The entire expense, including materials, masons, carpenters, glaziers, painters, &c., amounts to 3600 dollars. [Mr. Dean.

## NUMBER OF PROTESTANT MISSIONARIES IN CHINA.

In a recent publication is the following Summary of the Protestant Missionaries who have gone out to China:—

Protestant Missions were commenced here in 1807, by the appointment of a single individual; a second was appointed in 1813; and two more were designated in 1817. The whole number who have joined the different Missions, to this date, is 59: of these, ten have died, nineteen have retired, and thirty remain in connection with the Missions. The amount of labour performed by these—in preaching the Gospel, in teaching the young, in translating and publishing the Holy Scriptures, in writing and

circulating Christian Tracts, in healing the sick, in giving aid to the poor, and in various other ways—has been by no means inconsiderable; and indirectly great benefits have been secured to science, commerce, and general government, through the agency of these Missions. The total amount of Christian Knowledge which has been communicated is incalculable: it cannot be fully known by man till the books shall be opened at the judgment of the great day. Many tens of those who have heard the Gospel have professed their belief in it. A few, we have good reason to hope, have been born of the Spirit. Thus there is a little of the true leaven of godliness: this we know will spread until this mass is all leavened, and these millions all numbered among the Lord's People,

Our operations in behalf of China must henceforth assume a more vigorous and aggressive character. They must be extended in all ways and by all means, conformably to the golden rule. Instead of individuals, there must be tens, and where there are tens there must be hundreds and thousands. A great augmentation of men and means is indispensable. And to you, and to the Churches, we look for this increase, while we pray the Lord of the harvest to send us more Labourers.

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## India within the Ganges.

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### BIBLE, TRACT, AND EDUCATION SOCIETIES.

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#### BRITISH AND FOREIGN BIBLE SOCIETY.

*Calcutta*—In our last Survey it was mentioned that Dr. Hæberlin had undertaken a long journey, with a special view to the benefit of his health. He returned to Calcutta in January, after an absence of rather more than twelve months, the principal object of his journey having been, happily, attained. "I am thankful," he says, "that both my own health and that of my family is greatly improved: indeed, through the blessing of God, I feel better than for years past." Dr. Hæberlin took with him a supply of the Scriptures, in different languages, amounting to nearly 60,000 copies.

During his stay at Simla, Dr. Hæberlin took an opportunity, in company with the Rev. J. M. Jamieson, of the American Presbyterian Mission, of making an excursion over the mountains into the frontiers of Chinese Tartary; very much with the view of ascertaining the advisableness and practicability of a translation of the Scriptures into the Tibetan language. As the result of his observations and inquiries, Dr. Hæberlin's judgment is given in favour of a translation of the Scriptures

into the language of Tibet—a work now in contemplation by the American Mission.

The last report of the Calcutta Auxiliary states that in most of the languages spoken, or written, throughout the provinces, from the Burhamputa to the Indus, and of which the principal are the Bengalee, the Ooriya, the Hindoo, the Oordoo, the Persian, and the Panjabee, there are versions either of the entire, or, at least, of portions of the Scriptures.

The Oordoo Old Testament is at last completed, and the editions, both in Arabic and Roman Characters, are in course of distribution. Toward this the Committee have lately made a grant of 1000*l.* to the London Missionary Society, for time and services rendered by their Missionaries in carrying it on. It was first undertaken by the Society in 1819. In the course of its progress, the Rev. Henry Martyn, Rev. Messrs Corrie and Thomason, and others, took part in it.

There have been printed during the year 47,500, and distributed 55,630 Volumes containing either the whole or a part of the Scriptures. The total issues amount to 439,987

volumes. The receipts of the year amount to 3394*l*. A grant of 1572*l*. 18*s*. and 2125 Bibles and Testaments has been made to the Auxiliary. The Calcutta Association has distributed in the year 3398 volumes, and from the commencement, 76,033. — Pp. 166, 167.

*Bombay*—1813—The Auxiliary has distributed 5556 volumes of the Scriptures. A grant of 200 Testaments, for Schools in Bombay, has been made to the Church Missionary Society, and 100 Hebrew and 250 English and Gaelic Bibles—P. 167.

*Madras*—1820—The distribution of English Scriptures, almost wholly by sale, has been greater than in the preceding year, amounting to 1365 copies: the Issues in the native languages were 27,910 copies. The whole number distributed from the commencement of the Society is, in English and other European Languages, 22,674; in the vernacular tongues, 416,304; making in all, 438,978 portions of the Word of God. The grants made to this Auxiliary during the year are 1000*l*. in aid of its general operations, 2000 reams of paper, and 1000 English Bibles.—P. 167.

The people around us, and wherever the Canarese and Telooogoo Languages are spoken, are clamorous for the Scriptures. What will be the end I know not; our operations are now so languid, and the demands for the Word of God so numerous and pressing, that we soon shall not have a single portion in either language to give away.

[*Rev. W. Thompson.*]

#### CHRISTIAN-KNOWLEDGE SOCIETY.

*Calcutta*—The Society has received communications during the year from the Bishop of Calcutta. They relate principally to the progress of his new Cathedral, toward the erection and endowment of which the Board had granted 1000*l*. per annum for five years. The fourth sum was forwarded in February 1844, and the Bishop has acknowledged the receipt of it—P. 168.

*Madras*—The Diocesan Committee's efforts have lately assumed an unusual degree of importance, from their having been very earnestly directed toward the spiritual culture of the populous and widely-extended districts of Tanjore and Tinnevely.

There have been issued 882 Bibles and Testaments in English and 414 in Tamul; 1026 Prayer Books and Psalters in English and 586 in Tamul; 4069 Portions of Scripture in Tamul; 23,816 other Books and Tracts in English; and 16,689 in Tamul. The number of Schools assisted in the year was 218; the number of Christian Children (boys and girls), 2428; the number of Heathen and Mahomedan Children, 4150; and the total amount of grants, in money, books, and stores, 12,107 rupees. Grants to the amount of 2570 rupees have been made toward the erection of Churches, Parsonages, and Schoolrooms, from the Building Fund. Ten Scholarships have been founded by the Society and individuals.

The Board have granted Books value 10*l*. for a Lending Library at Madras. The Society, for many years, has been in the practice of supplying, for the purposes of the Madras Committee, Missionary Stores, including printing paper, and other articles of stationery, to the value of 1000*l*. annually. The cost having been reduced in the present year to 850*l*., the remaining 150*l*. has been devoted to the objects which that Committee have in view in Tanjore and Tinnevely.

#### PRAYER-BOOK AND HOMILY SOCIETY.

The Committee have been requested by the Bishop of Calcutta to publish a New Edition of the Prayer-Book in Hindoostanee. He writes:—

I am requested by the Church Missionaries of both our Societies to petition of the Society help in printing an Hindoostanee Edition of the Prayer-Book. The necessities of all our Missions are the same,

and have been so for a long time. The converts and congregations at Benares, Chunar, Gorruckpore, Budar, Meerut, and Agra, have no copies to use—absolutely none.

The Society, many years since, was good enough to print an Hindoostanee Prayer-Book: this edition has long been exhausted.

A better MS is now prepared, and the judgment of the first scholars taken; and we are anxious that the Prayer-Book and Homily Society should have the honour of presenting India with so great a boon. I am going up the country, please God, in a couple of months, and shall there learn more particularly of the necessities we labour under, and the character of the versions—the much improved version which we desire to print—and will write to you.

Should you be able to meet our requests it would prove an excellent occasion for reviving your Auxiliary in Calcutta, where, since Mr. M'Pherson's return home, it has sadly languished.

The Committee add—

The Society has already published several Editions of the Prayer-Book in Hindoostanee, as well as some of the Homilies. Gladly would they respond to the call made on them for so high an object, did the present circumstances of the Society warrant them in so doing: a special fund, however, must be raised for the purpose.

—P. 168.

*RELIGIOUS-TRACT SOCIETY.*

About 15 volumes have been added to the list of Books published in Native Languages. These are in Bengalee, Canarese, Gujaratee, Tamul, and Telinga. These works, and others which have been mentioned in our former Volumes, have more than exhausted the sum of 1000*l.* specially devoted to that object. The Committee report:—

The supplies which have been sent to the Societies in India; Tracts presented to Missionaries and other Friends, on their leaving this country; to the Calcutta Seamen's Friend Society, and Sailor's Home; the Orphan School at Agra; and the Agents of the Ladies' Society for Female Education in the East; amount to 64,408 Tracts and Children's Books, and 1200 reams of printing paper; the total value being about 897*l.* 6*s.* 6*d.* The

books sent on sale, at the request of the Societies, amount to 712*l.* 17*s.* 6*d.* The grants of paper have been much less than in former years.

*CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.*

The Tracts in various Languages received into the depository amount to 227,000. The Issues for the year have been 312,888. The Religious-Tract Society has sent 600 reams of paper and 23,000 English Tracts.

*BOMBAY BOOK AND TRACT SOCIETY.*

In two years 64,000 Tracts and Books have been printed, and 39,783 distributed.

*BELLARY RELIGIOUS-TRACT SOCIETY.*

The Tracts circulated by the Society within the year, in several Languages, amount to 28,277. The annual contributions were about 45*l.* The Religious-Tract Society has sent Books on sale value 30*l.*—P. 169.

We desire to labour on in faith and hope; and endeavour to meet the demand which everywhere exists for books, and still further to increase that demand, by securing in them a greater adaptation to the habits and wants of the people. As Missionaries, we owe you much: without the generous aid afforded by the Tract Society, we should labour under very great disadvantages in our intercourse with the people. [Mr. W. Thompson.]

*BANGALORE RELIGIOUS-TRACT SOCIETY.*

The Society has printed 4000 volumes in Canarese; and, in addition to portions of the Scriptures, about 14,000 Tracts have been circulated—P. 169.

Upward of 4000 standard religious works have been procured from England, comprising most of the publications of the Religious-Tract Society, all of which have met with a ready sale; and by this means a valuable Christian Library has been introduced into many families. Many volumes have been forwarded to Hyderabad and other distant places, where the difficulty of procuring such works was greater even than that which existed here.

A woman from the neighbourhood of Ossoor, who was found by a Native Chris-

tian Officer inquiring the way of salvation by Christ, was introduced to the Missionaries; and, after satisfactory evidence of her sincerity, was baptized. Her first acquaintance with Christianity was obtained from some of her heathen friends who had read our Tracts, and were heard by her conversing on the great subjects of which they treated. [Report.

The Religious-Tract Society has sent Books on sale value 58*l.* 18*s.* 4*d.*

*NAGERCOIL AND PALAMCOTTAH NATIVE TRACT SOCIETY.*

During the year, 80,000 Tracts, and 20,000 Children's Books, have been printed. In addition to these small publications, the Rev. Charles Mault has prepared a volume of Evangelical Discourses; a work on Natural History; and one on Geography. The Religious-Tract Society has made a grant of 1900 English Publications; and 72 reams of paper for general objects, and 16 reams for the publication of Mr. Mault's "Evangelical Discourses."

The Rev. James Russell states, that, at the last Anniversary, not less than 3000 persons were present, in which several Natives took a part—P. 170.

*MALAYALIM RELIGIOUS-TRACT SOCIETY.*

The Missionaries connected with this Association have been much inconvenienced by their distance from the Local Society. It has been determined in future to carry on its operations by two Societies, to be called "The Quilon and Trevandrum Association," and "The North Travancore and Cochin Association." The Missionaries have divided the stock of paper and woodcuts in hand.

The press at Allepie still contributes its aid to the cause of God. There have been 5000 Tracts and Portions of Scripture, chiefly in the Malayalim Language, circulated during the year. A small work, translated by Mr. Thompson from English into Malayalim, containing a review of the Hindoo System, and

a refutation of the arguments usually advanced in its favour, is said to have awakened great attention throughout the country, and is much sought by the Natives—P. 170.

*NEYOOR NATIVE TRACT SOCIETY.*

The last Report states, that 22,500 Tracts have been printed in the year, and distributed. The Religious-Tract Society has granted 48 reams of paper, and a small assortment of English Tracts—P. 170.

At the feast of Mundacandoo, last February, when a Reader read a Tract to a crowd near the Temple, an idol worshipper of high rank listened awhile to what was read, first spoke in doubt, but received the Tract, and began to read it to the concourse assembled. It shewed the vanity of idols, and the benefits and excellency of Christianity. The people were very attentive, as one of their own sect read the Tract, and admitted it to be true. [Report.

*MADRAS TRACT AND BOOK SOCIETY.*

The Society has printed 14,500 copies of Books and Tracts, and has received from the Religious-Tract Society Books on sale, value 250*l.* In reference to Madras it is said—

I have never known the Native Community of Madras so full of the spirit of inquiry on the subject of Christianity.

*VIZAGAPATAM TRACT AND BOOK SOCIETY.*

About 17,051 Tracts have been printed. The Religious-Tract Society has voted a supply of printing paper—P. 170.

*ORISSA RELIGIOUS-TRACT SOCIETY.*

In the year, 141,000 copies of seventeen Books and Tracts were printed by the Missionaries, a large portion of which were distributed in different Missionary Tours, and among the wretched pilgrims of Juggernaut.

The Religious-Tract Society has sent 120 reams of paper to the Society in Orissa, and 2420 English Publications.

## AMERICAN TRACT SOCIETY.

The Society has granted, for gratuitous distribution in Northern India, Tracts containing 65,200 pages, and in Southern India 53,725—P. 171.

## EASTERN-FEMALE EDUCATION SOCIETY.

BENGAL — *Berhampore* — Miss Derry—Pp. 171, 387.

We have lately received a little girl into our School, whose father died of cholera. During Mr. Wilkinson's residence at Ganjam the parents of this little girl were led to attend the Means of Grace: they renounced Idolatry, and expressed a desire to be baptized; but not being satisfied with their conduct, and they having as yet but little knowledge of the Christian Religion, they were not accepted. Soon after Mr. and Mrs. Wilkinson came to Berhampore, a fever broke out at Ganjam, and the youngest child of the family alluded to died. The Lord graciously sanctified this trial to the spiritual good of the parents. They wrote to us, requesting to be allowed to come to Berhampore, that they might again enjoy the Means of Grace, and receive Christian Instruction. We gladly complied with their request, and rejoiced when we found they were hungering and thirsting for the Bread of Life. The clear account the man and his wife gave of the work of grace in their hearts left us no doubt of their conversion. On the 1st of July they were baptized. Ere the close of that week the man was seized with cholera, and died after a few hours' illness: his end was peace: he appeared, from the commencement of his illness, to think it would terminate in death. We trust, through the merits of our Saviour, he is numbered with the ransomed of the Lord. The little fatherless girl is about four years old. Ever since her parents have resided here she has attended my School as a day scholar, and promises fair to be a docile, intelligent child. We call her Podre.

This year more than a hundred children have been rescued from the Khoonds. Government has not yet decided what shall be done with them, though several months have passed away since their Missionaries at different Stations made known to Government their willingness to take a portion of them. Those who

have been placed in our Asylum are becoming very quick and intelligent: they have twice the energy of the Hindoo Girls. Several of them are, I trust, daily advancing in knowledge and grace. I converse at times with them on the probability of the Lord opening a way for them to return to their country-people. I have commenced making a collection of the Khoond Words, and write them with the Oriah Character. The Khoond Language is not a written one; it is therefore probable it will be reduced to a written language, and the Oriah Character used. [Miss Derry.

Close by our gate are two temples, containing the most obscene idols that are known in the land. As I was coming home the other night I saw a great many lights under a tree close to the temple: not being usual, I turned to see. It was the hideous idol brought there illuminated, and numbers of men, women, and children passing and re-passing, gazing upon it. Can we wonder at their degraded state, while such abominations are familiar to them, and held up as objects of worship? I could neither write it, nor tell you what it is; yet I scarcely ever go out but I see respectable and poor Natives prostrating themselves, with their faces on the ground, before the temple as they pass it.

Rajah Rusket Singh was murdered a few days ago in the Upper Provinces. As soon as his family heard of it no less than ninety-five females sacrificed themselves. The first-married wife declined to join this horrid number, on the plea that she was fully prepared to do so, but was determined to have her revenge on the murderers of her husband before she joined him by an act of self-immolation. Is it not dreadful? Ought it not to rouse our sex to incessant prayer for their conversion? Do we not owe our position in society, and all our privileges, to Christianity? Let us, then, evince our gratitude by prayer and exertion to raise the Hindoo Female on an equality with ourselves. I think there are no Missionaries in any part of the globe who require so much prayer as we who are in India. There is so much to discourage, so much to hinder our success, so little to cheer us.

[Mrs. Hill.

BOMBAY—Mrs. Willing, Miss Kelly—Pp. 171, 387.

The sad affliction with which we have

been visited is doubtless known to you. The cholera broke out, and in a few short hours eight of my dear children were suddenly taken from me. In order, if possible, to arrest the progress of the disease, I, with 143 children, left the School, and were located in tents by the sea-side, about three miles from Byculla. I have no doubt the change, with God's blessing, was the means of arresting it, as the children were evidently becoming alarmed, which is, in many instances, the first step to it. We were absent a fortnight. As Mr. Fletcher and I stood by the dying bed of one dear child, aged eleven, and listened to her exclamations of faith in the Saviour, and assurance of her approaching joy when united to Him in the mansions which He has gone to prepare for His faithful people, Mr. Fletcher whispered, "Is not this a reward for your labours?" Oh, it was indeed: I never can forget this dear child. Nor was hers a solitary instance of trust in the Saviour, though perhaps the most convincing one I ever witnessed in a child. Since I last wrote I have had many additions to my family. I think we have lost fourteen in all, and two have been married since Christmas; but my present number is 161. [Mrs. Welling.

MADRAS—Miss Austen, Miss Hale, Miss Macklin, Miss Hobbs—Pp. 172, 387.

I am thankful to say that Female Education is making a marked and decided progress in South India. The girls first educated have now become mothers, and are anxious that their children should partake of the benefit. At Tinnevely, and at Cottayam, the progress that has been made is most distinctly felt; and in Tinnevely preparation is making to carry on Female Education among the very numerous native converts, on an extensive scale. Miss Giberne and Miss Hobbs's services will, I trust, ere long, be given to a Normal Female School in the heart of the Christian Population: and I trust it may please God that a company of Schoolmistresses may be trained in it, who will prove blessings to the country. Still it is not to human agency and energy we are to look, except as machinery: what God's servants, both at home and here, have to wait and pray for, is the Holy Spirit, to carry spiritual life into the regions of death—to quicken souls dead in trespasses and sins. [Rev. J. Tucker.

#### BENEVOLENT SOCIETY OF CALCUTTA.

The Twenty-fourth Report states that there are 303 boys and 125 girls under instruction in the Schools of the Society—P. 173.

### STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

#### GOSPEL-PROPAGATION SOCIETY.

##### CALCUTTA.

BISHOP'S COLLEGE—1820—G. U. Withers, *Principal*, A. W. Street, George Weidemann, *Professors*, A. W. Wallis: Wm. Ridsdale, *Superint. of the College Press*—Pp. 173—175.

Since the foundation of the College, it has sent forth 24 Clergymen, and 13 Catechists or Schoolmasters, nearly all of whom are engaged in ministering the Word and Sacraments, or diffusing the blessing of Christian Education, in some part of India. [Report.

The Bishop of Calcutta writes:—

In May, I began to prepare for holding an Ordination—the twenty-seventh since my arrival in India—before I should proceed to the long north-western division of my diocese. That Ordination took place on September the 29th, being Michaelmas Day. I specially invited the neighbour-  
March, 1845.

ing Clergy, Chaplains, and Missionaries, and had the pleasure and honour of nearly thirty being present on that solemn occasion.

The preliminary examination of candidates, which I instituted in May, had been so satisfactory, that, anticipating the pleasing result of the solemn episcopal one immediately before the Ordination, I had requested the presence of the largest possible number of my Clergy, that they might witness the sacred celebration, and might communicate with me in the blessed mysteries of the Lord's Supper, before my departure on Visitation.

I was not disappointed. The Ordination Lectures (on the first three chapters of the first of Timothy) began on the 25th (Monday), in the Palace Chapel. The examination by writing continued during the remainder of that day and of the two following. On Thursday, the 28th, the



*Gospel-Propagation Society—*

papers of the candidates having been approved by the Bishop and the examining Chaplain, and having been sent to the other examining Presbyters, according to the Thirty-fifth Canon, so far as the time allowed, the *visû voce* examination took place before the Principal of Bishop's College, the two Cathedral Chaplains, the Rev. H. and the Rev. H. S. Fisher, the examining Chaplain, the Rev. J. H. Pratt, and myself; the Venerable Archdeacon Dealtry being absent on sick leave at Ceylon. All present were fully satisfied, and testified the same in the most decided terms, with all the four candidates.

I was especially careful to ascertain the soundness of my candidates' views on the great points of Justification by Faith only, according to the plain grammatical sense of the Eleventh Article; and of the Holy Scriptures, as the only divine rule of faith and practice, according to the Sixth. No other points were neglected; but I mention these as connected with my declaration in my Ordination Sermon of May 1841.

The Venerable Society will be delighted, I am sure, to learn that these four candidates—the one, Mr. Smith, for Priest's Orders; the others, Mr. Schleicher, Mr. Linstedt, and Baboo Gopal Chunder Mittre, for the Order of Deacons—had been educated, three entirely, and one in part, at Bishop's College. Mr. Schleicher, of Berlin, whom you sent to me this year, is a very superior person, full of love and zeal, of the purest Evangelical Principles, and as likely to be an eminent blessing to India as any Missionary of the like compass of mind, whether of the Church Missionary or Propagation Society, with whom I have ever been acquainted in this country.

The first native convert educated entirely at Bishop's College, and having never quitted it for distant Catechist duty, as most students do, and who has been admitted to Holy Orders, is Baboo, now the Rev. Gopal Chunder Mittre, Nat's Syndic Fellow. He, like Mr. Schleicher, though varying greatly in cast of character, is also likely to be a great source of blessing to our Propagation Missions.

The Rev. Krishna Mohun Banerjea, by birth a high-cast Brahmin, was, indeed, the first Bengalee Convert ordained in our Church, but he was not entirely educated at Bishop's College. I say these things with sincere pleasure; at the same time, I am aware that the senior and more

experienced members of our Propagation Board will know with how much fear and trembling a Bishop speaks of the future usefulness of the young in all cases, and more especially in India.

The result of this examination, on the whole, appeared to me so important, that I took occasion, in my Ordination Sermon, to entreat my Reverend Brethren to lend no credence to the various exaggerations and misrepresentations which had appeared in some Religious Journals, both in England and India, touching the character of Missionaries. I also went on to deplore the cruel and most cowardly attack, sent from Calcutta as it should appear, and inserted in a London Religious Journal, on the principles and conduct of the Rev. Krishna Mohun Banerjea, which I knew to be substantially unfounded. I then proceeded to add these words: "Others (calumnies) are repelled by the fact of this day, when I am admitting four candidates to Holy Orders, educated, three entirely, and one in part, at the great Protestant Missionary Institution of which I am Visitor, Bishop's College."

Indeed, I looked so much on this Ordination as a crisis in my diocese, after five years of warning and admonition, from my Charge of 1838, that I could not close my sermon without inviting my Clergy to unite with me in love to Christ our Lord and to each other, at the blessed Communion, forgiving one another, if any one had a quarrel against any, even as Christ forgave us; and then, joining myself in the number of those who needed forgiveness from others, I entreated my Reverend Brethren to pardon me if I had given umbrage to any, and to construe favourably all my endeavours to uphold the purity of the Faith in the most responsible and awful office which I filled, and of which no one could fully conceive the difficulty.

I am now proceeding on the north-west Visitation of my enormous diocese, for the third time (1835 and 1839 were the periods of the two former—a triennial one is impracticable) *not knowing the things, I may truly say, that shall befall me there; save that the Holy Ghost testifieth* (in the Holy Scriptures) *that in every place—not bonds indeed—but sorrow and afflictions, difficulties and trials—the world and Satan and the flesh combined in hostility—abide me.* God grant me grace to enable me in my measure to add, with the greatest of the



Apostles—though unworthy to be named with him—*But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.*

Several accounts of the proceedings of the Bishop while on his Visitation have appeared in our last Volume, at pp. 316, 320, 357—359, 398—402, 522—524.

*Howrah*: O. B. Smith, C. Simpson: 4 *Native As.*: 2 Chapels: 1 School: Communicants, 42; Baptized, 98; Catechumens, 28. There is an Out-Station at *Boishkotty*—P. 174.

The School of the Rev. O. B. Smith, at Howrah, is reported to be “vastly increased and increasing.” He has 150 Heathen Children on the books, of whom 90 are in regular attendance, and the magistrate is anxious for its success. There seems no other obstacle in the way of it than the cost required for its efficient support. [Report.]

*Tallygunge*: Daniel Jones: 25 *Nat. As.*: Communicants, 150; Baptized, 585; Catechumens, 620—*Barripore*: 16 miles south of Calcutta; inhab. 6000. The Barripore Mission is divided into 6 circles—1829—C. E. Driberg: 11 Chapels: 7 Schools: 44 *Nat. As.*: Communicants, 465; Baptized, 732; Catechumens, 560.

The Church at Jhanjera is completed. That at Barripore is advancing to completion. The sum of 800*l.* has been raised in India, mainly through the active exertions of the Rev. Professor Street, for its erection. [Report.]

*Cawnpore*: in the District, inhab. 500,000: W. H. Perkins, J. T. Schlicher—*Tamlook*: Matt. Rogue de Mello: 3 Chapels: 1 School: 5 *Nat. As.*: Communicants, 19; Baptized, 212; Catechumens, 42—P. 175.

The Bishop of Calcutta, writing from Cawnpore, says—

I now address the Society, partly on behalf of the Mission of Cawnpore, and our other Missions near Calcutta, but chiefly on account of more than a HUN-

DRED MILLIONS of Heathens and Mahomedans, sitting in darkness and the shadow of death, and waiting for the light and grace which British Christians are so slow in imparting: for much as the Missionary Institutions in our Church have done, compared with previous periods, yet nothing, absolutely nothing, has been effected, compared with the temporal and spiritual wealth of Protestant England, and the immense multitudes of India that demand their aid.

We acknowledge with gratitude, indeed, the efforts of the Venerable Propagation Society: and we bless Almighty God for having granted it a measure of success quite in proportion to the means employed: in truth, the success is greater than could have been reasonably expected, both in the Church Missionary Society and in your own. But why is not more work boldly entered upon? Why do we sigh and mourn over opportunities, golden opportunities, for planting and extending Missions, lost for want of men of God to occupy them? When will England awake to its duty? When will our Church learn that the way to promote truth and peace at home, is to diffuse more widely the Gospel, in all its purity, abroad? When will the flower of our British Youth in the Universities awake at India's call, and start forth as the heralds of salvation and messengers of peace to the degraded and idolatrous multitudes of their fellow-creatures here?

A crisis is now come, as I verily believe, in the Missionary Cause. Thousands of Converts—the term is not too strong—have been added to the Church of such as we humbly trust shall be saved. Bishop's College has been for fifteen years sending out its Catechists and Candidates for the Mission Work; and after an interval of trouble and difficulty, to which I need not more particularly advert, is rising up again, with more efficacy than ever, to its high task. The British Power has been diffusing all the elements of civilization with a bounteous hand among its prostrate subjects. Education in our Missions, both of the Propagation and Church Missionary Societies, has been pouring out its waters of life. Even the imperfect education of our Government Schools and Colleges has been loosening the bands of ignorance and superstition. Christian Villages are being formed in our several Missions, as our younger converts rise in life. Asylums for both

*Gospel-Propagation Society—*

sexes have turned the miseries of famine into opportunities for Christian Instruction, independent of Brahmin and Heathen domestic ties. A Protestant Cathedral, with its Missionary Prebends, has been founded, and is now rapidly advancing toward its actual fruits; the sacred building, indeed, is within a year, or a year and a half, of its completion. I arrived here on Friday, Jan. 5th, and have been incessantly engaged with the duties of this largest of all our Indian Stations, and the neighbouring one of Lucknow, ever since.

The Committee and gentry of Cawnpore are coming forward with new subscriptions.

It is their design to erect a Mission House, on a convenient site, without delay; to begin a Native Boys' Asylum, similar to the Female Asylum of Savadah, now under the care of Mrs Perkins, assisted by her husband; to build suitable small Chapels, or rooms for Schools and religious instruction in the native town (500,000 souls through it and the surrounding district, sunk in the basest idolatry and vice); and thus to enlarge the Mission of Cawnpore in a permanent and effective manner.

These measures will, however, require more men to be sent out for the Missions in the neighbourhood of Calcutta. Three should be, if possible, added at once to our present number. Barripore, with its two or three thousand Christians, and its villages extending over so wide a surface, demands two solid, able, experienced, devout and learned men, filled with the love of Christ and souls, to strengthen the hands of our only Presbyter there. So Jhanjera requires one; Cawnpore, also, will, in a year or two, want another. In addition to these urgent calls, what is to be said to Assam? and what to the Coles scattered on the mountains near to Hazareebagh, who are actually being converted by the artifices of Brahmins to the base Hindoo Idolatry?

## BOMBAY.

*Bombay: George Candy—Ahmedabad, in Gozerat—1842—George L. Allen, Wm. Darby: Scholars, 79—Pp. 175, 176.*

The Society has been reluctantly compelled, in consideration of the present state of its funds, and the existing claims on them, to decline acceding to the Bishop's

request of stationing a Missionary at Poonah, where there are a considerable number of Indo-Britons, and a School for their children has been recently opened, in which there are forty children.

An Association for the collection of funds has been formed at Surat, and upward of 100*l.* was raised during the year 1843 at Ahmedabad. [Report.

Since the establishment of the Mission at Ahmedabad, in June 1842, eleven persons have been admitted into the visible Church of Christ by baptism, in all cases after a period, varying from one to four months, of careful instruction on the nature and obligations of the Sacrament; and in the absence of any secular inducement given or held out, the Missionaries would fain hope that conviction of the folly of idolatry, and of their need of a Saviour, have influenced them in taking that step. The last three persons who were baptized were the leader and two principal members of a body of Natives at Deesa, men of high caste, of respectable station and character, and well informed.

*[Ahmedabad Report.*

There is a movement beginning here among the Barrias, a class like the publicans of old, extortioners and most covetous people, somewhat similar to that at Deesa, though at present they are dreadfully afraid of persecution, and in want of a leader. Every thing I see convinces me that the minds of the people are rapidly preparing for some great moral revolution: may God direct it to the advancement of the kingdom of His dear Son! This district is in an unsettled state in other respects: the most daring robberies are committed on all sides.

I was attacked on the Deesa road, about twenty-five miles from here, by a gang of thieves, on the night of May the 14th; my escort cut down; my bullock-cart rifled of every thing; and myself narrowly escaping being murdered. My cart bears the mark of a savage sword-cut made at me while I was alighting, which, had not the Bheel providentially miscalculated his distance in the dark, must have cut me nearly in two. I escaped almost naked into the jungle; and after remaining half an hour in a hole at the foot of a tree, in a condition more easily imagined than described, without hearing any tokens of pursuit, I set off to the next village, about three miles, where I found the alarm already given. I had not a farthing, or any thing to barter; was two days' journey from

home, and could get nothing without payment; so that for the next twenty-six hours I could obtain nothing to eat. Such an outrage, however, is a rare occurrence: as far as Europeans are concerned, they generally travel in safety. [Rev. G. Allen.]

## MADRAS.

*Madras*, or *Vepery District*, with *St. Thomé*; and *Out-Station at Tripasore—1727—Wm. Taylor, R. Carver, A. Thomson*; at the *Seminary, J. J. Seymer, Acting Lay Superint.*; at the *Grammar School, George E. Morris—Poonamallee: A. Johnson—Tanjore*, with *Out-Stations: 1766: Thomas Brotherton, C. S. Kohlhoff, John Bilderbeck, F. H. W. Schmitz, T. Abishaganaden, G. U. Pope, H. Bower—Combaconum: V. D. Coombes—Cochin: E. C. Macleod—Trichinopoly: 1766: W. Hickey—Dindigul: 1787: no Missionary—Madura: J. K. Best—Nazareth: A. F. Cæmmerer—Moodaloor: C. Hubbard—Vellore: S. A. Godfrey—Negapatam: 1785: E. S. Wilshere—Cuddalore: John Guest—Secunderabad: N. Paranjody—Valaveram: Wm. Howell—Tinnevelly: Robert Caldwell. The venerable J. C. Kohlhoff died March the 27th.*

The only Station of which the Statistics have been reported is *Bangalore*, where there is 1 *Catechist*; 7 *Nat. As.*; 3 *Schools*; *Scholars, 111—Pp. 176—178, 336.*

I write, with a heart full of thankfulness to God, to inform you that ninety-six villages in the *Mission of Sawyerpooram, Tinnevelly*, have come forward unsolicited, but by the preventing grace of God, and by the example of a purer life among their converted countrymen have utterly abolished their idols, and have begged of the *Society's Missionary, the Rev. G. U. Pope*, that they may be placed under *Christian Teaching*. What I earnestly desire to press on the minds of all *Christian Persons* whom my words may reach is this; we cannot take full spiritual charge of these poor creatures, and give them sufficiently of the *Bread of Life*, because we have not the means. Must we be content to give them a stone? God forbid! We ought to send among them

at least two more *Missionaries*, to aid *Mr. Pope* in a work so apparently hopeless, if he be left to undertake it single-handed; and the only reason why we cannot do this is the state of the *Society's funds*. Shame, then, to all among us who call themselves *Christians*, and have the ability, if they have not also the will, to help us! [Bp. of Madras.]

In addition to the above communication, *Mr. Archdeacon Robinson*, in a *Letter to the Secretary of the Society*, says—

I return the *Tinnevelly Reports*, which I have read with the deepest interest. My own *Letters from the same quarter* fully confirm these statements, and contain, if possible, more earnest, and even passionate, appeals for help.

In the district of *Edeyenkoody*, the scene of *Gerické's* occasional labours in the early part of this century, and where, when his pastoral care was withdrawn, many apostatized from the faith in the time of famine and pestilence, numbers are now returning into the fold of *Christ*, under the teaching of the *Rev. R. Caldwell*. A considerable number of *Heathens*, also, are anxious for *Christian Instruction*.

Around *Nazareth*, a village which was among the first to embrace the *Gospel* at the close of the last century, and which I well remember, in my first visitation of 1829, as setting a bright example of patience, devotion, and *Christian Charity*, many *Heathen villages* have renounced their idols, given up their temples, and are now learning the way of truth, under the instructions of the *Rev. F. Cæmmerer*, the son of the late venerable *Missionary at Tranquebar*.

The urgency of their immediate wants is so great, and the importance of these several movements to the establishment of the *Christian Church in India* is so incalculable, that I cannot refrain from taking this opportunity of adding my own deep conviction, resulting from long and intimate acquaintance with those *Missions*, that no time must be lost, and no exertion spared, to render our establishments there effective and complete.

Further particulars of these cheering tidings will be found in a subsequent page of our present Number. Not less than 3000 persons are said to have joined the *Society's Mission* during the past year.

## BAPTIST MISSIONARY SOCIETY.

CALCUTTA—1801—W. Yates, D.D., James Thomas, John Wenger, W. W. Evans, Andrew Leslie, — Denham: C. C. Aratoon, Shujaat Ali, and two other Native Preachers. *Entally*—1838 — George Pearce, J. C. Page, George Small: Ram Krishna, and 5 other Nat. Preachers. *Howrah* and *Salkiya*—1820—Thomas Morgan: 1 Nat. Preacher. *Narsingdarchoke* — 1824 — with 6 Out-Stations: J. Wenger: W. Thomas; 4 Nat. As. *Luckyantipore*—1830—*Kharee*, and 5 Out-Stations —George Pearce: F. De Monte; 4 Native Preachers. Mr. Denham reached Calcutta in July. Mr. J. D. Ellis returned to England, and died at Lewes, Feb. 9, 1845. Communicants: Europeans, 183; Natives, 271—Schools, 14; Scholars, 954—Pp. 178—182.

It was stated, in our last Survey, that the Rev. A. Leslie had been appointed Minister of the Circular-Road Chapel. The other Labourers are engaged very nearly in the same manner as last year. The Report gives the following particulars of the several Stations:—

*Preaching to the Natives*—This important part of Mission work has been carried on during the year by Rev. C. C. Aratoon, Rev. J. C. Page, Ram Krishna, Shem, Ram Hari, and others, if not with great visible success, still with considerable encouragement.

There are about half-a-dozen Preaching Stations in various parts of Calcutta, where large and attentive audiences are addressed twice or thrice in the week. There are also occasional labours in places of public resort, or in private houses, among the Roman-Catholic and Heathen Population.

*Lal Basar*—There are 133 Communicants, of whom nearly one-fourth are Natives. Scholars at three Schools, 175. Rev. W. W. Evans says: "The protection, grace, and favour of God have been most manifest in my continued health and comfort in the discharge of my various duties: *hitherto hath the Lord helped me.*

There has, indeed, been much in the year's history to make me grateful."

*Kalinga*—The death of Ganga Narayan Sil, who had for several years been an ornament to the Church, and an instrument of much good, we are thankful to say has been the means of awakening the hearts of some who before seemed indifferent to their spiritual concerns. Three of these have lately been baptized, and one more, at least, is about to be received into the Church. The Congregation on the Lord's Day numbers about 40; on Wednesday Evenings about 12; the number of Communicants is 30.

*Entally*—The Rev. G. Pearce says: "On the whole, the character of the Congregation has, I conceive, improved: at present there is a greater number of adults in attendance than before, and they have also grown in intelligence."

*Howrah* and *Salkiya*—Mr. Morgan has been nobly supported by local pecuniary contributions, which have enabled him to carry on various important operations without drawing upon the funds either of the Parent Society or of this Auxiliary. In his labours among the Heathen, Mr. Morgan has been greatly encouraged by many pleasing incidents. He says: "On a review of the four years of my labours here, I feel that, notwithstanding our difficulties, disappointments, and the feeling of opposition, caused by close application of the pruning-knife, our prospects this year are more encouraging than in any former year."

*Narsingdarchoke*—The Church at Narsingdarchoke has had many difficulties to contend with during the year; but, through Divine grace, it has not only stood its ground, but even made some progress, and now consists of 59 Members. The new Stations at Machkhalee and Malaya-pore are, for the present, connected with it. There are three small Schools connected with this Station, in which about 70 children are instructed.

*Luckyantipore*—This Church now again numbers nearly as many members as it did previous to the defection which took place in 1840. Most of the persons who left it have made various overtures of peace, and would have rejoined the Baptist Connection but for their unwillingness to make the sacrifices required by church

discipline. The members seem to be walking in the ways of the Lord.

*Kharee*—In the early part of the year this Church was thrown into a state of great excitement by the sinful conduct of one of the Native Assistants; but his subsequent deep repentance has been a compensation for the evil, and seems to justify the hope that, after having thus learnt what was in his heart, he will be humbled and careful in future. The Rev. G. Pearce writes: "Two Schools are conducted at this Station by a Christian Teacher, one for children and youth, and the other for adults; the scholars are all from the Christian Community. Both Schools are doing pretty well, especially the one for adults, in which there are nine individuals who have learned to read the Scriptures with considerable readiness, and others are making good progress.

"A number of the older members at Kharee were on a visit to me from Calcutta, when I took occasion to shew them a set of Scripture prints which I had brought out from England. As the prints were produced in succession, I was greatly surprised and delighted to find that the subject of almost every one was easily recognised, and the different characters pointed out.

"At the four Stations under my superintendence, 24 persons have been baptized during the year, and the sum total of Communicants is at present 202. As far as my knowledge extends, these have all been admitted to membership with much care, and, as is our practice, after many months of probation. These converts are, in the judgment of charity, sincere believers in the Lord Jesus, in order to obtain salvation through His blood."

*SCHOOLS*—*Benevolent Institution, Calcutta*: The daily attendance in the Boys' department has been about 200; in the Girls' department it has been upward of 100. The pecuniary condition of the Institution is satisfactory, the accounts for the past year shewing a balance in its favour.

*Native-Heathen Institution, Entally*: This Day School for heathen boys has had an average attendance during the year of about 80 pupils. We regret to say that the state of the funds of this Institution has long been so low that it is doubtful whether it can be carried on much longer.

*Native-Christian Institution*—The Rev. George Pearce reports: "At the close of the last year the Institution contained 46 lads;

but as our finances fell far short of the expenditure incurred in its support, with little or no prospect of improvement, it was deemed advisable by the Brethren to decline receiving, on the re-opening of the School, several of the youngest and most unpromising of the scholars. The School therefore re-opened, at the beginning of February, with 28 boys only, about which number has continued through the year. It is a matter of thankfulness to me to be able to say that the general deportment of these youths has been, on the whole, consistent with the Gospel which they profess: I hope they have been growing in grace as well as increasing in knowledge of various kinds. It is also proper to add, that the conduct of the lads generally of the Institution has been, throughout the year, of a very pleasing nature, and many of them have evinced much serious attention to the Word of God."

*Girls' Department*—At the close of last year there were 11 girls in this Institution; the present number, after some fluctuations, is 10. The past year has been marked by many discouragements, arising partly from the unsatisfactory conduct of one or two of the pupils of whom better hopes had been entertained, and partly from the distressing and precarious state of the Teacher's health.

*THE PRESS*—There have been 14,000 copies of parts of the Scriptures printed in Sanscrit; 1000 in Hindee; 26,000 in Bengalee; 4000 in Hindoostanee; making a total of 45,000 copies. There are 47,760 copies now in the press.

*DISTRIBUTION OF SCRIPTURES*—There have been 47,247 volumes issued during the year; and, from the commencement, 230,837.

The operations in translating, printing, and distributing the Scriptures have been supported by the American and Foreign Bible Society, the Bible-Translation Society, and by various friends in this country. Toward the translation of the Old Testament into Sanscrit, 500*l.* has been received from the Bible-Translation Society, and about 250*l.* from other friends.

[*Report.*]  
Some interesting cases of inquiry, and some of real conversion, have taken place of late. A few weeks since two men from the south called upon us at Entally. Mr. Pearce had had frequent conversations with them. On this occasion I put sever-

*Baptist Missionary Society—*

ral questions to them, and was delighted with their replies. They had each, at different periods, met your Missionaries when on their rural tours, and had received impressions under the Word; one so long as ten years since. They had given up caste for a considerable time, and had evidently read the Scriptures to some advantage. They have been baptized by Mr. De Monte. May God preserve them faithful to the end! [Mr. Denham.

When the cholera and the small-pox were committing their ravages, we had large and attentive Congregations everywhere, and the people seemed to be for a time roused from their habitual apathy. A respectable man came to me, and said, with great seriousness, "Do you want a house for preaching? if you do, I will let you have one anywhere on my ground; and if you like, I will give you a house opposite that temple" (pointing to a large temple on the road side.) My own impression was that the confidence of the people in their gods was for a time shaken; at the same time I feel convinced the mass of the people are fast degenerating. Within the last four years the number of spirit shops has increased considerably; and there is scarcely a locality to be found about here without a grog shop.

I have lately brought to the notice of our people and the school children what young people in England are doing for the Heathen. I am happy to say that the appeal was not in vain: some brought their money-boxes to the School, and presented the contents to me; to use their own words, "To buy books for Bengalee boys;" others are collecting and saving all. Of one little fellow I am told, that though he was a great kite player, he has not bought any since. I have wept with joy at seeing a little fellow, with a smiling and happy countenance, presenting his little store to the Lord of Hosts. It is an act of self-denial; but the very act seems to produce a greater amount of happiness in a child. I wish that all parents would follow the example of the poor negro woman who said, "You see we bring them up to it." [Mr. Morgan.

Letters dated Dec. 20, 1844, state that influenza prevailed throughout the city, and almost all the Missionaries had been indisposed. Mr. Pearce was on the river, seeking restoration; and Mr. Leslie and Mr.

Wenger were about to ascend it, partly for Missionary Purposes, and partly in order to recruit their exhausted strength. In November Dr. Yates was at the Sand-heads, for the benefit of his health.

Two of the Society's Missionaries, who have for some time past been in the habit of addressing the Natives once or twice a week in one of the public thoroughfares, were lately several times interrupted in their preaching by a Mussulman, usually accompanied by two or three friends, who brought forward the blasphemous arguments with which Mahomedans are wont to attack Christianity. On one occasion, finding that the Missionaries were not disposed either to yield or to enter into an argument with him, he, with his friends, began to preach against Christ about fifteen yards from the place where the Missionaries were preaching the Gospel. The audience of the Missionaries was joined by a young up-country Hindoo, who, with great earnestness, asked whether Jesus was the son of Joseph. One of the Missionaries, who was familiar with Hindee, replied, "No; certainly not." The young man said, "Well, I thought as much. Look at that Mussulman there; he is telling the people that Christ is the son of Joseph; but I know it is all a falsehood, for I have read the Gospel of Matthew, and remember very well what is written there." Upon this the Missionary questioned him a little in detail, when, to his surprise, the young man, before a multitude listening with breathless silence, repeated nearly verbatim the whole account of the birth of Christ, as contained in the first chapter of Matthew. The Missionary's curiosity being excited, he put several further questions to the young man on the leading points of Christianity, to all of which he gave very good answers. Among other things, he said Christ was to sinners what a physician was to a sick man; and that the object of Christ's coming into the world was, to make himself a sacrifice for sinners. On inquiry, he stated that he had been living for three or four months (probably in the capacity of a servant) with a European gentleman—not a Missionary, but a layman—who had repeatedly conversed with him about Christianity, and had given him the Gospel of Matthew to read.

[Missionaries.

(The Survey will be continued in the Number for April.)

## Biography.

### OBITUARY OF THE REV. JOHN C. KOHLHOFF,

MISSIONARY IN TANJORE, IN CONNECTION WITH THE SOCIETY FOR THE PROPAGATION  
OF THE GOSPEL.

THE following brief notice of the venerable Missionary, the Rev. John Caspar Kohlhoff, is taken principally from a Letter written by the Bishop of Madras to the Society for the Propagation of the Gospel in Foreign Parts.

On the 27th of March it pleased God—who graciously spared him so long to India, that for the last thirty years he was looked up to as its Christian Patriarch—to take unto Himself the truly venerable John Caspar Kohlhoff, the last of that little band of Missionary Brothers of the last century, whom we, who are now at work in this vast Missionary Field, are in the habit of citing as patterns to cheer our hearts. Schwartz, Gerické, Pohle, Rottler, and their companions and sharers in their Apostolic Labours, have long since been removed to their Rest; and now the latest gathered—he that is just *come to his grave in a full age, like as a shock of corn*—has likewise passed away. All are gone, leaving us an example that we should follow, as they did, the steps of Jesus Christ.

Mr. Kohlhoff's health had been for some time evidently failing, but not so his love for souls. A very few days before his death he insisted, although very weak, upon preaching once more to his all-dear flock—for such, with true German heartiness of affection, he was wont to call them; and having tottered, for the last time, into his pulpit, he preached unto them, as he had done from the day of his ordination, Christ. His call to them was Christ's call to us all, *Come unto me, all ye that labour and are heavy laden, and I will give you rest.* This was the last text of him who had been a preacher of salvation through Christ to the Heathen for nearly fifty-eight years: and may it not have been, that, while thus delivering to them, for the last time, our Master's most gracious message, he felt that that rest which *remaineth for the people of God* was already prepared for himself? and that having been thus carried to hoar hairs as a messenger of pardon, peace, and redemption, he anticipated that he was very shortly about to *depart, and to be with Christ, which is far better?*

March, 1845.

I was not sufficiently intimate with Mr. Kohlhoff to draw his character, other more immediately pressing duties having compelled me, year after year, to put off my long-projected second visit to Tanjore. The last day that I saw him, now upward of five years ago, I asked for, and he gave me, his blessing; and we have subsequently written to each other as often as duty required, but by no means so often as love and reverence on my part prompted; for I entertained for Mr. Kohlhoff that affectionate veneration which is so peculiarly inspired in the heart of a younger brother in the same ministry by a very old and really faithful Clergyman; an affectionate veneration of the same kind, and partaking of the same intensity, as that which was doubtless felt by his *dearly-beloved and fellow-labourer*, Philemon, for *Paul the aged.*

We were not of the same way of thinking on every point; for Mr. Kohlhoff, out of his own good heart and all-forbearing charity, was more indulgent to caste than I am disposed to be. Indeed, I may perhaps say that he was altogether more indulgent to the Tanjore Christians than was compatible with the maintenance of Christian Discipline. About a week previous to his demise, his illness took such a decided turn for the worse, that his medical attendant gave up all hopes. He submitted to all his sufferings with the greatest patience; spoke constantly of the glory of a future world, "the Christian's only home;" expressed his joy at the prospect of seeing Mr. Schwartz and other fellow-labourers again; and his mind was constantly directed to Him, whose he was, and whom he served. On the afternoon of the 27th he was very ill indeed; and his son and myself put him on his cot.

On his death-bed he made strong crying unto Him that is mighty to save

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his intercession being, without ceasing, "Lord, relieve me! Lift me up! I am ready! Receive me into Thy Kingdom! Lord Jesus, receive my spirit!" And the last audible words that passed his lips were the Lord's Prayer. And thus he died, a man of prayer to the last, eighty-one years and ten months old, *strong, to the last moment of his earthly existence, in the grace that is in Christ Jesus.* The mortal remains of the spiritual father and of his son in the Gospel now lie side by side in Schwartz's own Chapel at Tan-

jore, awaiting a joyful resurrection in Him who is *the Way, the Truth, and the Life.* They were *lovely and pleasant in their lives*; and now, after a separation of forty-six years, *in their death they are not divided.* The account of his death reached me on Good Friday; and I referred to it in a Sermon preached at Ootacamund, for Missionary Purposes, on Easter Sunday, when the collection more than doubled any ever made in that Church. His portrait is hanging in my library, where I am now writing.

## Proceedings and Intelligence.

### Western Africa.

#### CHURCH MISSIONARY SOCIETY.

##### SIERRA LEONE.

IN our last Number we gave some Obituary Notices of Native Converts of this Mission: we now lay before our Readers further particulars of the Stations, taken from the Reports furnished by the Missionaries.

##### CHRISTIAN INSTITUTION.

##### *Its Satisfactory State.*

In the absence of the Rev. E. Jones, on a visit to England, this Establishment has been under the superintendence, first of the Rev. N. Denton, and then the Rev. S. Crowther. In his Report for the Quarter ending June 25, 1844, Mr. Denton observes that his short residence at Fourah Bay had "more than ever convinced" him "of the practicability of raising up a Native Agency for carrying on the great work of evangelizing Africa."

In September there were 25 Students: 15 were Communicants, and 15 Candidates.

##### FREETOWN.

##### *General View.*

The Rev. H. Rhodes gives a favourable report of this Station. One Communicant died in peace. He had been exemplary in conduct; and in his last hours he repeatedly expressed, to the friends who surrounded his

bed-side, his confident hope of heaven, grounded upon a simple reliance on the Saviour's merits. Ten persons have been added to the number of Candidates for Baptism, and seventeen to the number of Communicants. All the Members of the Church appeared *to walk worthy of the vocation wherewith they were called.* In the Day School a considerable improvement had taken place in the regular attendance of the elder boys and girls.

##### RIVER DISTRICT.

##### KISSEY AND WELLINGTON.

##### *General View.*

The Rev. N. C. Haastруп continues in charge of these Stations.

Respecting their general state, Mr. Haastруп thus reports, Sept. 25, 1844.

Our Congregations at both Stations are not only numerous, but also regular and attentive; especially at Kissey, where there is also a marked and most pleasing increase in the attendance on the Lord's-Day Evening Services. The Lord's Day is kept holy, and the classes are regularly attended.

Our Day Schools and Sunday Schools are also well attended, and very pleasing.

##### *Kissey Schools.*

Of the Schools at Kissey, Mr. Müller reports, June 1844—

The Monitor Boys, now thirty-eight in number, receive instruction at my house



three times a week, while the Monitor Girls are taught by William Philipp. The good behaviour of the Monitor Boys, as well as their abilities and attention to what they are taught, give me every reason to suggest that they may be trained up as Teachers for benighted Africa.

It often encourages me, when cast down, to observe the gradual progress which the children make in those branches of knowledge which are taught at School. I have had also, now and then, opportunities of witnessing the power of God's Word unto salvation in some of our School children.

The Sunday School is carried on in the usual way. Some of the Communicants are a great help to the Missionary in the School, as well as in the Station at large.

The following Extracts are from Mr. Haastrup's Journal—

*Visit of a Pious Communicant to Badagry.*

April 1, 1844—This morning a Communicant came to tell me that he was about to go to Badagry "to see how the country looks," and that he should come back and fetch his family if he found all well. There are several others leaving at this time for the same purpose, but none likely to do more good to his countrymen; for he is one of the few who not only hear the Word with their outward ears, and speak of it to others, but who also endeavour to be doers of it themselves.

*Administration of the Lord's Supper.*

April 7: *Easter Day*—I preached and administered the Sacrament of the Lord's Supper, assisted by Mr. Crowther. The Candidates lately baptized were admitted to the Lord's Supper, and also a young woman of the Colony-born Candidates, who was one of the first that applied to me for admission, and who has proved herself to be sincere. It was most gratifying to see about 300 persons devoutly waiting to receive the pledges of the dying Saviour's love: it was indeed a time of *refreshing from the presence of the Lord.*

June 30: *Lord's Day*—I had the pleasure to admit four Colony-born Candidates to the Sacrament of the Lord's Supper at Kissey.

*Distribution of Useful Articles sent from England.*

July 18—The weather being very fine, Mrs. Haastrup accompanied me to Wellington for the purpose of distributing some of the clothes and fancy work with

which our kind friends in England have so liberally supplied us. After Service, a number of poor boys and girls were called to receive their share. I told them that they had friends in England, who, though they had never seen them, were very much interested in their temporal and spiritual welfare; and that, as a proof of this, they had sent out these things for them, wishing to encourage them to be very diligent and obedient. All were exceedingly pleased, except those whom this time we were obliged to pass over: they stretched out their hands to receive the articles, expressed their thanks as well as they were able, and followed us almost half the way to Kissey, rejoicing over their presents.

From the Journal of Mr. John Attarra, Native Catechist at Wellington, we also give some Extracts—

*Contribution to the Society.*

July 8—One of our Communicants, who is also a very respectable man among the inhabitants of Wellington, came to day to inform me that all the Communicants and Candidates connected with our Church wanted to make a voluntary contribution to aid the Church Missionary Society in their blessed work. "What you spoke at our last Monthly Meeting, of the good deeds of others toward the Society," said he, "has caused us to follow their example, to assist the Society as far as we can. We are only waiting for you to appoint us a day for making a collection." I told him, "Very well;" but I delayed for some time appointing them a day, on purpose to prove whether they were in earnest about it or not.

Aug. 3—Having been again reminded concerning the collection to aid the Church Missionary Society, I now thought it proper to comply with their request, and so appointed to-day for that purpose. We were thus assembled in the Church, and nearly the whole of them personally appeared: those who were sick, and could not come, sent their money by their brethren. Thus we commenced our happy meeting by singing a hymn, and then offering up a prayer. After this, I stood up, and addressed the assembly, and said, that what they were about to do would be good for nothing, unless they offered it with all their heart. In their reply, they said that nobody compelled them to it, and that they simply agreed together to shew their love and gratitude, above all,

to God, and also to the Society. The collection was then made—no less than *3l. 2s. 8d.*; which I have since delivered to the Rev. N. C. Haastrop.

*Visit to a Sick Communicant—Christian Stedfastness of the Husband.*

July 16, 1844—One of the members of our Church sent his child this morning to inform me that his wife was very ill. When I got into the house I found her dying. I used my utmost power to cause her to reply to the few questions which were then proposed to her; but she could not reply. When I observed, that after all my exertion I could not prevail on her to answer a word, I told the people surrounding her to kneel down, and then offered up a prayer on her behalf. In the evening I paid her another visit, and found her much worse than in the morning.

July 17—To-day I was told by the husband, with much grief, that one of his near relations, who is a Heathen woman, went yesterday, without his knowledge, to inquire of the country gods for his afflicted wife; and she came to him and informed him that the country gods required him to make a sacrifice for his wife, that she might not die. He calmly reproved her for such conduct, and also told her that such a practice was not becoming her profession as a Christian. He further stated to her that it was not the country gods that kept both him and his wife to this day; but that it was through the mighty power of God that they were still in existence; and why should he now trust in another, and sin against God and his own soul? He resolved that he would rather wait upon God. Suppose his wife were to die, she would neither be the first nor the last; and therefore he would trust in Him alone, and in no one else.

*Conversation with an aged Christian.*

Sept. 10—I went out this evening to pay a visit to an aged Christian belonging to our Church, of whom I have every reason to believe that he is a true follower of the Lamb. As soon as I took a seat in his house he addressed me: "Ah, my brother, God is not asleep. When I was very sick, and unable to pray, I thought that God had forsaken me; but, my brother, last night He was so near to my soul that I hardly shut mine eyes almost the whole night; for my heart was so awaking in me to pray to God, that sleep went off from me, I was so full of joy and glad-

ness in my soul." He further related, that he earnestly desired that the Lord would be pleased to grant him one thing; "and that is," said he, "that I might be able, previously to my departure, to call my Teachers, to tell them what He has done for my soul." Again he said, "I have nothing in the world to look for. I am only waiting on my God."

HASTINGS.

*Baptisms—Church-Relief Company—Female School—Susoo Language.*

On Whitsunday, May 26, 1844, the Rev. J. U. Graf administered the Sacrament of Baptism to three men and five women, who had been under special examination and instruction for some time.

Mr. Graf has succeeded in his efforts to form a Church-Relief Company; and he speaks very favourably of the Female School under the care of Mrs. Graf.

In the study of the Susoo Language Mr. Graf has been very diligent. He is engaged in the preparation of an extensive and systematized Vocabulary.

*Reports, &c. by Mr. W. Marsh, the Native Catechist.*

The following Extracts from the Reports of Mr. W. Marsh, the Native Catechist, will gratify our Readers, not only by the description which they give of this Station, but also by the style in which they are written, and the proofs which they afford of the usefulness and efficiency of Native Agency.

*Day School—Encouragement and Hindrances.*

Mr. Marsh thus writes, June 25, 1844—

With regard to the Day School in this Station, we are thankful that we have come out from the confusion into which we had been thrown, on account of some of our best boys and girls who were obliged to leave us and go with their parents to the Yoruba Country. I hope that among some of the young persons who left our School within, or a little above, two years, some good impressions, with reference to spiritual things, have been made in their minds, from the instructions which they have received while at School, and the

public preaching of the Word. This is seen, first, by the application to the Rev. J. U. Graf to be received as members of the Church; secondly, by their diligence in attending the Means of Grace, being regular at the Sunday School and at Church; and thirdly, by their decent walk in the midst of their heathen neighbours.

As for the inhabitants in general, we must ascribe the dying and decaying of idolatry to the blessed effects of the Gospel. Many, although they are not professors of the true Religion, are ashamed of worshipping idols; and those who would still worship them are obliged to do it in secret.

*General Improvement—Sunday School.*

The following passages are from Mr. Marsh's Report of Sept. 1844—

Looking at the state of things in this town at the present time, and comparing it with a few years past, it must be seen that the Lord is blessing and prospering the means which are employed for the spiritual welfare of the inhabitants of this place. Although Satan is not wanting to employ all his artifices and emissaries in counteracting the attempts which are in use for the abolition of the kingdom of the devil and darkness, yet as the natural night gives way to the day, so the darkness of ignorance, superstition, and heathenism is gradually giving way to the cause of our blessed Lord, who *must reign till He hath put all enemies under His feet*. Comparatively speaking, order and decency are growing gradually. Heathens, who are fond of making noise publicly in their follies and superstitious notions, are ashamed of themselves and their practices. Fortune-tellers, or rather ministers of Satan, are ashamed of carrying on their sinful practices openly and publicly. Among those who are living as if there were no God, no heaven, no hell, no soul to save, and are, as it were, dead, some are now stirred up to a concern of their immortal souls. This Station is so particularly favoured, as there is a disunion between those who have come forward at the invitation of the Gospel, and those who continue in the general and old way—the way of darkness, folly, and superstition. Among the means employed by Satan in this Colony, as impediments to the spiritual progress of the people and religion, is what is called "Company;" which has been a great cause, and is still a cause, of many falling

away from their attachment to the Gospel. I say this village is so particularly favoured in this point, because this is the only place in the Colony, as I believe, where no connection but what Christianity allows is to be had with those who still live without God. This great bond of Satan is broken in this town; so that now, members of the Church, with the Candidates, are more orderly in their Christian walk and conversation. As is to be expected, however, the rectifying of this great abuse cost the Rev. J. U. Graf much trouble and anxiety. Now the chief is over.

The Sunday School, which has been greatly weakened by reason of many persons leaving this village for their native land, is now gradually increasing. Almost every week in this Quarter we have got new Scholars into the School; so that I hope that many more will come forward for religious instruction. Those among the men who have got on so far as to read in the Old and New Testaments are punctual and regular in their places every Lord's Day; but some persons of the lower classes are rather irregular and careless.

*Notices of the Congo and Cossu Tribes.*

It is a pity to say that a spirit of desperate carelessness, of indolence, and insensibility, both to the things of time and eternity, prevail among particular tribes in this place. Of these, I shall mention two, who, among others, are particularly remarkable.

First, The Congo Nation. This people are generally shinglemakers: they live together, about four or six persons, both men and women, in the same house, almost without any covering or clothes. They have scarcely mats to lie upon, are in general very filthy, mostly without the necessary articles or house furniture, such as tables, plates, basins, cups, benches, &c. They seldom make farms; and those who do, make very small ones indeed. When they sell their shingles they generally buy eatables, as rice, cassada, tobacco, and so on. Having a little to live upon, they do nothing more until they are in want, and then they commence to work again. Besides a very steady man, a Communicant of this place, who was formerly a soldier, I have never observed any of this tribe attend the Means of Grace; and when persuaded to do so, they generally complain that they have no clothes. Their children are mostly kept without instruction. Having no clothes

given to them by their parents, they are generally suffering from different complaints. Thus persons who are not very favourable to the spiritual and temporal welfare of Africa, are able, in a measure, to say things which are of an unfavourable nature against the Africans. But I ask, Are all so? No. Every one who takes pains to know the real state of things in the Colony will find many of the other tribes to be the opposite of this.

In the second and last place, the Cosso nation is another tribe which is worthy of notice. This people, although they are superior to the Congos in many points, are more familiar, more clean and decent in their persons, capable of reasoning better than the Congos; yet they are as dead to Religion as the Congos. They—the Cossos—keep their children without instruction; and the poor things are running about without their parents caring to see them properly trained up. This people live a number of both sexes in the same house, as the Congos. They are exceedingly idle. Their women generally catch small fish in the rivers, either for food or sale. They are commonly unstable; and remove to and fro in the Colony. I hope, however, to get some of their children to School, as they have promised me to do so. To my observation, none of this last tribe attend the Means of Grace at this town.

#### WATERLOO.

Connected with this Station are two smaller Out-stations; one of which, Benguema, is about two miles distant from Waterloo; and the other, Moco Town, about three miles.

The following extracts are from the Rev. C. T. Frey's Journal—

#### *General View, Sept. 1844.*

I again have reason to praise our gracious God for the manifold mercies which He has been pleased to bestow upon the labours of His servants in this Station. Our Communicants, with one exception, have continued to walk steadily; the number of Candidates is rapidly increasing; and the attendance of Sunday and Day Scholars is regular, and their behaviour satisfactory.

#### *Erection of a New Infant School.*

April 27, 1844—To-day the old grass house was broken down, on account of its dilapidated condition. It has served as the School and Place of Worship for

about six years. The remaining materials were available for the erection of an Infant School. It is now finished, and daily occupied by 175 infants, who are chiefly attended to by the younger Schoolmaster and his wife, who was educated under Mrs. Frey.

#### *Admission of Candidates for Baptism.*

June 1—I admitted five young men and two women, of the Yoruba Nation, as Candidates for Holy Baptism. They appear to be sincerely concerned about their souls' salvation. Instances like these are rare, and therefore the more gratifying.

July 2—This morning five individuals came to me from Benguema, all applying to be admitted Candidates for Baptism. In examining them I was much cheered by finding that they were not ignorant of the corruption of human nature, and that they had learned to read in the Sunday School. This Station, I am thankful to say, continues prosperous. The Candidates have increased from 9 to 26; and the Day Scholars from 44 to 63; and the attendance on Public Worship, on Lord's-Day Mornings, from 84 to 103.

July 22—I admitted the wife of the Communicant who was buried June 28 a Candidate for Baptism. She is quite an old woman, and was, to the great grief of her husband, formerly very indifferent to matters of Religion. It pleased Almighty God to rouse her by means of her partner's death. She herself told me, that, since the day of his death, her heart would not give her any rest: he was day and night telling her, "Go to Church; pray to God; else you will go to hell."

#### *Distribution of Useful Articles.*

July 5—Mrs. Frey and myself went to School to distribute some clothes which we had received from the store at Bathurst. I wish that the friends in England, by whose kindness the articles are sent, could be present on these occasions, to witness the joy of the poor children: they would feel amply rewarded for their benevolent exertions. Here I also beg thankfully to acknowledge the receipt of the unexpected present which two friends, "who only know as servants of the Lord," have signified their intention of making to Mrs. Frey and myself. All the articles were very useful for our poor children. I may be permitted, however, to suggest, that stripe-shirts for boys, and perhaps little caps for infants,

would still be more useful than too many bags.

*Administration of the Lord's Supper—  
Completion of the Church.*

July 7, 1844: *Lord's Day*—I administered the Sacrament to eighty-seven Communicants, who were, for the first time, orderly and conveniently placed around the Communion rails. It is now almost a year since the Church was opened for Divine Service; but hitherto I have had the carpenters employed in finishing desks, the pulpit, the vestry, and the Communion table. All is now, thank God, as nicely completed as we can expect from African workmen.

We now give some Extracts from the Journal of Mr. J. Bartholomew, Native Catechist.

*Desire for the Holy Scriptures.*

April 13—This morning a man came to my house with eagerness, to obtain a Bible. I said to him, "Do you want me?" "Yes, Sir; I come to you for the purpose of purchasing a Bible for my child," said he.—"I regret," I said, "that there is no Bible in my hands at present to be disposed of." He earnestly solicited me that as soon as I should have a time of sending for some he would be glad to have one. A similar desire has been daily expressed by the people of this village.

*Desire of the Nufu for a Missionary.*

July 4—To-day I sent the Church Missionary Record for the West-Africa Mission to the Nufi People; in which they could read respecting the Letter which was addressed to the Committee, to entreat the Church Missionary Society that they should send a Missionary to Rabbah. It was cheering to the Nufi People to see it was presented to the Parent Committee, and especially that it was printed in the Missionary Record. They also read with interest the extracts of the Parent Committee's Letter. It is the voice of many that our hope is not one of the groundless state, may be said. Some Haussa People, who had married with Nufi Women in the Colony, were highly gratified with this.

*Candidates for Baptism—Day School.*

Aug. 14—After School hours I went to Moco Town for the purpose of meeting the Candidates for Baptism. Twenty came, in whom I thought I should find very little knowledge; but was surprised to find that they were more able to answer me many questions which were asked.

They also knew that they were sinners in the sight of God.

Our Day School is going on very well: some of the children have made great progress in their reading, and their regular attendance is pretty good.

*Benguema Sunday School.*

It is gratifying to see the diligence of little Monitors of both sexes—they were between four and five years of age—teaching the adults. The scholars would take their aforesaid little Monitors on their laps, as a woman would nurse her child. This peculiar method, I have no doubt, shews their earnest desire of learning, in order to catch every word that they are taught. I have had repeated opportunities of observing that the Sunday School at Moco Town is like that of Benguema.

TIMMANEE MISSION.

*English Services—Schools—Translations.*

With some interruptions, occasioned by the rebuilding of the School and Schoolmaster's house, and one or two necessary visits to the Colony, the Rev. C. F. Schlenker and the Rev. D. H. Schmid were enabled to carry on their labours during the half-year ending Sept. 25, 1844. Owing to the absence of Ali Kali from Port Lokkoh during a great part of the time, they had no opportunity of addressing the Natives in their own language, as usual, on the Lord's Day; but the English Services on the Mission Premises have been regularly kept up. The number of children in the Schools was forty-eight. Of these, ten were girls, respecting whose progress Mrs. Schlenker makes a favourable report. It cannot be said, however, that the Missionaries are permitted to see much fruit resulting from their labours in behalf of this people.

In the preparatory work of reducing the Timmanee Language and translation considerable progress has been made.

*Visit to the sick Chief of Ro-Malall—  
Notices of the Town.*

April 3, 1844 — To-day I went to a place called Ro-Malall, about eight miles

distant from Port Lokkoh: as I left early, I reached it about nine o'clock in the forenoon. I had been previously several times invited by the Chief of the place to visit him. As soon as I entered the yard of the Chief I was told that he was sick, and that they had in consequence removed him to another town, called Ro-Batt. It is quite customary among the Timmanees to remove persons taken ill to another place, thinking that a change of air will be conducive to their recovery. As the place to which they had removed the old Chief was but a mile distant from Ro-Malall I determined to go thither, and one of his family accompanied me. I found the old Chief lying upon a mat on the floor under a shade, which was raised at the back part of a house, surrounded by several Mandingoes: he had many charms hanging about his body. I could not speak much with the old man, partly on account of his illness, and partly on account of the Mandingoes who were present, and who seemed to watch all my movements. When I asked him whether, if he should not get well again, he were prepared for death, he said, "Yes, I did not steal; I was not given to drink; I have done no harm to anybody." I told him that he would find, if he examined himself sincerely, that many evil thoughts had arisen in his heart; and that already, on that account, he was a sinner in the sight of God, and could not go to heaven if he did not receive pardon of his sins through the mercy of God. I said, however, that God was ready and willing to pardon him if he would believe in Jesus, whom God had sent into this world to die for us because we had broken His law. He replied that he hoped he should get well again. I gave him to understand that this was very uncertain; and that the best he could do was to get ready for death, as he did not know how long he might yet have to live, even if he should get well again this time, especially as he was an old man. He gave me no answer. I left him a little tea and sugar, and then returned to Ro-Malall.

This town contains between 200 and 300 souls; and there are several other small towns around, as Ro-Batt, Ro-Makomm, &c. On asking some of the people at Ro-Malall whether they would like to have a School established among them, they answered, that, if their Headman would allow it, they should like it. Outside the town I observed a small shade,

under which was a figure which they call a devil, and to which they now and then bring rice, palm-oil, &c. The devil, they say, has to mind their town. The figure consisted of an ant-hill, painted over with some black colour, and a large white basin was put on the top of it. I told them that they were very badly off indeed if a devil had to mind their town, for that he could do them no good; but they said it was their fashion to put a devil, when they made a town, to mind it.

The Chief has a very large yard, and there is something grand in the outward appearance of his houses. They are of two stories: the roof rests on high mud pillars, which are raised round about, and the body of the house is made of mud walls, one foot in thickness. I was told that these houses had stood more than twenty years. After I had rested for some time, they brought me some rice and a boiled fowl, and some milk. In the evening I returned again to Port Lokkoh.

[Rev. C. F. Schlenker.

## India within the Ganges.

GOSPEL-PROPAGATION SOCIETY.

TINNEVELLY.

### *Extensive Awakening.*

At p. 141 of our present Survey it was stated that an extensive awakening had taken place in the District of Tinnevelly. We now, as we promised, give some of the particulars. The Rev. G. U. Pope, of the Sawyer-poorum Station, reports—

A large number of the Retti Caste, including the four Headmen of the caste, came to me, requesting to be received under Christian Instruction, and informing me that the inhabitants of ninety-six villages, under their immediate influence, had made and signed an agreement to relinquish idolatry, and put themselves under my care. I immediately embraced the opportunity of visiting several of their chief villages to preach the Gospel among them, and examine into the reasons for the steps they wished to take.

I was subsequently induced to receive the names of a number of families, including 730 individuals. The remaining number of applicants I permitted to attend prayers when visited by a Catechist, but did not receive them as Catechumens. To instruct these individuals, I appointed an

Assistant Inspecting Catechist, and three Assistant Catechists. The individuals thus received include Rettis, Naiks, Chetties, Pallers, Pariahs, and Shánars.

Among the Rettis received are the chief men of the caste in this province. In two villages only I have established Congregations and appointed a regular instructor. In one, the inhabitants have given me a building suited for a temporary Church, and a Catechist's house. In the other, they have given up their heathen temple, or madam, and have also furnished a residence for a Catechist. The taking possession of the heathen temple was the most interesting scene I have yet been privileged to witness. The building is about forty feet long and twenty broad, and has an elevated place where the images have hitherto been placed. The temple was dedicated to Pilleyar, whose image, with two of a smaller size, was placed conspicuously with a garland on its neck. It was taken out by the two Headmen, and thrown into a deep well, from whence it cannot, I think, be again recovered. There it lies embedded in mud.

By a subsequent Letter from Mr. Pope, it appears that the total number who had joined him in the last three months was 1100. He relates, also, another very cheering circumstance. A new Church, which had been built exclusively by the contributions of the English Residents and Native Converts at Sawyerpooram, "without a grant from any Society, was opened on the 25th of April. The people," he says, "seem delighted beyond measure with their new Church; and the presence of seven Missionaries, three European Gentlemen, with a Congregation of upward of 500 Converted Natives, uniting in the service of God, formed a scene rarely witnessed in this part of India."

In the afternoon they formed a Church-Building Society for the district; one Native Clergyman, and two Native Catechists, taking a prominent part in the proceedings. A Committee for furthering the objects of the Society was named, of which both the Secretaries and all the members were Native Christians, of seven-

March 1845.

ral different castes. The collection on the occasion, almost wholly from the Natives, amounted to 89 rupees. Mr. Pope remarks—

How wonderful is the influence of Christianity in uniting men, removing their little differences, and destroying their prejudices! In our Committee one Secretary is a Paller, the other is a Shanar; fourteen members are Shanars, four are Vellalers, one is a Naik, two are Rettis, four are Pallers, two are Pariahs—all are converted Hindoos. They meet as brethren, and consult how they may best aid the cause of Christianity, which once was the object of their detestation.

Mr. Pope has demanded a pledge, from all those whom he admits among the number of Converts, respecting Marriage, Burials, and the relinquishment of all sacrifices and heathen ceremonies.

*Urgent Need of Additional Missionaries.*

The Rev. V. Shortland, Secretary of the Diocesan Committee, writes—

Such help as lies in our power we have extended to Mr. Pope. A second Assistant Catechist, Mr. A. T. Scott, who was lately sent from the Diocesan Institution to Negapatam, removed to the Sawyerpooram District; and a Mr. Francklyn, a man of piety and experience in Missionary Labours, has been engaged as a Catechist, and is now on his way to the same destination. It is earnestly hoped that, by their zealous exertions in *making known*, under Mr. Pope's direction, the *unsearchable riches of Christ*, the work of the Lord may be strengthened, and the Redeemer's Kingdom established in the hearts of those who have been brought to the knowledge of the Truth.

It is quite impossible that I can, with sufficient earnestness, impress upon you the extreme urgency, that one or two able and devoted Missionaries should be sent out immediately, *via* Egypt. No common men will meet the exigency of the case. They should be sober-minded, and themselves fully established in *the truth as it is in Jesus*, full of *faith and love*; men to whom *to live is Christ, and to die is gain*.

*Awakening at Nazareth.*

In a Letter from the Rev. A. F. Cæmmerer, of Nazareth, Tinnevely, to the Bishop of Madras, dated Dec. 9, 1814, it is said—

X



The extensive movements in favour of Christianity, of which your Lordship has already heard, call for my warmest gratitude to the bountiful Giver of all good. I was unwilling to communicate to your Lordship the joyful news until I could report the hopeful change as real and permanent, assured that, after a trial of a few months, the facts would tell better.

It is now my privilege to report that nearly the whole of the Shanar Population, scattered about from my Station as far as four miles distant, have embraced the Gospel. Since October last, 227 families, residing in seven villages, have renounced idolatry. The number of Converts in them amounts to 832, and I have little doubt that many more will soon be added. In other villages also, already in connection with Nazareth, there have been considerable accessions; their number is between 500 and 600. So far as I can judge, all appear sincere and promise well: although several have been reproached and deserted by their heathen relatives, and in a few instances have even been persecuted, all have continued firm and unmoved. Some families, at that time in connection with me, were expelled the village; and their Prayer-house was demolished by the very people of this place who are now desirous to join me, and ready to receive that instruction which they before despised.

#### *Surrender of Five Temples.*

On the 9th of October the principal men and the whole village of Mavadepum, which is about three miles from Nazareth, having signified their intention to embrace Christianity, and having requested me to visit them, I rode over on the 11th, accompanied by my brother. On my arrival there I was conducted to the river side, where there were five temples belonging to the village. Here I found the people, and a great crowd beside of heathen, of all classes, assembled under a large pupul tree, adjoining one of the larger temples. I entered into conversation with those who had invited me, and I soon discovered that the subject of their joining me in a body had been canvassed in the village, and that all were unanimous in begging me for a Christian Teacher and a Schoolmaster. They promised, from that day forth, "to renounce idolatry, to serve God only, and to learn the way of salvation." They promised, also, 100 rupees in money, and materials toward their future Prayer-house, which

is to be built in January; and begged I would assist them with 150 rupees more, as they required a large place for their Congregation, which amounts to 502. I asked them what further test they were prepared to give of their sincerity and disinterestedness. Their reply was, "Take our temples and dumb idols, which have ruined us." I am sure no better test could have been given. Inquiry having been made for the keys, they were immediately brought and delivered into my hands. The temples were opened, and, although it was then mid-day, the interior was so dark that the idols could not be distinguished. With the help, however, of a torch, thirty-six idols, large and small, were brought out and thrown against each other with great violence, by which several were broken; and, but for my checking them, not one would have been left whole. I took occasion to speak of the helplessness of idols, and the folly of such as put their trust in them. Some of the Heathen were heard to say, "We are not to blame: our forefathers left us as a legacy such a religion; and the time will come when not only such temples, but even the Trichendore Pagoda will come into the possession of the Missionaries. What is it to us? Where shall we then be?" The new Converts were next directed to convey the idols to Nazareth; and after a couple of days their handies brought them all away, and they are now heaped up in my Compound.

By an early opportunity I hope to send to Madras a few of the principal ones, together with a large knife used in sacrificing, with a request that they may be transmitted to the Parent Society, as evidences of the triumph of the Gospel. The five temples are of long standing, and have always been served by a Soodra, which is not the case in ordinary small temples. They are built partly of granite and partly of brick and chunam, and must have cost more than 1000 rupees. A few of the stone pillars have figures carved on them. The small inner temple and the portico before it, all of which is granite, the people tell me were built 230 years ago; the other parts are of later date. On removing the idols, small pieces of turquoise, ruby, moonstone, and coral, enclosed in thinly-beaten gold, were found under them. I have the pleasure to forward them all to your Lordship. In two other villages, also, inferior devil temples have been made over. The people



broke the idols to pieces, and gave me the small gold ornaments that were on them, which also I have the pleasure to send to your Lordship. At another village I have promise of a piece of ground to build a Prayer-house on. On the Society and its friends devolve the duty of providing the necessary funds, if I am to extend my borders and occupy this most inviting field. The new villages have been regularly and frequently visited. Many have been found who can read fluently portions of Scripture, and suitable books have been put into their hands. The want of Places of Worship is very much felt.

In the Madras Christian Intelligencer for January 1845, it is stated—

In the Tinnevely Mission, in the course of the past year, not fewer than 3000 persons, including many of the superior castes, and a large number who have hitherto been bitterly opposed to Christianity, have been brought to renounce their idolatries, and to sit at the feet of Jesus, desirous to be instructed in those truths which make wise unto salvation.

## Ceylon.

### CHURCH MISSIONARY SOCIETY.

#### COTTA.

THE vacancy occasioned by the lamented death of the Rev. J. Bailey (see p. 379 of our last Volume) has been supplied by the removal of the Rev. H. Powell from Baddagame to this Station.

*Report for the Year ending June 30, 1844.*

This Report, from which we proceed to give some extracts, is drawn up by the Rev. Messrs. J. F. Haslam, H. Powell, and F. W. Taylor.

#### *The Ministry. Congregations.*

The Lord's-Day Morning Singhalese Congregation claims the first notice, as being the principal Service at our Station. The average number of attendants on this Service is about the same as last year, 230. The whole of this Service is conducted in Singhalese, and the Congregation consists of the youths of the Christian Institution, the children of the English School, of the Girls' School, and of four of the Out-schools, some of the Schoolmasters and servants in the employ of the Mission or Missionary families, and a few adult in-

habitants of Cotta. The number of the adult attendants on this Service averages 50. We think, however, that this class of hearers has of late a little increased; and we would regard this as a hopeful sign, and as affording some encouragement to our labours.

The Sunday-Evening and Thursday-Evening Services, in English, continue as heretofore. They are attended by the Missionary families, our Native Helpers who understand English, and the youths of the Christian Institution and of the Preparatory Class.

The Singhalese Service and Catechetical Lecture on Wednesday mornings is still continued, and is conducted by the Rev. C. Jayesinhe, our Native Assistant Missionary.

Our Out-school Congregations also continue as heretofore. They are now twenty-two in number. Twenty of these are held on the Lord's Day, by ourselves and our Native Assistants, and the two on week-days by the Rev. C. Jayesinhe. The average number of attendants on these Services, united, is about 476. One of the Lord's-Day Services is held in the Government Jail at Wellicada, at which from forty to fifty prisoners are usually present, and who, generally speaking, give much apparent attention to our exhortations and instructions. We could wish, however, to see our Village Services better attended than they are, and the people more regardful of our instructions. We have much to mourn over in this respect; but we would remember that we shall, sooner or later, reap, if we faint not, though we feel that we stand in need of much grace to keep us from fainting, and to make us *always abounding in the work of the Lord.*

#### *Communicants.*

The number of Communicants at this Station is thirty-seven; shewing an increase on the last year of three. This number includes the members of the Missionary families. We have much pleasure in stating, that, as far as our observation has extended, all our Communicants have continued to walk consistently with their Christian profession.

#### *Baptisms.*

Three adults and thirty-two children have received Christian Baptism during the past year. The adults were for a long time under instruction, and were not admitted to this ordinance until they had given satisfactory evidence, both of their

knowledge of the principles of the Christian Religion, and also of their sincerity and determination to lead a godly life.

*Catechists and Native Helpers.*

We have five Catechists and three Probationary Catechists at this Station. Of these Catechists, one is Assistant Teacher of the Christian Institution, another Master of the Girls' School, and a third, Head School Visitor. When not engaged in these particular duties, they visit the people in their houses, and assist us in our Village Services.

*The Christian Institution.*

There are, at present, twenty-two Students in the Institution; two of whom, however, have been absent, on account of sickness, for a great part of the year. We are happy to be able to state, that the conduct of all these youths throughout the past year has been such as to give, upon the whole, satisfaction; and they have been diligently attentive to their studies. Six of them are Communicants, and, so far as we can see, endeavour to act consistently with their profession.

The studies of these youths are as follows—In Classics there are four classes, reading respectively Grotius, Virgil, Xenophon's Anabasis, Greek Testament; Cæsar, Cornelius Nepos, Greek Grammar; Latin Delectus and Eutropius; Latin Grammar. In English there are three classes, reading Fry's Church History, Scott's Essays, Pinnock's History of Greece; Burton's Church History, Pinnock's History of Greece; Tomline's Introduction, Pinnock's History of England. In Mathematics there are also three classes, reading Euclid Book 6, Bonycastle's Algebra, Snowball's Trigonometry; Euclid Book 3, Bonycastle's Algebra; Euclid Book 1, Joyce's Arithmetic. All the youths learn Singhalese, in one class; and spend an hour every morning in translating alternately from Singhalese into English and from English into Singhalese.

*Cotta Girls' School.*

This School includes a Day School and a Sunday School.

*The Day School.*

The number of girls in attendance at the commencement of the year was 68: of these, 9 have left the School for various reasons; 5 in consequence of being grown up, and being obliged to earn their living; 3 in consequence of being grown up, and having removed to their own village; and

1 in consequence of her parents having removed to Colombo. During the year 13 girls have been admitted, which makes the number at present on the roll 72. The average attendance has been from 40 to 50.

*The Sunday School.*

This School contains 30 girls. They are divided into seven classes, of which the first three learn by heart the Collect for the day; and the first also learn the Collect in English, and read the Second Lesson appointed for the day, and answer questions. They learn also the Church Catechism, and other elementary books.

*The English School.*

At the commencement of the year the number of pupils in attendance at this School was 78. During the year 16 boys have been admitted, which makes the total 94. The number who have left the School during the year, for various reasons, is 26. Of these, 5 are employed in various ways; 6, who had come from remote parts of the country, have left to attend other Schools established by the School Commission in their own immediate neighbourhood; 8 have left without giving any notice of doing so; and 7 have been struck off the list for irregular attendance. The number of pupils at present in the School is therefore 68. They are divided into seven classes.

We are happy to observe, that during the year the boys have made a steady and gradual progress in Scriptural and general knowledge. Some of them are well acquainted with Scripture History, and we doubt not that almost all of them are acquainted with Scripture History and the main points of the Christian Religion.

*Out-schools.*

Last year we reported 39 Out-schools in connection with this Station, containing 124 scholars. Some of these, however, were closed before the end of our Mission year, agreeably to a Resolution passed at the previous Meeting. We have now 30 Schools, in which there are 218 girls, 105 adults, and 648 boys, making a total of 971.

Respecting the general state of the Schools, we would briefly remark that we consider them, on the whole, as certainly in a more promising state than last year.

*Printing and Bookbinding Departments.*

The printing of the Holy Scriptures in Singhalese has been carried on through-

out the year, and has now advanced to the Second Book of the Chronicles. It will probably be about six months before this important work is completed. The books issued from the stores during the year are as follows—Scriptures and portions of the Scriptures, 1400; Books of Common Prayer, 244; Psalters, 109; School-books, 1118; Tracts, 3998.

#### *Conclusion.*

In conclusion, we cannot but regret that we do not yet see those fruits of our labours springing up around us which it is our hearts' desire to witness; but we would nevertheless continue to encourage ourselves with the Divine assurance that our *labour is not*, and shall not be, in *vain*; and with the hope that we are at least preparing the way of the Lord, and that there may be, after all, an under current flowing which we do not perceive, and which may, sooner or later, burst forth, irrigating the dry and barren places around us, and transforming the present moral wilderness into a fruitful garden of the Lord.

#### *Anniversary of the Colombo Church Missionary Association.*

The following account is given by Mr. Powell, in a Letter dated October 16, 1844—

A Public Meeting of the Colombo Church Missionary Association was held in the Legislative Council-room, Colombo, on Wednesday the 2d of October, 1844, at 7 P.M., Sir Anthony Oliphant, the Chief Justice, and Vice-President of the Association, being in the Chair. The weather was most unpropitious, the wind so high, and the rain pouring down so heavily, that it was thought no one would venture out. There were, however, about sixty persons present, forming a select party of the most intelligent and respectable European inhabitants of Colombo; and at the close a collection was made to the amount—including a handsome donation of 20*l.* from the Governor—of nearly 45*l.*

On the Lord's Day previous two Sermons were preached for the Society at St. Paul's Church, Colombo, by the Rev. Messrs. Adley and Trimmell: the united collections amounted to 21*l.* 19*s.* 5*d.*

#### KANDY.

The Rev. W. Oakley is now the only Missionary at this Station, as

the Rev. C. Greenwood has removed to Baddagame to supply the place of Mr. Powell. The peculiar difficulties connected with the progress of the Gospel in this Station do not at present seem to be of such a character as to render it desirable that Mr. Greenwood's place should be immediately supplied. Arrangements have been made to provide additional Native Teachers, which is the want most pressingly felt at this Station.

#### *Report, by the Rev. W. Oakley.*

The following Report is dated Aug. 19, 1844, but embraces only a year, as the Cotta Report.

#### *General View.*

In offering a Report of this Station for another year, I cannot but regret that so little of an encouraging nature presents itself. What was said of the Station in our last Report may be repeated now, that the whole time and attention of the people seem to be devoted to the things of the present life, while the concerns of the future are disregarded and forgotten. The Gospel has been preached to the people, and Religious Tracts and portions of the Sacred Scriptures have been distributed among them; but we have not yet been permitted to witness much good arising from our labours. We would, however, be encouraged to hope that our exertions have not been altogether in vain; but that the seed now sown will hereafter spring up, and bring forth fruit to the praise and glory of God.

#### *The Congregations.*

Shortly after our last Annual Meeting, the English Service, formerly held on the Thursday evening in the School-room on the Mission premises, was re-opened, with the concurrence and assistance of the Garrison Chaplain. There being at present no Protestant Church erected in the town of Kandy—the District Court-house being used as such on the Lord's Day—the Chaplain of the town is prevented having a week-day Service, unless he avails himself of the offer of our School-room. A Protestant Church is now in the course of erection in Kandy; but will probably not be completed in less than a year and a-half from the present time. This English Service is still continued; and although the number who at present attend is small, not averaging more than twenty-four, yet the attention paid, and the interest appa-

rently felt, by those present, is encouraging.

In the Tamul Language a Service is held every Lord's-Day morning in the Bazaar School-room, attended by a few families residing in the town, a few Coolies who come into the town for supplies on the Lord's-Day morning, and the children of the Bazaar Tamul School. The number usually present is about thirty. At the Kandy Jail, where there are generally about forty or fifty Tamul prisoners, the Catechist holds a Service every Lord's-Day afternoon, at which about twenty are usually present. Those who are able to read are supplied with portions of the Sacred Scriptures and Religious Tracts.

In the Singhalese Language the number of regular Weekly Services is five; viz. On the Mission premises, Lord's Day, 11 A.M.; at which the usual attendance is about 70. In the Kandy Jail, Lord's-day, 6½ A.M.; at which the usual attendance is 40. Gatambe School-room, 7½ A.M.; average attendance about 35. Katagalle School-room, formerly Lord's Day, 4 P.M., now 7 A.M.; the number usually present about 20. Mission Premises, Wednesday, 10 A.M., a Catechetical Lecture, attended by the children of the Kandy, English, and Singhalese Schools, and the Bazaar Singhalese School; the number usually present, 40.

*Encouraging Baptism of an Adult—Stedfastness of his Brother, an older Convert.*

With the exception of one adult Baptism in the Lord's-Day Morning Congregation on the Mission Premises, nothing particularly worthy of notice has occurred in connection with the Congregations during the past year. The person here referred to was baptized on Lord's Day, July 21, and is a brother of the Kandian Dureya, named Rajapaxagedera Abraham, who was formerly a devil-worshipper. Frequent

mention has been made of Abraham in our Journals and Reports. I am thankful to say that he still continues stedfast. Though his village is twelve miles distant from the town, and the road, part of the way, by no means good, he attends Divine Service every Lord's-Day morning on the Mission Premises, unless detained at home by sickness. The most remarkable feature in the history of his brother, the person who has recently been admitted into the Church by the name of Samuel, is, that at the time of Abraham's baptism, and for some considerable time afterward, he was so enraged with him for forsaking his former religion, that he did every thing in his power to injure him, and even, on one occasion, threatened to shoot him unless he would abjure Christianity. That God should have so wonderfully softened the heart of this poor idolater, and led him to seek, with great apparent earnestness and simplicity, a name and a place in the Christian Church, is perhaps one of the most striking features, one of the most encouraging events, which has occurred at this Station of late years. We cannot but acknowledge the goodness and faithfulness of God in preserving, in the remarkable way He has preserved, the elder brother, Abraham; who has, from the commencement of his inquiries respecting the Christian Religion, been exposed to almost continued, and often very violent, persecutions. By the grace of God he has hitherto been enabled to stand, and will, we hope, continue stedfast to the end. In nothing, perhaps, is the change more remarkable, in both brothers, than in their humility. The gentleness and humility of Abraham has, without doubt, had a very great influence in subduing the haughty and persecuting spirit of his brother, and leading him to inquire into the truth of the Christian Religion.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—In a minute of the Committee, on the occasion of Sir T. F. Buxton's death, it is recorded:—

It is with feelings of deep sorrow and affectionate respect that the Committee record the death, on the 19th of February last, of Sir Thomas Fowell Buxton, Bart., for twenty-six years an attached and zealous Vice-President of the Church Missionary Society. Throughout that period the Committee had found Sir T. F. Buxton prompt to serve the Society, both in Parliament and in communications with the Government; as well as in its Associations, and by liberal contributions to its funds.

While Sir T. F. Buxton recognised the efficacy and

beneficent fruits of the Gospel of the grace of God on the national and social relations of man, he eminently exhibited, in his own personal example, its power and blessedness; and he died in the precious hope which it only can inspire: his latest words were expressive of his confidence in Christ as his Redeemer. His end was peace. *He rests from his labours, and his works do follow him.*

*United Brethren*—Br. Dan. W. Suhl, of Neusaltz, has received a call to serve the Mission in South Africa. On the 7th of February he arrived in London, and is at present at Fulneck, near Leeds, occupied with the study of the English Language—Since his arrival in England, Br. Häuser has rendered valuable service to our

Missionary Cause, by attending a series of Meetings, and communicating a variety of interesting particulars relative to the Missionary Work in the Danish Islands.

*London Miss. Soc.*—Four Missionaries, Messrs. Jesson, Howe, Joseph, and Moore, have arrived in London from Tahiti. Before their arrival the Directors had made the following statement:—

Various communications have reached the Directors, announcing the intention of four of the Missionaries to return to England. Their labours have been greatly interrupted, and they have suffered many painful discouragements from the interference of the French Authorities, as well as from the prevalence of war. The lamentable death of Mr. M'Kean, though unintentional, must have produced the deepest distress, not unaccompanied with anxiety for their own preservation. But their wives and families were removed, in perfect safety, to other islands which the French Forces had not invaded; and six other Brethren, who remain on Tahiti, must have been exposed no less both to discouragement and danger. The Directors cannot, therefore, but conclude, that some causes, with which they are at present quite unacquainted, must have occurred, to induce the Brethren to have contemplated a measure so disastrous as the abandonment of the Island. Deeply convinced of the necessity of preserving the Missionary Influence in Tahiti unimpaired, the Directors have adopted measures by which Brethren from other Islands will immediately repair thither.

*Wesleyan Miss. Soc.*—On the 10th of February Mr. and Mrs. Barnley embarked for Hudson's Bay; Mr. Chapman for the River Gambia; and Mr. Barley for St. Vincent's.

*Grant to Maynooth*—At a Meeting held in Exeter Hall on the 18th of March, the following Resolutions were adopted in reference to grants proposed to be made to the College at Maynooth:—

— That this Meeting, recognizing the Holy Scriptures as the only unerring rule and standard both of faith and practice, and convinced, by the testimony of that Word, that the doctrines of the Church of Rome, as defined by the Council of Trent, embodied in the Creed of Pope Pius IV., and exemplified in its general practice and teaching, are "superstitious and idolatrous," and opposed to the best interest of society, and to the welfare of immortal souls, must regard all support and countenance given to such a system by the State as calculated to bring down the judgments of God on this Protestant country.

— That the support so long given to the College at Maynooth, in which those doctrines are taught, by an annual Parliamentary Grant, has ever been viewed with the greatest repugnance by a large majority of British Protestants of all denominations;

and that this Meeting is convinced that the said grant has been maintained during past years, notwithstanding this repugnance, mainly from an impression, on the minds of many, that the national faith was pledged to its continuance. That this Meeting, however, is unable to discover any evidence of such alleged compact or agreement, and fully believes the said impression to be entirely erroneous, and that no such engagement ever was entered into.

— That believing the proposal for increased public support to the College at Maynooth, made by Her Majesty's Government, to involve the whole question of a National Endowment of Popery, and regarding it as an important step toward the full establishment of the Romish Church in Ireland, this Meeting would call on all true Protestants of every denomination throughout the Empire, to unite in opposing a measure fraught with such pernicious consequences, and by petition to Parliament, and all other constitutional measures, to make known their utter repugnance to the national recognition and maintenance of the Romish Faith.

#### WESTERN AFRICA.

*Church Miss. Soc.*—The Rev. J. Warburton, in a Letter dated Gloucester, Dec. 14, 1844, announces the safe arrival at Sierra Leone of the Rev. Messrs. Peyton, Townsend, and Smith, and their Wives, on the 3d of December. A vessel had been taken up to convey the Abbeokuta Missionaries to Badagry, and was expected to sail on the 16th of December.—Mrs. Denton had been seriously ill of fever; but had recovered.

#### SOUTH AFRICA.

*Wesleyan Miss. Soc.*—Rev. Francis Taylor died at Colesberg, Nov. 17, 1844.

#### INLAND SEAS.

*Jews' Society*—Mrs. Behrens died on the 9th of November at Safet.

#### INDIA WITHIN THE GANGES.

*Bishop of Calcutta*—Recent advices have brought us the painful information of the serious indisposition of the Bishop of Calcutta. We are informed that he is recommended by his medical advisers to make a visit to England, and that he is on his way thither.

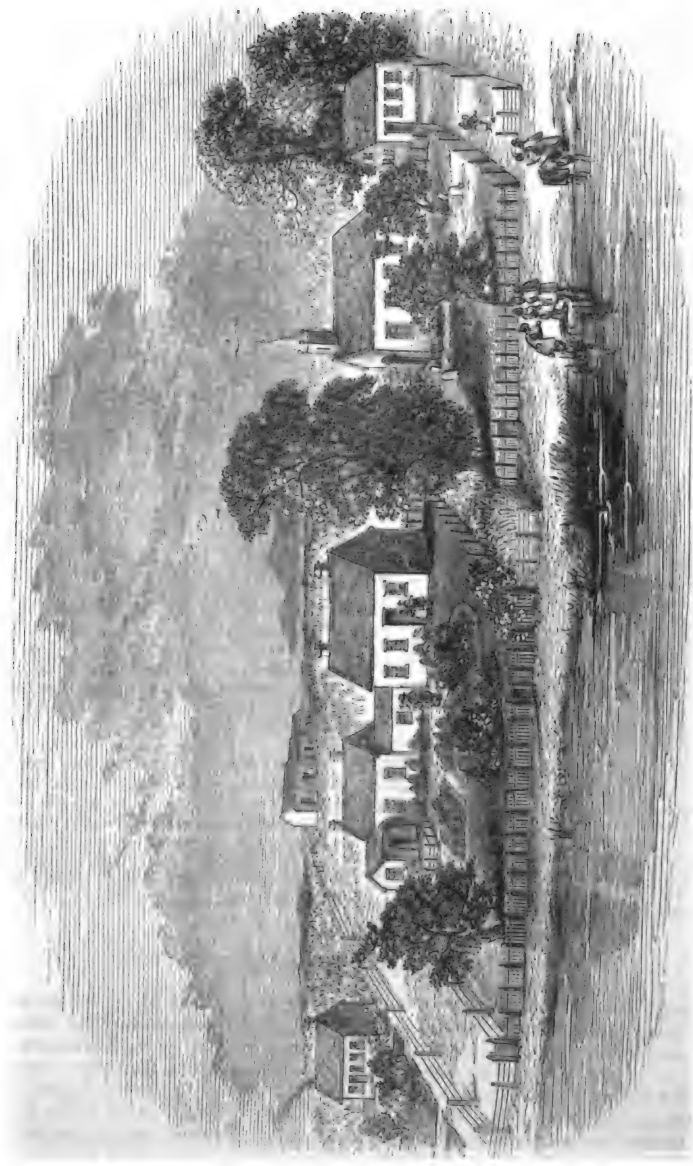
#### WEST INDIES.

*Church Miss. Soc.*—By a Letter from W. B. Pollard, Esq., dated Demerara, Jan. 17, 1845, we learn that Mr. E. Christian was about leaving for Barbadoes, on account of his ill state of health.

*Wesleyan Miss. Soc.*—Intelligence has been received of the lamented death of Mrs. Hodgson, of Jamaica.

## Miscellanies.

THE Engraving on the other side is intended to give some idea of the Indian Settlement on the banks of the Red River in Prince Rupert's Land, North-West America. It is made from a plan and description of the place furnished by the Missionary, the Rev. J. Smithurst. As the Settlement, however, extends about four miles along the river, the Engraving only shews what may be called the head-quarters, the other part consisting of the farms of the Christian Indians. The principal object in the picture is the Church, a wooden building painted white, about fifty-four feet in length, with a small spire or cupola over the entrance. The building to the right is the School-house, behind which is seen part of a fine grove of oaks. The tree to the left of the Church is an elm, next to which is the house of the Missionary. The house adjoining this is the Schoolmaster's.



*INDIAN SETTLEMENT AT THE RED RIVER.*

# Missionary Register.

APRIL, 1845.

SURVEY  
OF  
THE PROTESTANT MISSIONARY STATIONS  
THROUGHOUT THE WORLD,  
IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 144 of the Number for March.)

## India within the Ganges.

(Continued.)

BAPTIST MISSIONARY SOCIETY.

(Continued.)

*Jessore*: 65 miles NE of Serampore—1800—J. Parry: Out-Stations, 8; Nat. Preachers, 8—Communicants: European, 4; Native, 124—Schools, 9: Scholars, 400. The Missionary commonly resides at Sahib-ganj, about 150 miles NE of Calcutta—P. 182.

Mr. Parry spent about 7 weeks in a tour on a visit to the Out-Stations. He found the people unusually eager to obtain books, and attentive to his instructions. Mr. Parry complains in some of his Letters of the oppression of the Native Christians by their Native Landlords. In a recent communication, however, he states that the magistrate has punished the offenders.

During the year 15 persons have been baptized. Two sincere Christian Friends have entered into their rest, wives of two Native Christians. Their fellow Christians testify that they were humble, peaceable, and charitable Christians. During the time they were suffering from illness they were patient and resigned. Six members of the different Churches in the South were called to a trial of their faith by the death of their children. It afforded me much satisfaction to learn that they bore their affliction with much Christian Submission. [Mr. Parry.

April, 1845.

*Burishol*: 140 miles E of Serampore—1828—S. Bareiro: 1 Out-Station: Nat. Preachers, 2—Communicants, 10—P. 182.

The day before yesterday two men came from a place not above twelve miles distant, to inform us that nearly a thousand persons, in consequence of reading some of our Tracts, about a dozen of which they had brought with them as witnesses, were desirous of placing themselves under our protection against the oppression of their landlords, who threaten them with the destruction of their houses and confiscation of their property for their new principles of religion, and who, to give a colouring to the justice of their proceeding against these poor men, say that poojahs are sanctioned by the ruling authorities in Calcutta, and that they (the landlords) hold such an order in writing. From the conversation of these two men, it would appear that many Tracts, which were lying useless with some of their neighbours, or were being improperly used, have been rescued by them, and now form a kind of library among them for reading and reference. [Mr. Bareiro.

*Cutwa*: 75 miles N of Calcutta—1804—W. Carey: 2 Nat. Preachers—Communicants, 30—Scholars, 20—P. 182.

*Soory*: about 130 miles NNW of Calcutta—1818—J. Williamson—

Y



*Baptist Missionary Society*—  
1 Out-Station—3 Nat. Preachers—  
Communicants, 22—Schools, 3; Scho-  
lars, 95—P. 182.

Our Native Brethren, generally accompanied by myself, have been assiduous in their endeavours to make known the Gospel among their idolatrous countrymen, both by preaching and distribution in the villages and markets around the Station, and by monthly visits to more distant places; but we have still to lament over the scanty fruits of our labours. There are no abiding impressions, no deep convictions of the sin and danger of idolatry, and no firm resolutions to renounce error and embrace the truth as it is in Jesus: at least such desirable results are but too seldom apparent.

[*Mr. Williamson's Report.*

Though we are denied the pleasure of witnessing any general desire on the part of the Native Community of embracing the Gospel, we must be content for the present with their willingness to listen to our addresses, and receive, and perhaps read, our books, which desire seems to be on the increase. We can perceive, too, I think, no very obscure symptoms of a growing acquaintance with the great facts and doctrines of the Gospel, and with the numerous errors and palpable absurdities of their religious systems. [*Mr. Williamson.*

*Dacca*: 190 miles NE of Serampore—inhab. 300,000—1816—Wm. Robinson, O. Leonard: 3 Native Preachers—Communicants: European, 10; Native, 5—Scholars, 30—P. 183.

Some have appeared to hear with great attention, but we cannot, alas! tell you of the conversion of one soul to God. By the extensive preaching of the Gospel, and the wide circulation of Tracts and the Scriptures, many have become acquainted with Christianity; and some, we have reason to believe, from the information we sometimes obtain, are convinced of its truth; but none dare to make a movement. The chain of caste binds them hand and foot; and the fear of man silences every tongue.

The distribution of books has been very great. Tracts to the amount of 10,000 have been put into circulation, and carried, as we have reason to believe, to great distances in many directions. The number of volumes of the Scriptures that have

been dispersed through the country almost equals the number of Tracts. The amount is, we suppose, in round numbers, 8500. Hundreds of these have been carried by our Native Brethren into remote parts of the country, and there dispersed.

[*Missionaries.*

*Dinapore*: inhab. 20,000: about 260 miles N of Calcutta, with a village, *Sadamahl*, about 20 miles NE of Dinapore—1805—Hugh Smylie: 1 Nat. Preacher—Communicants, 21—P. 183.

A Mussulman Youth called on me a few days ago. After some conversation, he said, "We read, but something is wanting: the Word of God does not take hold of our hearts. What is to be done that it may do so?" I told him what was necessary. I explained to him a part of David's prayer, where he begs for a new heart: Ps. li. x. I said, "You are aware that when men sit down to read the Word of God, they sit as judges, not as condemned criminals before their Judge. They judge the Judge; and what their little ignorant minds cannot understand, they immediately condemn, without once calling to mind that we can understand very little of God's ways and works. The plain truth is, we should come as children do in their first lessons, to be taught, and not to judge." He appeared deeply to feel this, and frequently said, "That is true; that is all true; I know it." [*Mr. Smylie.*

There have been serious difficulties to contend with during the year, in consequence of the inconsistency of two of the members. Mr. Smylie however has continued his labours with great zeal and encouraging success. [*Report.*

*Monghyr*: 250 miles NW of Calcutta—1816—W. Moore, J. Lawrence, J. Parsons: 3 Nat. Preachers—Communicants: European, 18; Native, 39—Schools, 2; Scholars, 35—P. 184.

We hope that brotherly love and Christian Devotedness have not declined, but rather grown among us, though there are some whose state excites anxiety and regret. Some appear to be the subjects of the Spirit's strivings. We are conscious of much weakness and imperfection, and of the urgent necessity there is for the outpouring of the Spirit upon us. The state of the poor Heathen around us is a source



of painful solicitude. Almost without exception they seem to be given up to obduracy and insensibility. Oh, when shall the Church's compassion, prayer, and faith awaken the almighty arm of God on their behalf? [*Mr. Parsons.*

I have been from home for about three weeks, visiting a number of villages to the north of this station. Many of them had never before been visited by any Missionary, and consequently the greater part of the inhabitants were ignorant of the Gospel. I was accompanied by Mr. Harter and two of our Native Preachers. We left home on the 11th of January, taking with us a small tent, just enough to shelter us from the sun by day and the dews by night, a few clothes, some food, cooking utensils, and a man to cook for us. Our baggage was put upon a bullock hackery, or cart, the driver of which added another to our company. We generally started early in the morning, walked six, eight, or ten miles, until we came to a central village, where we pitched our tent, and remained one, two, or more days.

In our journey we had to cross a tract of country about eighteen miles in breadth, which in the rains is all under water, and is now covered with a very long kind of grass, a fine harbour for jackalls and tigers. Not one of these animals, however, gave us any alarm, although one morning we passed close to a spot where, on the previous night, a tiger had killed a buffalo; and another day we passed close to a place where an alligator (supposed to have come from a neighbouring lake) had been killed by some villagers a few hours before.

Our reception in the villages was often very painful. In several they seemed to be greatly afraid of us, forbade our preaching, and tried to get rid of us as fast as they could. The Brahmins (who are very numerous in this district), as though afraid their ancient *craft* was in danger, assembled all their forces, and did all that words and noise could do to oppose us. They not only said all they could say in defence of their own religion, but abused us, and our cause, and denounced some of what the Hindoos regard as the most terrible curses upon the people if they continued to listen to us.

However, in some of the villages we had more encouragement. Many of the poorer people, and of the lower castes, heard us with attention and gladness; and were it not for the Brahmins, the

Gospel, to all appearances, would soon make an impression on them. During this tour I have more than ever felt the utter inefficiency of all human efforts to convert the Hindoos, and the imperative call there is for us all to pray more, and to rely more simply and entirely on divine power. At one of the principal villages which we visited there lives an old mendicant, who has acquired a very extensive popularity by his poetic talents and wit. He has composed a volume of several hundred sacred hymns, and many proverbs. He has many hundreds of disciples, even Brahmins, who look upon him as something more than human, and worship him as a god, presenting him with offerings of money, sweetmeats, food, &c. &c.; and he has acquired such an influence over them that he can do with them just as he pleases. Yet this man is a base and thorough hypocrite. When alone with Christians he will frankly acknowledge his hypocrisy, and confess that all he does is for the sake of popularity.

[*Mr. Lawrence.*

*Patna*: a few miles from Digah, 320 NW of Calcutta: inhabitants 300,000—1820—Wm. Beddy, —Heinig: 2 Nat. Preachers—Communicants: European, 18; Native, 24—Scholars in the Female Orphan School, 22—P. 185.

On the 14th we arrived at Beahlah about ten o'clock, and having selected a desirable spot, sat down to wait the arrival of our tent. Close to the spot which we had selected for erecting our domicile was a beautiful well—I mean with regard to water; I never drank better. While sitting and viewing two females drawing water, I thought of Abraham's servant and his journey in search of a wife for his master's son; but I looked in vain for any resemblance, either in appearance or conduct, to Rebecca. There were two women in filthy garments drawing water. To test the extent of their hospitality, I asked one of them if she would give me a drink of water; to which she gave the freezing monosyllable, "No!" Knowing their prejudices, I then said, "Well, may I help myself out of the vessel (a common earthen one of the value of the tenth part of a pice)?" To this she also replied, "No!" However, I told her I would pay her for the vessel. When getting payment, she demurred, but subsequently took one pice.

*Baptist Missionary Society—*

As I had intentionally come before the time of the people's assembling, I took the opportunity of visiting a large market. We had an opportunity of delivering our message. Afterward, I walked through the village, or rather town, for it is very extensive; and if I may judge from the excitement I caused, no European was ever there before; indeed some of the people said so, and I do not doubt the truth of the assertion. The whole of Thursday afternoon and Friday were spent at the mela, and our opportunity for speaking and giving away Tracts and Gospels was as pleasing and extensive as could be desired. I fancy we must have given away nearly 5000 Tracts and single Gospels, with some copies of the Psalms and Gospels in Sanskrit. [Mr. Boddy.

**Benares:** with a Sub-Station at **Chunar—1817—Wm. Smith.** "Brother Wilks was unanimously chosen Pastor" of Chunar. Communicants; European, 14; Native, 5—Scholars, 6—P. 185.

**Allahabad:** about 500 miles NN W of Calcutta—1814—L. Mackintosh: 1 Nat. Preacher—Communicants: European, 5; Native, 3—Scholars, 25.—P. 185.

Though I cannot shew in my Report any unusual revival or success by Heathen coming forward to embrace Christianity and forsake caste, nevertheless I believe that the foundation of false belief and delusion of idolatry is greatly shaken in India, whose native inhabitants are but puny men and children, without spirit or energy, too timid to bid adieu to idolatry and come out of it by breaking the chain of caste, with which they are more fettered than any other people: but we must not cease blowing our horns; for we desire not only the shaking of Jericho's idolatrous walls, but also their downfall.

[Mr. Mackintosh.

**Agra—1811, renewed 1834—R. Williams.** Mr. Phillips has removed to Muttra. Mr. Williams returned to his former sphere of labour, after a visit to Europe for the benefit of his health, and reached Agra early in last year. Communicants, 57—P. 185.

On the first Sabbath in August I baptized three persons—two Natives, and one European. One of them is from the ranks

of Hindoos: he is a Zemindar, or landholder, in a village twelve miles distant; and there are five others of his family who, we expect, will shortly follow his example. He will reside in his village as usual, and come in to Agra once a week, and I intend visiting him occasionally.

This is the first instance we have had of a native embracing Christianity, and living among his friends and following his usual occupation for his support. It has been a source of great rejoicing to us all, and we earnestly pray that it may be the first-fruits of an abundant harvest.

[Mr. Williams.

**Muttra:** 30 miles NE by N from Agra: inhab. 50,000—1842—Thomas Phillips: 1 Nat. Preacher—Communicants: European, 2; Native, 2—Scholars, 40.

For the first few months I felt much discouraged at the loneliness of the situation and the want of a proper field of labour, until my attention was turned to Muttra. During the hot weather and rains I came over almost every month, and sometimes oftener. A piece of land was purchased for 200 rupees at Deeg Gate of Muttra. A large Chapel, with portico and long verandah, has been built and nearly paid for. Two Native Christians' houses have been built, but are not yet paid for. A Gwalior Catholic has been baptized and admitted to our Church, which has just been formed, consisting of four members. [Mr. Phillips.

Mr. Phillips, in a later communication, mentions that a second convert has been baptized.

**Delhi—1818—J. J. Thompson:** 2 Nat. Preachers—Communicants: European, 9; Native, 5—Pp. 185, 186.

Delhi, the ancient capital of the great Mogul, and still nominally an imperial city under its own Emperor, lies about 900 miles distant from Calcutta to the north-west. In the reign of Aurangzebe the population was loosely estimated at two millions, and the ruins of old Delhi even now cover the plain for nearly eight miles to the south—a striking scene of desolation, though some of the gates and mosques of this ancient place are tolerably entire. The present city is built on two rocky eminences, surrounded on three sides by a stone wall of thirty feet in height, with the stream of the river

Jumna on the east. Beside Hindoo Temples, there are above forty Mahomedan Mosques in it. No regular census of the inhabitants has ever been taken, but they are estimated at about 150,000. [Report.

Immediately after my return from Hurdwar I hired a room in the principal street, and seated my party, then three persons, in it, to invite passengers to sit, read, hear, and discuss points; while I drove leisurely a mile or two more, stopping occasionally, gathering crowds around me, reading and discoursing with them. The room is open twice a day—an hour and a half in the morning and three hours in the afternoon; and in the course of the last two months upward of six hundred persons, mostly strangers, have been addressed on the subject of Salvation, and some thousands of Scriptures and Tracts handed to them; beside the multitudes in the crowded parts of the city, and isolated individuals met and addressed by me in the roads round Delhi, and the Scriptures and Tracts given to them. The distributions, including the above-mentioned occasions, down to the 30th of June, are, 562 Volumes, 2387 Gospels and other portions, and 7612 Tracts.

#### NORTH-INDIA MISSION.

*Calcutta*—1807—Pecuniary aid rendered: 1816, Mission begun—James Innes, James Long, John F. Osborne: W. H. Haycock, *As. Sec.*; Henry Stacey, F. J. D'Rozario, F. W. Linstedt, Country-born School-master and Catechist; 1 Female Country-born Teacher; 21 Nat. *As.* Messrs. Geidt, Hechler, and Edmund Reynolds, embarked on the 25th of July, and reached Calcutta on the 16th of November—Communicants, 176—In the Seminary, 39 Students—In 13 Schools: Boys, 1030; Girls, 20; Youths and Adults, 20—Pp. 186, 295, 336, and p. 64 of our present Volume; and see, at pp. 276—278, 441, proceedings at the Station.

The Missionary Establishment at Mirzapore, in Calcutta, comprises a Church, houses of residence for the Missionaries, 3 Schools, and from 20 to 30 cottages occupied by Native Converts. Upon the departure of the Rev. T. Sandys for England, the Rev. J. F. Osborne was

In the city, I am happy to say, I am enabled to go about among its crowds daily, once or twice, and to secure for the Gospel of our Lord Jesus Christ that attention which may be considered the basis of future good. Of those whose attention has been thus arrested, numbers are in the habit of reading the Gospels, the Testament, the Pentateuch, or the entire Bible, in Oordoo, Persian, Hindee, and Sanscrit. [Mr. Thompson.

Of the general state of the Mission in India, the Committee Report:—

In Calcutta, the 8 Churches contain 454 Members, of whom 270 are Natives. The baptisms during the year have amounted to 32, all Natives, with the exception of three. The number of Schools in Calcutta and the neighbourhood is 14, and of Scholars 954, being an increase of 105.

In various parts of Northern India there are 16 Churches: 69 persons have been baptized; the total number of Members being 465. The number of Schools is 20, with an average attendance of 673 Scholars, an increase of about fifty, as compared with the accounts of the preceding year.

#### CHURCH MISSIONARY SOCIETY.

located at Mirzapore; and, with the Rev. J. Long, has superintended the Mission.

Mr. Osborne ministers to the Native-Christian Congregation assembling in the Church, which numbers about 140; of whom 50 are Communicants. The Bishop of Calcutta held a Confirmation in this Church in September, when 59 Candidates were presented; 8 being from Mirzapore, 30 from the southern villages, and 21 from Agurparah.

Mr. Long visits the Christians in the southern villages, about 300 in number, who are under the care of Native Resident Catechists. He has spent one Lord's Day in each month at the village of Thakerpooker, where the Society has a Chapel.

The Missionaries and Native Catechists likewise attend, on several days in the week, at a Chapel in the city of Calcutta, at which they address the Heathen, who generally attend to the number of 30 or 40. They also visit them at their own homes.

The Hindoostanee Department of the Mission, which is directed to the Mahomedan Population, has been conducted by Native Catechists, under such superinten-

*Church Missionary Society—*

dence as the Rev. J. C. Thompson, a late Missionary of the Society, but now Chaplain to the Calcutta Free School, has been able to give. A Congregation of about 90 converts assemble at a Chapel in Wellesley Street. Five adult converts have been baptized during the year.

The chief branch of the educational department of labour is the English School for heathen boys, under the Rev. J. Long, and contains 230 scholars. The School is held on the Mission Premises at Mirzapore. There are also two other Schools, on the same premises, for Native-Christian Children, boys and girls, chiefly orphans, who are boarded and clothed. Eight of the elder boys, from 16 to 19 years of age, are trained in higher branches of learning, with a view to their becoming Native Teachers. They are all Communicants.

Several Vernacular Schools for heathen boys and girls, containing about 900 scholars, are kept in the city and its neighbourhood.

On Mr. Osborne's removal to Mirzapore, Mr. F. D'Rozario, a Catechist, previously of the Burdwan Mission, was appointed to Agurparah. Mr. Osborne or Mr. Long attend once a month, when the Lord's Supper is administered.

The number of Christians in connection with this Station is above 100, of whom 45 are Communicants. A Prayer Meeting of the Catechists and Teachers, 7 in number, is held once a month. On these occasions each Catechist gives an account of his work, trials, and encouragements; and Mr. D'Rozario takes occasion to counsel, strengthen, and encourage them. The Gospel has been preached to the Heathen every day in the week, in some place or other round Agurparah; and three Converts from Heathenism have been added to the Church—two of them Brahmins.

There is an English School for boys at Agurparah, and a Vernacular School in a village two miles off, comprising, together, above 200 scholars. [Report.

*Burdwan:* 50 miles NNW of Calcutta: 1817. *Bancoorah*, westward of Burdwan. *Culna*, eastward of Burdwan: 1825—John J. Weitbrecht: Kally Coomar Ghose, Nat. Cat; 13 Nat. As. The Rev. J. G. Linké reached England on the 28th of June, on a visit on account of ill health; and Mr D'Rozario has gone

to Agurparah. Mr. and Mrs. Weitbrecht received the instructions of the Committee on the 29th of May, and arrived at Calcutta on the 29th of November—Communicants, 25—Students, 22—Schools, 7: Boys, 449; Girls, 30—Pp. 186, 187, 295, 336, 533, and pp. 64, 112 of our present Volume; and see, at pp. 320—324, an Account of a Brahmin Convert.

The Missionary Establishment near Burdwan comprises a Church, houses of residence for the Missionaries, Schools for Orphan Boys and Girls, an Infant School, and a village of from 15 to 20 families of Native Converts.

It has pleased God to afflict this Station with the fatal ravages of the small-pox. Among the victims of this disease were two very valuable and faithful Catechists, who had been employed in the Mission for a long series of years, and gave satisfactory evidence, at the last hour, of the power of their faith in Christ. No fewer than 17 deaths occurred in the year.

Two converts from Heathenism have been baptized during the year, both of respectable Brahmin Families.

The Christian Orphan Establishments on the Mission Premises contain from 50 to 60 children. There is also an Infant School. An English School for Heathen Boys, in the town of Burdwan, contains 100 Scholars; and about 250 children are taught in several Vernacular Schools in the town and villages. [Report.

*Krishnaghur:* eastward of Burdwan—Hery C. Krückeberg, Charles H. Blumhardt, Charles T. Krauss, Christian W. Lipp, Alexander H. Alexander: P. S. D'Rozario, Country-born Cat.; 4 Nat. Cat.; 37 Readers; 15 Nat. Schoolmasters; 1 Nat. Schoolmistress; 130 Seminarists—Communicants, 235—Schools, 11: Boys, 159; Girls, 99; Youths and Adults, 279—P. 187.

This district is divided into five Stations, in each of which there is a resident Missionary, with his Church, Schools, and Catechists, presenting the happy appearance of parochial establishments. The number of baptized persons in the whole district amounts to 3290; about 150 having been baptized during the last year.

The chief time and labour of the Missionaries are devoted to the *building up*

in their *most holy faith*, those numerous Converts from Heathenism, who, a few years ago, flocked into the Christian Church like *doves to their windows*. It has required much tenderness and forbearance and patience, on the part of the Missionaries, to reduce into order and discipline minds which had grown up in heathenish habits. The work of rearing infant Churches, which the great Apostle of the Gentiles compares to that of a nurse cherishing her children, has been advanced, the Committee have reason to hope, in each of the Missionary Districts.

[*Report.*

The Reports from this Mission are less encouraging than the late awakening would lead us to have expected; but it should not be forgotten from how low a state of heathen degradation the people had emerged.

**Benares—1817—**Wm. Smith, G. Stolzenberg, Edmund Johnson, Paul L. Sandberg: J. Mackay, Cat.; 2 Nat. Cat.; 7 Seminarists. Mr. and Mrs. Sandberg arrived in Calcutta on the 21st of May. The Rev. Charles B. Leupolt and Mrs Leupolt embarked for Calcutta on their return to Benares on the 25th of July—Communicants, 13—Schools, 4: Boys, 264; Girls, 82—Pp. 187, 295, 336, 376 533; and see, at pp. 324, 442—445, an Account of the Bishop's Visitation, and of a Tour in the Oude Country.

The Mission Premises at Sagra, a short distance from the city of Benares, comprise two Orphan Asylums and houses of residence for the Missionaries. Divine Service is performed to a Native Congregation, chiefly composed of present and late orphan pupils, and numbering upward of 200. A Church has lately been commenced within the Mission Compound. There is another Congregation, of Christian Drummers and their families, who assemble at a Chapel belonging to the Society in the military lines, which averages between 20 and 30.

There are also several Chapels and smaller buildings in the city, at which the Gospel is preached to the Heathen, and discussions are held. This department peculiarly belongs to Mr. Smith.

The expenses of the Orphan Institutions

are defrayed by local contributions and the sale of work done by the Orphans; but they are under the care and management of the Society's Missionaries and their Wives. The great object in the instruction of the boys is to train up such as are endowed with competent abilities as Religious Teachers. The number of boys is 105: the number of girls 90. Twenty-five of them were transferred to this Institution by Mrs. Lowther, of Allahabad, together with the very liberal benefaction of nearly 1000*l.* for their future maintenance.

A Free School, originally built and endowed by Jay Narrain, and placed under the care of the Missionaries, having become too small and inconvenient, a new, substantial, and very commodious building, in a frequented thoroughfare of the city, and in one of the best situations which could have been chosen, has been erected at the sole cost of Rajah Suttees Churn Ghosaul and his brothers, grandsons of the founder. The number of scholars is 212. The Rev. E. Johnson, B. A. of Trinity College, Dublin, has been appointed to the care of this School. [*Report.*

**Jaunpore:** Robert Hawes: 1 Nat. Cat.; 6 Nat. Schoolmasters; 1 Nat. Schoolmistress—Communicants, 12—Schools, 2: Boys, 47; Youths and Adults, 6—Pp. 187, 188.

At this Station the Society has a Church, School-house, and Missionary's Residence, which were erected by local subscriptions, and made over to the Society two years ago.

The late Rev. William Bowley visited Jaunpore in the last year; and his testimony to the state of the Mission was in the following terms:—"One pleasing trait in connection with these people is, that they seem awake to religious subjects, and are consequently searching the Scriptures, though perhaps only to cavil and find objections against Christianity: yet it is palpably clear that they are reading the Word of God daily; and therefore there is hope that some, at least, will be taught by the Holy Spirit to believe and pray."

A Free School for heathen boys, containing about 90 scholars, who are instructed in the English and Vernacular Languages, and in the principles of Christianity, is under the charge of Mr. J. Cæsar. [*Report.*

**Buxar—**1 Nat. Cat.; 1 Nat.

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Schoolmaster—Communicants, 21—  
School, 1—Boys, 33; Girls, 7.

*Chunar*: a few miles from Benares—1814—A. Richards: D. P. Broadway, — Osborne, Country-born Cat.; 5 Nat. As.; 1 Country-born and 1 Nat. Schoolmistress—Communicants, 52—Schools, 3: Boys, 148; Youths and Adults, 6—P. 188.

The Rev. W. Bowley for twenty-five years laboured at this Station with a simplicity of purpose and energy of character which have been rarely equalled. His translation of the Holy Scriptures into Hindooee will long remain a monument of his abilities, and of their consecration to the highest ends.

This Station contains a Church, School-houses, and Missionary's Residence.

There was a small Orphan Establishment, containing about 40 children. In the last Report presented by Mr. Bowley he states, that, since the opening of the Institution, 24 orphans have left, 13 girls have been married to Christian Converts, and 3 out of the 11 boys are employed in the Mission as Readers or Teachers. All, without exception, are earning their own livelihood and supporting their families; so that the object originally contemplated in opening these Asylums has been so far realized beyond expectation.

Upon the death of Mr. Bowley, the Orphan Schools were removed to Benares; so that the Congregation has been diminished. Two Vernacular Schools, containing, in all, 100 boys, are maintained in the Bazaar and neighbouring village.

[Report.

*Gorruckpore*: about 100 miles North of Benares: inhab. about 40,000—1824—John C. Wendnagel, John P. Mengé: 2 Nat. Cat.; 1 Nat. As.; 1 Nat. Schoolmistress—Communicants, 46—School, 1: Girls, 27—P. 188.

At this Station the Society possesses a Church, two houses of residence for Missionaries, a Seminary, and a School for girls. There is also a Church and houses at Basharatpore, about four miles from the Station, at which the Society undertook to clear and cultivate the land, with a view to its occupation by Christian Natives.

During the last year the Rev. J. P. Mengé has officiated in the Church at the

Station, and superintended the Girls' School. The Rev. J. C. Wendnagel has devoted his chief attention to the Settlement at Basharatpore, where the number of Christian Cultivators is 21, with their families, and 46 orphan boys who both receive instruction and are employed in cultivating the land. The Congregation averages about 95 persons, of whom 30 are Communicants.

[Report.

*Meerut*: 1 Nat. Cat.; 2 Nat. Schoolmasters—School, 1: Boys, 25—P. 188.

This Station has been without a Missionary for the greater part of last year. On the Rev. R. Richards's removal, it was placed under the charge of the Rev. Anund Messeeh, who was shortly afterward disconnected from the Society.

[Report.

*Agra*: inhab. 100,000: Fred. E. Schneider, Christian T. Hærnle, C. G. Pfander, F. A. Kreiss: 3 Country-born and 3 Nat. Cat.; 2 Nat. As.; 6 Seminarists—Communicants, 85—Schools, 2: Scholars, 40; Youths and Adults, 62—Pp. 188, 189; and see, at pp. 359—363, 404—406, 525, many particulars of a Missionary Voyage, Conversations, and other proceedings.

At this important Station, which has now become the Presidency of the Upper Provinces, the Society has possessed, for above thirty years, a Church, School-house, and Catechist's Residence, at the Kuttra, in the heart of the city. The Society has also a Church at Secundra, five miles from the city, where two large Orphan Establishments are supported by local funds, and a Christian Village has sprung up, chiefly composed of orphans who have married from the Institutions, and are now supporting themselves. The village contains 16 families, comprising 49 souls.

The Native Congregation assembling at the Kuttra Church comprises only 38 individuals: that at Secundra about 250, including the orphans.

The work of preaching the Gospel to the Heathen has been zealously prosecuted. The Catechists have gone out daily into the city and neighbouring villages, and the Missionaries have accompanied them three or four times a week.

At a Chapel in the city, opened at the beginning of last year, there has been regular preaching four times a week.

Several journeys have been made to the neighbouring districts, cities, and villages, and to attend the principal Melas. Nearly 4000 copies of parts, or the whole, of the Scriptures have been distributed, and 14,000 Tracts.

There have not been more than four or five Adults baptized in the course of the year at this Station.

The number of orphans supported by local funds, but under the instruction and superintendence of the Missionaries, was, at the end of last year, 115 boys and 74 girls; being a considerable reduction from the number of former years, on account of financial difficulties. [Report.

*Summary of the North-India Mission.*  
(As given in the Forty-fourth Report.)

Stations, 19—Europeans: Missionaries, 21, of whom 4 are at home or on their way home; Lutherans, 3; 1 As. Secretary—Natives and Eurasians: Missionaries, 1; Teachers, 127; Female Teachers, 6—Communicants, 665—Attendants on Public Worship, 2489—Seminaries, 8: Seminarists, 204—Schools, 45—Scholars: Boys, 2155; Girls, 265; Youths and Adults, 373; Sexes not distinguished, 40: Total, 2833.

HIMALAYA MISSION.

*Kotghur*: on the extreme north-western frontier of the British Territory—1844—M. Wilkinson, J. D. Procknow:—Rudolph, Cat.—Scholars, 18. Mr. Wilkinson embarked on the 25th of July, and reached Calcutta on the 16th of November—Pp. 295, 336, and p. 64 of our present Volume; and see, at pp. 479—483, Reports and Particulars of the Station.

In the Forty-second Report it was stated that Simla, in the Himalaya Mountains, presented one of the most promising fields of Missionary Labour, and that the English Residents had contributed largely toward the support of a Mission; but that the Society had been compelled to refuse their application for a Missionary, on account of its pecuniary difficulties.

The Simla Committee, however, engaged, on their own responsibility, the services of a Missionary and a Catechist—the Rev. J. D. Procknow and Mr. Ru-  
*April, 1845.*

dolph—and commenced a Mission at Kotghur in April 1843.

In the meantime, a friend of the Society at home, a Lady, who wishes her name to remain unknown, on reading the appeal in the Forty-second Report, generously offered to contribute 500*l.* for the outfit and passage-money of two Missionaries, and 25*l.* a year for ten years in aid of their salary.

Thus encouraged, the Committee have determined to place two Missionaries at that Station. The Simla Committee have expressed their willingness to transfer the whole of their funds to the Church Missionary Society, and to act as a Corresponding Committee under the direction of the Parent Committee. [Report.

WESTERN-INDIA MISSION.

*Bombay*—1819—C. W. Isenberg, J. Muhleisen, A. Dredge: Michael Sargon, Cat.; 9 Nat. As. Mr. Valentine died on the 23d of July. Mrs. Mellon died on the 12th of July, and Mr. Mellon returned to England on the 31st of July. Mrs. Valentine left Bombay on the 31st of September. Mr. and Mrs. Muhleisen arrived in Bombay on the 12th of November; and Mr. and Mrs. Isenberg on the 13th of December. The Rev. A. Dredge embarked for Bombay on the 3d of February—Communicants, 3—Schools, 7—Boys, 400—Pp. 189, 414, 415, 496, and pp. 64, 112 of our present Volume; and see, at pp. 326—328, Proceedings of the Missionaries.

The two converted Brahmin Youths, alluded to in former Reports, continue to give satisfactory evidence of their sincerity. One of them is employed by a pious European Gentleman as a Catechist and Superintendant of Schools at Mahon, and appears to be diligently labouring for the good of the surrounding Heathen.

Mr. M. Sargon, beside the superintendence of the Schools in and around Bombay, holds weekly meetings with the Beni Israel, which are attended by many adults, and often lead to much interesting discussion. Having been himself a Jew, he is regarded with much less jealousy than the Europeans.

The Money School continues in a favourable state. There are two departments; the UPPER, consisting of 25 or 30



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pupils, who are under the immediate instruction of the Missionary, and the LOWER, containing from 65 to 70 boys, under Monitors and an English Master. [Report.

*Nassuck*, in the Deccan, about 150 miles E of Bombay: the seat and centre of Brahminism: inhab. 30,000—1832—Charles P. Farrar, John Dixon, Charles Cæsar Mengé. Mrs. Mengé left Bombay for England on the 22d of February, and died a few days afterward—11 Nat. As.—Schools, 13: Boys, 422; Girls, 2—Pp. 189, 190, 208, 295; and see, at pp. 363—366, many details of the Station.

No change has taken place in the Labourers or in the prospects of this Mission. The Schools, which had been suspended on account of the expense and little apparent benefit, have not been resumed. No settled Congregation of hearers has yet been gathered.

The Rev. C. P. Farrar and the Rev. C. C. Mengé have taken extensive Missionary Tours from Nassuck; preaching, on every opportunity, to the Heathen. In many villages they are gladly welcomed, and listened to with attention; often from 50 to 130 form their Congregation; but none have been compelled to come in and to sit down at the *Marriage Supper*. [Report.

*Summary of the Western-India Mission.*

Stations, 2—Missionaries, 5, of whom 2 are at home—Catechists, 1—Native and Eurasian Teachers, 20—Communicants, 3—Schools, 20: Boys, 882; Girls, 2: Total, 884.

## SOUTH-INDIA MISSION.

*Cochin*: on the Malabar Coast, 160 miles NW of Cape Comorin: inhab. about 20,000, of whom half are Romanists.

It was stated in our last Survey that this Station has been relinquished by the Church Missionary Society, and that the Gospel-Propagation Society had in a measure taken charge of it. The Rev. Mr. Macleod was labouring there at the time of our last accounts. Mr. Winkler is the Master of the Free School in Cochin; and Mr. Laseron, a German, a converted Jew in connection with the

Church of Scotland, is labouring among the Jewish Population.

The last Report of the Female Schools, established by the late Rev. S. Ridsdale in 1826, under the care of Mrs. Winkler, gives a satisfactory account of the progress of the children: their number is 65.

Mrs. Burge has established a Female School at Jew Town, in the immediate neighbourhood of Cochin, which has 35 Jewish Girls under instruction—P. 190.

*Trichoor*: about 50 miles NE of Cochin: inhab. 12,000—Henry Harley: 1 Catanar; 9 Nat. As.—Communicants, 45—Schools, 6: Boys, 164; Girls, 43—P. 190; and see, at p. 331, a Report of the Station.

The progress, during two years, has been most encouraging, and calls for much gratitude and praise to the *Lord of the harvest*. During the first year 100 joined the Congregation. At the close of the second year it amounted to 155, with 45 Communicants; 11 of the Heathen having been baptized, and the rest having come out from the Roman-Catholic and Syrian Churches, and made a public profession of the Protestant Faith. Mr. Harley has received applications from distant places for Christian Instruction; but he wisely confines his chief labour to Trichoor itself, endeavouring to improve those who have already come under Christian Instruction, that they may be more thoroughly grounded in the Word of God, and help to diffuse the light among those who *sit in darkness*. [Report.

The Bishop of Madras confirmed at this Station 27 Candidates at his last Visitation.

*Cottayam*: 30 miles SE of Cochin, and near the Syrian College—1817—Benjamin Bailey, Henry Baker, Joseph Peet, John Chapman, John Johnson, Henry Baker, jun.: 1 Catanar; 1 Nat. Cat.; 10 Nat. As. 25 Nat. Schoolmasters; Seminarists, 66—Communicants, 332—Schools, 19: Boys, 516; Girls, 178—Pp. 190, 191; and see, at pp. 323, 329, an Account of the Mission, as given by the Bishop of Calcutta.

The Rev. Benjamin Bailey is employed



in the superintendence of Translations and of the Mission Press, together with the direct Mission Work of preaching in the village of Cottayam.

The Rev. Henry Baker, and his son Henry, are labouring together in the District surrounding Cottayam. Mr. Baker, jun., is located at Pallam, a village about seven miles from Cottayam, at which his father had lately erected a commodious and handsome Church, by means of private subscriptions.

The Rev. J. Chapman, the Principal of the Cottayam College, is assisted by the Rev. J. Johnson. The number of students is 66. The prospects of this Mission are of a more encouraging kind than at any former period. The recent opening of two new and handsome Churches at Cottayam and Pallam; the Metropolitan Visitation of the Bishop of Calcutta, who preached to crowded Congregations in each of the Mission Churches; and the Confirmations lately held by the Bishop of Madras, have tended to revive and encourage the hearts of the Missionaries and their flocks, and to make a very important impression upon the minds of the Syrians and Romanists.

In the College Chapel, the Bishop of Calcutta delivered a Charge to the Missionaries of Travancore, seven in number, in which he gave his full sanction and his paternal encouragement to the principles upon which the Mission is conducted, and his views of the course to be pursued under the present circumstances of the Syrian Church.

After Service, and the administration of the Holy Communion, the College Students were examined in the Greek Testament by the Bishop and his Chaplain, and prizes distributed.

*Mavelicare* is famous as the head-quarters of Brahminism in Travancore; the residence of a Metran, and of numerous Romanized Syrian Ecclesiastics; a place of trade, of wealth, of public resort, and of notorious immorality. The Rev. J. Peet, our Missionary, stands his ground; but writes:—"Surrounded by untiring, crafty, potent foes, without a single powerful friend in this part of India to whom I might look for advice and protection, I sometimes think my faith would entirely fail, if it were not for the support of the Gospel."

It is five years since Mr. Peet first resided here. At the end of the first year, 30 Members had joined his Congregation.

He has now four Congregations, comprising 385 who have joined the English Church, and 120 Communicants. His constant hearers amount to between 2000 and 3000. He is assisted by a Native Clergyman and two Native Deacons. He has seven Schools, containing above 200 scholars; and a new and substantial Gothic Church, which will hold above 800, is in the course of erection, chiefly by means of a legacy of the late Hannah More. [Report.

*Allepie*: between 30 and 40 miles S by E of Cochin: inhab. 30,000—1816—John Hawksworth: J. Ross, Cat.; 5 Nat. As.; 13 Nat. Schoolmasters—Communicants, 61—Schools, 8: Boys, 238; Girls, 38—P. 191; and see, at p. 330, Encouragement and Trials of the Missionary.

This Mission comprises a large Church, and Congregation of 500 persons. Throughout this district there appears to be a very manifest weakening of the influence of the Brahminical Superstition. The Scriptures are read, and a spirit of inquiry is awakened, even among the Heathen Children. [Report.

**TINNEVELLY**—The Mission in this Province is divided into Six Districts: *Palamcottah*, George Pettitt, Septimus Hobbs, J. T. Tucker: *Northern District*, Stephen Hobbs: *Satankoolam*, John Devasagayam: *Sunishapooram*, E. Sargent: *Meignanapooram*, John Thomas: *Dohnavoor*, Edward Dent: J. Spratt, Cat.; Wm. Cruickshanks, Wm. G. Browne, Masters of English School; 203 Nat. Cat.; 111 Schoolmasters. The Rev. P. P. Schaffter and the Rev. T. Barenbruck, and their Wives, embarked for Tinnevely on the 2d of August, and arrived at Madras on the 15th of September—Communicants, 1619—Seminarists, 30: Schools, 158: Boys, 3403; Girls, 814—Pp. 191, 192, 195, 376, 496; and see, at pp. 281—287, 295, 296, 526, 527, Reports of the Mission.

The encouraging Reports which have been given, for the last few years, of the Mission Work in the Province of Tinnevely, have been presented, from time to time, with fear and trembling. The Com-

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mittee were well persuaded that the Lord had opened a *great door and effectual* for the entrance of the Gospel; but they were also alive to the uncertainty which must ever attach to the commencement of such a work, and to the evil of raising exaggerated notions or expectations in the minds of the friends of Missions at home.

But the last year has afforded evidence of so sure and so satisfactory a kind, that the Committee are now emboldened to speak with more confidence; and to refer to this *field* as one *which the Lord hath so blessed*, that it has already yielded a harvest sufficient to repay all the cost and labour expended by the Society on the work of Missions from its commencement to the present day.

The testimony on which the Committee rest, in addition to the usual Reports of the Missionaries, has been given by the Bishop of Calcutta, who visited Tinnevely in the month of January 1843, during his late Metropolitan Visitation; by the Rev. J. H. Pratt, his Lordship's Chaplain, who accompanied him in his Visitation; and by the Rev. John Tucker, the Secretary of the Society's Corresponding Committee at Madras, who returned to India two years ago, after a visit to this country, and who was requested to inspect this Mission with an especial view to the transmission of correct information to the Committee. [*Report.*]

The details of these Reports have already appeared in our former Volumes, to which references were given in our last Survey, as well as in the pages given above.

Forming my opinion on all that I saw and heard, I have no hesitation in expressing my deliberate conviction that a great and most blessed improvement has taken place in the Tinnevely Mission during the last seven years; and that that improvement is now going on more steadily and rapidly than at any former period. [*Rev. J. Tucker.*]

Passing from these general testimonies respecting the state of the Mission to a review of the Reports furnished by the Missionaries themselves, it appears that the number of persons under Christian Instruction has not been increased during the last year: they amount to about 20,000. Of these, 7336 have received Baptism; 1220 having been baptized during the

last year. The number of Communicants has also been increased during the year by more than one-third of the original number. The Schools have also undergone some increase, especially in the department of Female Education. The number of villages in which those under Christian Instruction reside is 360, being nearly 50 more than last year.

The number of Catechists under each Missionary varies according to the size and circumstances of the district: the whole number is less than in last year. The Missionaries have laboured assiduously to improve the minds of their Catechists, by assembling them, in one instance weekly, in others once a fortnight, or at longer intervals, for the purpose of inspecting their Reports and Journals, exercising them in the Scriptures, and encouraging them in their work.

The Missionaries are very cautious in admitting Candidates to Baptism till they are satisfied of their sincere and intelligent profession of the Christian Faith. [*Report.*]

*Mayaveram* — This Station has been relinquished—Pp. 192, 526.

*Madras* — 1815 — John Tucker, Secretary to the Corresponding Committee: John Fonceca, As. Sec.: Joseph Henry Gray, James J. H. Elouis: 1 Country-born Cat.; 3 Nat. Cat.; 2 Nat. As. The Rev. E. Newman embarked for Madras on the 15th of February — Communicants, 46 — Seminarists, 3: Schools, 3: Boys, 55; Girls, 8—Pp. 192, 193; and p. 112 of our present Volume; and see at pp. 279, 280, a Report of the Congregations, Schools, and Baptisms; and the need of more Missionaries.

The principal Congregation is that which assembles in the Church Mission Chapel, Black Town. Mr. Elouis feelingly laments the low tone of piety which prevails among the Native Christians in Madras; but, in his last Report, trusts that this Congregation wears a more favourable aspect. There is another Native Congregation assembled at a Chapel called John Pereira's, belonging to the Society in Madras; at which, during another part of the day, English Services are held by a Chaplain appointed by the Society. There is also a small Congregation assembling in a Church on the Mission Premises in Perambore, adjoining Madras, where Mr. Elouis resides.

The returns of the last year exhibit a decrease in the numbers of the Congregation, the Communicants, and the Scholars under instruction.

The Rev. J. H. Gray has furnished a satisfactory Report of the progress of his pupils during the past year. Three Students have gone from the Institution as Catechists in Tinnevely, Madras, and Masulipatam. A former Student, a Catechist at Masulipatam, returned to the Institution to complete his preparation for Holy Orders. [Report.]

*Teloogoo Country*—1841—Robert Turlington Noble, Henry W. Fox; Philip B. Gordon, J. E. Sharkey, Cat.; J. W. Taylor, Schoolmaster—Pp. 192, 193, 525, 526.

The health of the Rev. H. W. Fox has obliged him to continue on the Neilgherries.

In September last, the Rev. R. T. Noble,

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*Calcutta*—1816—A. F. Lacroix, John Campbell, Thomas Boaz, Wm. Morton, James Paterson, Joseph Mullens, John Henry Parker: 6 Nat. As. Messrs Lacroix, Parker, and Mullens reached Calcutta on the 9th of January 1844. Mr. Paterson, in the early part of the year, removed from Berhampore to Calcutta—Pp. 193, 336.

For some time past the Missionaries have felt the importance of placing the Native Churches on a strictly scriptural basis, and have consequently taken pains to explain to them the nature, constitution, and requirements of a purely scriptural community; the importance of their being self-sustaining and self-propagating Churches; the inseparable identity of their best interests with a native resident Pastorate; and the invariable connection between the possession of spiritual blessings by a Church, and the desire to communicate those blessings to others. Measures have been adopted for the settlement and ordination of Native Pastors over these Churches, and otherwise carrying into operation the important principles now stated. The young men educated by the Society are now employed in the place of the former Heathen Teachers.

A new Bengalee Chapel, situated in the Bow Bazaar, has been opened for preaching to the Heathen.

In the early part of January, Mr. Morton, accompanied by Mr. Paterson

Mr. P. B. Gordon, and Mr. Sharkey, submitted themselves to the examination of experienced Teloogoo Scholars at Madras. Messrs. Noble and Sharkey were pronounced to be good Teloogoo Scholars, and returned to Masulipatam; but Mr. Gordon will remain for a time at Madras, to perfect himself in the language, and to prepare for Holy Orders. [Report.]

*Summary of the South-India Mission.*

(As given in the Forty-fourth Report.)

Stations, 13 — 1 Clerical Secretary: Missionaries: 20 European, of whom 1 is at home; 4 Native — 7 European Catechists — 1 Country-born and 382 Native Teachers — Communicants, 2103—Attendants at Public Worship, 13,995 — Schools, 194—Scholars: Boys, 4376; Girls, 1081: Total, 5457.

and the Catechist Braja, proceeded to the great Sagar Mela, or annual bathing festival at the mouth of the river. "It was affecting," it is remarked, "to see probably some 50,000 persons from various parts of the country, many from great distances, all assembled, really or ostensibly, for the purpose of washing away their sins in waters deemed sacred, and for the concomitant performance of many absurd and abominable idolatries. Fully one-half of the whole number, probably, were females. A large quantity of books and Tracts in Bengalee, Hindooee, Uriya, and Sanscrit were distributed. I was not a little astonished to find so many able to read and understand this last sacred tongue, especially men from the up-country, and even boys of tender age.

*Cooly Bazaar*—The Congregation has been very encouraging during the year, and all who have rendered their services have felt deeply interested in the work. The Rev. J. H. Parker, aided by his Brethren, has for the present undertaken the duties of the Station.

*Rammakhalchoke and Gungree*.—The attendance in both Places of Worship continues good, and the aspect of things is, upon the whole, encouraging. About 12 adults had been received by baptism into communion. The past year has been one of much suffering and distress to the members of the Congregations generally in the South, in consequence of the failure of the rice crops.

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The number of persons in communion with the Church at Rammakhalchoke in September last was 64.

*Bhowanipore Christian Institution—*

The course of study pursued in the Institution, under the superintendence of the Rev. John Campbell, is the same as in former years with very little variation. The number of students in daily attendance is about 184.

In August and September last, two of the students were publicly admitted into the visible Church by baptism. They were both Kulin Brahmins.

The conversion of these Brahmins, as was anticipated, had an injurious influence on the attendance of the pupils. Many were alarmed. The numbers rapidly decreased, and many of the lads, much against their own will, were compelled by their friends to leave the School. Several have returned; and the attendance is rapidly improving. Beside these, another lad, Kali Prasad, a Rajhar, who has been some years in the Christian Boarding School, was baptized in August last.

*Female Department*—The average attendance during the year has been 22, some of whom are orphans, and others the children of Native Christians. As many of the former pupils have been married, or otherwise removed, most of the children now in the school have been but recently received, and are now very young.

In the course of the year Mr. Campbell formed a Native-Christian Church in Bhowanipore. Ten individuals partook of the Lord's Supper together for the first time. The Church afterward increased to 14 members, seven of each sex.

Mr. Campbell preaches occasionally in the Chapels connected with this Station, and the usual Services have been held, as in past years, in the Bhowanipore and Chitlah Chapels, by the Catechists. The Congregations are generally good and attentive, but fluctuating. The same persons seldom remain from the beginning to the end of a discourse, owing to the nature of the audience, which is composed of persons going to or from the market.

*Krishnapore*—Mr. Morton reports that the Church, which, from various causes, had lapsed into a formal and lifeless state, had been dissolved and re-constructed, mainly with a view to a reformation of its discipline. The number of adults and

children connected with the Congregation at Krishnapore amounted, in August last, to 104 persons. [Report.

*Chinsurah*; 22 miles N of Calcutta: inhab. 30,000—James Bradbury. Mr. Mundy has been compelled by his state of health to return to England—Communicants, 10—Schools, 3: Boys, 130; Girls, 50—P. 194.

The Congregation is still composed chiefly of military, and, from the frequent changes of the detachments, necessarily fluctuates in number.

Preaching in Bengalee has been sustained in many of the towns and villages in the vicinity of Chinsurah. The Congregations, though varying, have generally been large, and have listened with attention to the truths of the Gospel. The people have been most eager to obtain religious Tracts and copies of portions of the Bible distributed after the preaching.

[Report.

*Berhampore*; 120 miles N of Calcutta, and 5 from Moorshedabad: with a population surrounding it of 20,000—1824—Micaiah Hill, T. L. Lessel: 7 Nat. As.. Mr. Paterson has joined the Mission at Calcutta—Scholars 29,—P. 194.

Neither a member of the Native Church, nor one among the Native Catechists, nor an individual among the nominally Christian Settlers on the Farm, nor a child, whether in the Asylum or Christian School, has escaped the prevailing sickness of this year: the hand of the Lord has rested upon all, threatening in some cases, and in others visiting with death.

Those youths whose piety and abilities distinguish them from the rest the Missionaries hope to select for a superior education, to prepare them as Evangelists to their countrymen. Three of the youths have been so selected: one is now in the Calcutta Mission, and two are junior Catechists in this Mission.

Mr. Lessel, accompanied by two Native Brethren, made a long itinerant tour in the course of the year. [Report.

*Benares*—Wm. Buyers, J. A. Shurman, James Kennedy: 3 Nat. As. Mr. Shurman reached England on the 5th of February 1844, on a visit, in consequence of domestic affliction. Rev. D. G. Watt arrived in London,

on a visit, on the 29th of June—Communicants, 12—Schools, 13—Scholars, 442—Pp. 194, 195, 456.

The Services in Salem Chapel have been maintained as in former years. In addition to the Sabbath Services, a Bible Class is held in the Chapel, on Wednesday afternoon, when the Native Christians, the Orphan Boys, and a few others, assemble. The spirit of piety shewn by some of the young members of the Church is very pleasing.

Since the return of Mr. Buyers, who had been absent three years for the benefit of his health, daily Services have been held in different parts of the city, for the express benefit of the Heathen. In these labours the Missionaries have been assisted by the Catechists, as in former years.

Open hostility is not so marked and violent as it once was; but the moral obduracy of the people appears not less fixed than ever.

An important Missionary Tour has been accomplished by Mr. Kennedy and his Native Assistant, with whom Mr. Budden was also associated through a part of their journey.

The translation of the Old Testament into Oordoo has been completed and carried through the press by Mr. Shurman. Thus, for the first time, has the Word of God in its complete state been opened to the many inhabitants of this country, whose language is the Oordoo. With the Old Testament Mr. Shurman carried through the press, while in Calcutta, a new version of the New Testament, which, for the most part, adheres closely to Martyn's translation. The Romanized Version of the Oordoo New Testament, printed in London under the superintendence of Mr. Buyers, at the expense of the British and Foreign Bible Society, has reached Benares, and is now used by the Mission. [Report.

*Mirzapore*: a large commercial city, 30 miles SW of Benares: inhab. 60,000—1838—R. C. Mather, J. H. Budden: M. W. Woollaston, H. Dannenberg, European Assistant and Printer; 4 Nat. As.—Nat. Communicants, 17—P. 195.

Mr. M. W. Woollaston, was formerly of the Government College of Agra; Mr. Dannenberg was connected with the Mission at Dinapore and Mr. Budden with

the Mission at Benares.

Though the degrees in which Christian Excellence has been attained vary in individuals; and though none can be regarded as having arrived at the full proportions of the Christian Character; in some instances the evidences of faith are so distinct, and the graces of the Spirit so manifest, that they cannot be contemplated without joy.

In the department of Preaching to the Heathen, Mr. Mather continued his visits to the Bazaar until increasing indisposition and the approach of the hot weather rendered it necessary for him to discontinue them. He deeply feels the importance of this form of Christian Labour, and bears testimony that, at Mirzapore, it has been followed by unequivocal indications of the Divine approval. For its efficient discharge, however, no work, he observes, requires a more rare combination of the highest qualities both of head and heart. Two Bazaar Chapels have been completed, and are almost daily visited by two of the Catechists, occasionally accompanied by one or other of the European Residents at the Mission.

The Orphan Schools contain 50 boys and 34 girls, beside three couples recently married. A sad mortality has occurred among the children. From the whole number no less than 17 have been removed by death. The Missionaries are earnestly desirous of securing, if possible, more land in the neighbourhood, on which to make fresh arrangements, with a view to the better accommodation and increased healthiness of the children. The expense will be very considerable, but the emergency seems to justify, if not to demand, an extraordinary measure.

Three of the youths, two of whom have acquired sufficient skill in lithographic printing to earn their own subsistence, and the third, who is very useful as godam and storekeeper, have been married to three of the elder girls, and reside in the Mission Compound. By a blessing from on high, a few years will witness the development of this plan to a considerable extent; and as the members of such a Christian Colony will have been for years under religious instruction, during the most impressible period of the human mind, our Brethren anticipate from it a rich harvest of spiritual fruit.

In addition to the four lithographic presses, which have afforded occupation to several of the boys, Mr. Mather has

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succeeded in making an arrangement with the Rev. Mr. Smart, by which an Imperial Letter Press, with founts of Roman, Persian, and Nagree Types, have been obtained for the use of the Mission; and the united departments of Printing and Bookbinding have received an additional impetus from the accession of Mr. Dannenberg, as Superintendent.

The Bookbinding has been carried on so successfully.

The girls' manufactures have been continued as usual during the past year, including the weaving of tape, bobbin, and coarse cloth. Beside this, needlework has been done.

[*Report.*]

**Surat:** 177 miles N of Bombay—1813—Wm. Fyvie, Wm. Clarkson, Wm. Flower: 1 Nat. As. Mrs. Clarkson died on the 8th of February—Pp. 195, 336.

The faithful proclamation of the Gospel for the long period of twenty-five years, and the concurrent operations of the Press on an extensive scale, having failed to make any visible impression on the minds and habits of any considerable portion of the people, much less to realize the great object of all Missionary Effort—the conversion of the soul to God; it seems to the Directors a plain indication of the Divine Will, that the resources of the Society, and the enterprise and exertions of its Agents, should be directed to more promising fields; and they have therefore resolved to relinquish the Station.

Our Brethren, Clarkson and Flower, will continue to labour in some part of the Bombay Presidency; and our Brother, Mr. Fyvie, after labouring for a quarter of a century in a tropical climate, being in impaired health, will probably return to his native country.

[*Report.*]

**Belgaum:** a British Military Station: 200 miles NW of Bellary: inhab. 25,000: prevalent language, Tamul—1820—Joseph Taylor, Wm. Beynon: 2 Nat. Assist.; 8 Native Schoolmasters—Communicants, 29—Schools, 8: Scholars, 336—P. 209.

The labours of this Mission, in the Canarese, Tamul, and Mahratta Languages, have been continued without interruption throughout the year; and, amid numerous trials and difficulties, our Brethren record it as their conviction, that

“the interests of true Religion are gradually advancing.”

At Shapore an endeavour was made, in the course of the year, to induce a greater number of adults to attend the Sabbath-morning Service. Several of the leading families were visited in their own houses, and their attention was drawn to the importance of more fully examining and more clearly understanding the truths of Christianity. They offered many vain excuses when thus urged, and shewed a strong indisposition to attend the Chapel at the stated times; since, by such a course, they would visibly identify themselves with the cause of Christ, compromise their avowed principles as Hindoos, and probably incur the fearful sacrifices still attendant upon a profession of the Gospel by Natives in India. It is deeply distressing to our Brethren to witness the varied evidences and expressions of inward strife.

In a long tour, Mr. Beynon put into circulation a large number of Tracts and portions of the Word of God. While the poor villagers heard gladly, it was often the reverse where the Brahmins are most numerous.

[*Report.*]

**Bellary:** 187 miles N of Seringapatam, and 300 NW of Madras: inhab. 36,000; of whom a fifth are Mahomedans, and the rest Hindoos: prevalent language, Canarese—1810—Wm. Thompson, J. S. Wardlaw, Samuel Flavell: J. Shrieves, As.; Robert Sampson, Printer; 4 Nat. As—Communicants: European, 10; Native, 48—Day Schools, 10: Scholars, 312—Books and Tracts distributed, 27,977—Pp. 209, 210.

In the past year the work of God has made steady progress at this Station. The stated Services have been maintained with regularity and efficiency, and our Brethren have reason to hope that the Divine favour has in a measure rested upon them. In a small Chapel, lately erected in a locality where the native population is most dense, the members of the Mission have alternately attended several hours a day, for the express purpose of reading the Scriptures, or entering into religious conversation with any of the Heathen who might feel disposed to avail themselves of such an opportunity; and thus have ample means been afforded to all of hearing the glad tidings of

Salvation. In the same Chapel there has been stated preaching twice every week. The attendance has not been so large as, from the central and public situation of the building, might have been expected, except on market-days, when many of the people visit not only the little Chapel, but also the Mission House. Some are probably impelled by mere curiosity; but not a few, it is hoped, are influenced by a sincere desire to become acquainted with the Truth.

In Bellary itself our Brethren are obliged to acknowledge that the Natives generally appear dead to their spiritual interests. The charm of novelty has subsided, and now a spirit of indifference predominates.

The Native Church and Congregation present a favourable and cheering aspect. It was formerly mentioned, that, from a previous state of extreme apathy and supineness, the Church had experienced a considerable revival. From this improved condition it has not again declined.

[Report.

*Bangalore*: 70 miles NE of Seringapatam, and 215 W of Madras: 3000 feet higher than Madras: very salubrious: inhab. 25,000 to 30,000 who speak Canarese, and an equal number who speak Tamul: has extensive cantonments—1820—Edmund Crisp, Benj. Rice, J. Sewell—5 Nat. Teachers; 17 Nat. As.—Communicants: European, 35; Native, 41—Seminarists, 12—Schools: Day 12, Scholars 412; Boarding and Day 5, Scholars 96; Tamul Infant School, Scholars 48—Books and Tracts distributed: Scriptures, 287; Tracts and Books, 3830—Pp. 210, 211.

In addition to the stated Services in the Native Chapel on the Sabbath, the Gospel has been extensively preached in the public thoroughfares of the native town by Mr. Rice, who has had the assistance of the Canarese Students. Two of the Native Teachers residing in the Pettah have also had frequent opportunities of conversing privately with Natives, who came to them expressly for the purpose of obtaining books and receiving information on religious subjects. The number of persons that have visited the Mission House, with the same object in view, has also been

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considerable. That an acquaintance with the leading doctrines of Christianity is now very generally possessed by the people it is impossible to doubt; but our Brethren have yet to witness the result, in numerous instances, of real conversion to God. There are, however, various favourable indications that cheer their minds amid much that is discouraging; some faint glimmerings of light, which cannot but be regarded as harbingers of approaching day.

Christian books are sought, apparently with a sincere intention seriously to examine their contents. Application is often made for them in such a manner as to indicate a real desire to derive instruction from them. The incomparable excellence of the doctrines and precepts of the Bible is very generally admitted. [Report.

Of the Students in the Seminary, at the Annual Examination, the Rev. G. Trevor, one of the Chaplains, says:—

They passed a very searching examination in the Epistle to the Romans, and proved themselves well acquainted with the great scheme of Salvation it unfolds, particularly with the distinction between justification and sanctification—the completeness of the one, and the progressive nature of the other—their inseparable connection and perfect compatibility with the doctrine of future rewards.

*Mysore*: capital of the Mysore Country: one of the strongholds of Idolatry: inhab. 65,000; of whom 14,000 are Brahmins and 12,000 Mahomedans—1839—Colin Campbell, J. B. Coles—P. 211.

The cholera has raged so violently in Mysore, that thirty or forty persons were daily hurried into the eternal world. The Missionaries endeavoured, but for the most part in vain, to make it the occasion of arresting the attention of the people.

Many of the Brahmins evidently have the will to withstand us, but they seem to feel the weakness of their cause, and therefore they generally leave us to prosecute our work in peace. In this we rejoice, both because it is a mark of progress, and because much more good may be expected from the repeated declaration of the doctrines of the Cross, accompanied with solemn appeals to the conscience, than from argument. [Mr. Campbell.

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**Salem:** 90 miles S by E of Bangalore: inhab. 60,000; with numerous villages, within a moderate distance, containing 100,000—1827—J. M. Lechler: 13 Nat. As—Communicants, 40—Schools: Day, 22; Scholars, 801; Orphan Boarding, Scholars, 51—Pp. 211, 212.

In almost every department of this Mission there have been gratifying evidences of the Divine Blessing. Notwithstanding every attempt on the part of the Heathen to impede the progress of Divine Truth, the interests of true Religion are gradually advancing at this Station.

The Native Christians have succeeded in establishing among themselves a Society called the Philanthropic Society, the object of which is to release from a species of slavery those who have contracted debts.

In the Tamul Day Schools decided progress has been made, especially in Scriptural Knowledge. [Report.

**Coimbatore:** a place of extensive trade, and a great thoroughfare: 315 miles from Madras, 90 SW of Salem, and 100 S of Seringapatam: inhab. upward of 20,000, chiefly Hindoos: 1483 feet above the level of the sea—1830—7 Out-Stations: Wm. Bawn Addis: 20 Nat. As—Communicants, 26—Schools, 15: Scholars, 716—P. 212.

Amid prevalent unbelief, worldliness, and superstition, there is reason to hope that the work of the Lord has made some progress. The conduct of the native professing Christians has been consistent.

It had long been the desire of Mr. Addis to provide each of the fourteen districts of the Collectorate of Coimbatore with an efficient Native Teacher; and even then the average proportion of inhabitants to each Christian Labourer would exceed 50,000. In seven of these districts Stations have been formed. Mr. Addis is greatly impressed with the importance of Native Agency for the evangelization of India.

Mr. Addis has performed several itinerant journeys, and visited each of the outposts; and, as might be expected, numerous facts, both of a pleasing and painful nature, have been presented to his observation.

An unusual number of Brahmins have applied for Scriptures and Tracts; and it is certain that they, and others of the educated castes, peruse the books they receive with much attention, by their frequently, in the course of conversation, referring to the contents of the books themselves. Whether this desire after information arises from good or evil motives is not so clear.

The Female Tamul School has already proved a great blessing to numbers of the Female sex. [Report.

**Quilon:** on the Malabar Coast: 88 miles NW of Cape Comorin, and 80 W of Nagercoil: inhab. 40,000; of whom half are Hindoos, and the other half Mahomedans, Syrians, Parsees, and Romanists: prevailing language, Malayalim; but Tamul is generally understood—1821—J. T. Pattison: 16 Nat. As. Mr. J. C. Thompson arrived in England on the 24th of May—Communicants, 7—Schools, 15: Scholars, 321—Books and Tracts circulated, upward of 4000—Pp. 212, 336.

Mr. Thompson reports that there are 138 persons under regular religious instruction at this Station. To the several Places of Worship erected in the vicinity, by means of special contributions from England, another has been added, called Corbin Chapel. [Report.

A new fount of type has been completed. A favourable account is given of the progress of the children in the Home Girls' School, and the Seminary and Orphan School.

**Trevandrum:** capital of Travancore, and residence of the Rajah—1839—John Cox: (according to last accounts) 5 Nat. As.—Communicants, 5—Schools, 13: Scholars, 370—P. 212.

Mr. Cox states that the Native Congregations have increased to 544 persons. The Christians in this part of Travancore continue to suffer much persecution from the Heathen; but they have persevered in exhibiting a strong and uniform attachment to Mr. Cox and to the Truth. [Report.

**Nagercoil:** Head-quarters of the Mission in the Eastern Division of South Travancore: 14 miles from



Cape Comorin: prevalent language, Tamul—1806—Charles Mault, J. Russell, J. O. Whitehouse. The report of this Station has not been received—Pp. 212, 213. Mrs. Mault has given, in a recent communication, a satisfactory account of the girls under instruction. Of the Seminary Mr. Whitehouse observes—

I entertain great hopes of this Institution. The more I see of the readers not educated in the Seminary, the more do its necessity and importance appear. But while referring to mental advancement, I must not be silent as to moral progress. Of several I can speak with confidence as to their religious character: I believe that they are true Christians: and of others I have much ground to hope, though I cannot speak so confidently.

*Neyoor*: Head-quarters of the Western Division of the Mission in South Travancore: prevalent language, Tamul—1828—Charles Mead, John Abbs: Wm. Ashton, As.; 154 Nat. As.; 56 Nat. Schoolmasters; 27 Nat. Female Teachers; Out-Stations, 146; Village Stations, 195—Communicants, 138—Scholars, 2907—Natives under instruction, 10,703. These numbers are taken from the accounts of the previous, as no returns were sent for the last year—P. 213.

The Native Teachers are still actively engaged in publishing Salvation among their countrymen. There are 29 of them under my care, 4 of whom reside at Neyoor, and others in the Out-Stations scattered over the country. They are God's witnesses in this heathen land, and are daily occupied either in exhorting and building up the Native Christians in the knowledge and faith of the Gospel, or in calling the Heathen to abandon idolatry, and turn to the only Saviour of men. Each Reader has one or more assistants, chiefly young men training for future labours. Most of these render good aid in catechizing the adults belonging to the Congregations, and in conducting worship at places where smaller Chapels are erected for the accommodation of the people who reside at a distance from the Bungalow Chapels. [Mr. Mead.

Of the Home Girls' School 21 of the

Scholars, having been suitably married, are now teaching in their native villages, with upward of 800 children under their care. Female education is becoming every year more extended, and the benefit resulting from it is visibly increasing in the same degree. [Report.

*Combacorum*: 20 miles NE of Tanjore: inhab. 42,000; with many large and populous villages—1825—John E. Nimmo: 7 Nat. As.—Communicants, 37—Schools, 14: Scholars, 476—Pp. 213, 214; and p. 64 of our present Volume.

Four Chapels have been erected, with a more especial view to the preaching of the Gospel among the Heathen. "The gates of these houses are daily laid open, and the bread of life constantly broken and distributed to those who are disposed to come. All that is now needed is, an outpouring of the Holy Spirit to give efficacy to a preached Gospel." Facts frequently transpire to shew that the people are beginning to regard their own religious system as utterly false and degrading, and the Gospel as worthy of all acceptance, and yet that their convictions exert no practical abiding influence on their feelings and conduct.

In the towns and villages of the district Mr. Nimmo and his Native Assistants have preached the Word of Life to thousands who are ready to perish, and distributed many Scriptures and Tracts among those whom they found able to read and willing to receive them. [Report.

*Madras*—1815—W. Porter, A. Leitch, Ebenezer Lewis, J. David: 5 Nat. As. The Rev. W. H. Drew has returned to England—Communicants, 100—Schools: Day 10, Scholars 395; Boarding, 2; Scholars, 61—P. 214.

In reference to the late Mr. Smith, who was lost at sea, it is said in the Report—

When the last lingering hope of his safety had departed, a subscription was opened at Madras on behalf of his unprovided family, and the amount received from friends of the Redeemer in India has exceeded the sum of 14,000 rupees, or 1400*l.* sterling.

There have been 24 members received into communion, and 10 adults have been baptized during

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the year. The Natives have contributed 77 rupees toward the spread of the Gospel. Just before Mr. Smith's death he had opened a Boarding and Day School, in which are 30 children. In Mrs. W. Porter's Boarding School there are 47 children.

*Cuddapah*: 153 miles NE of Madras: inhab. 60,000; of whom about two-thirds are Hindoos, and the rest Mahomedans and Eurasians: prevalent language, Teloo goo: there are 6 Out-Stations—1822—Edward Porter—Communicants, 15—Schools, 2: Scholars, 30—P. 214.

In a tour, in which about 30 villages were visited, 150 portions of the Scripture and 2000 Tracts were distributed.

Through the kindness of one of the European Residents, Mr. Gordon was introduced to the family of the Rajah of Punganoor, and had the privilege, during three successive visits to the palace, of preaching within its walls. The family of the late Rajah have always been distinguished for their kindness and hospitality to Europeans; and of this a fresh proof was given in their reception of our Missionary Brother. Some individuals connected with the household have long been in the habit of reading the Scriptures, and a favourable impression of our holy Religion has been produced among the inmates generally. A native, named Paul Leighton, has been fifteen years in the service of the Rajah; and from the conversation which Mr. Gordon had with him, he considers him to be a true believer. He expressed a strong desire to be engaged in the work of the Lord among his countrymen.

Mr. Gordon had an interview with the Rannee, and embraced the opportunity of explaining to her the way of Salvation.

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STATIONS AND LABOURERS—*Bangalore*: 1821: John Garret, Thomas Haswell: Charles Franklin, Henry O. Sullivan, As.—*Goobee*: 5000 inhabitants, in the centre of the Mysore Country, 48 miles NW of Bangalore: 1837: Edward J. Hardey, Daniel Sanderson: 2 Cat.—*Coongul*:

He found her a sensible woman, and had the happiness to hear her express herself in terms of admiration respecting the Christian System, so far as she knew it.

[*Report.*

*Vizagapatam*: a Sea-port, 438 miles NE of Madras, and 557 SW of Calcutta: inhab. between 30,000 and 40,000, chiefly Hindoos: prevalent language, Teloo goo—1805—There is also a Station at Chicacole—J. W. Gordon, John Hay, W. Dawson, R. D. Johnston. Mrs. E. Porter arrived in England on the 16th of May. On the 8th of June Mrs. Gordon embarked for Vizagapatam, and arrived there on the 14th of September. Mr. and Mrs. Hay reached Madras, on their way to this Station, in May, and Mrs. Hay died on the 19th of August—Communicants, 54—Schools, 9: Scholars, 278—Tracts distributed, 17,051—Collections for Charitable Objects, 400 rupees—Pp. 214, 336, 376, 533.

A woman, about 80 years of age, listened with marked attention for some time. The Missionary was much struck with her appearance; and after he had finished his address, he asked her if she worshipped idols. She replied, "No, I have left them off."—She was then asked, "How long have you left them off?" She replied, "Ever since the great famine" [probably in the year 1833].—"Whom, then, do you worship?" She pointed to the heavens, and said, "That God: He only is God, and no one else. These people," she continued, "have a thousand opinions, and a thousand religions; therefore God does not dwell with them. You speak of one God, and one true way; therefore God dwells with you." After being told of what Jesus Christ had done and suffered to take away sin, she was directed to put her trust in Him alone for salvation. [*Report.*

John Gostick: Philip Webber, As.—*Mysore*: Matt. T. Male: Arthur Taylor—*Manaargoody*, a town with 30,000 inhabitants: Thomas Cryer, Joseph Little: 1 Cat.—*Negapatam*: a seaport, 48 miles E of Tanjore: inhab. 15,000 to 20,000: 1821: Peter Batchelor, John Pinkney: 1 Nat.

As; 1 Cat.—*Madras*: 1817: Joseph Roberts, Chairman of the District, Samuel Hardy, Richard D. Griffith: 1 Nat. As. Mrs. Cryer died at Manargoody on the 18th of December 1843. The Rev. John Gostick and Mrs. Gostick, and the Rev. Messrs. Pinkney and Little, arrived in *Madras* in January 1844 — Communicants, 364 — Day-School Teachers, 62 — Schools, 62: Scholars: Boys, 2219; Girls, 167: in the Sunday Schools, 485 Scholars — Printing: Books, 6910; Miscellaneous, 16,000; Number of Pages, 547,580 — Pp. 215, 216, 256, 376.

It is proposed that Trivalore be taken up as a separate district, and it is suggested by Mr. Roberts to remove the Mission from Coonghul to Toomkoor, a place containing 10,000 inhabitants.

The Reports from the Missionaries principally relate to the state of the Schools, and shew an increase in their number, while the progress of the children gives them encouragement.

The Chapel in Black Town is in progress of being rebuilt, at a cost of 1000*l*. At the Negapatam Station 2 Chapels have been built; and an Orphan Boarding School at Bangalore.

The baptism of a Brahmin Youth has given occasion to an address to the people, persuading them to withdraw their children from the Schools of the Missionaries. The following is an extract:—

Exposure of the Padres' deceit.—To Brethren of the Six Denominations belonging to the honourable Society of the Four Vedams in the great city of *Madras*. To the uncivilized and deceitful Padres, who cut up and devour flesh, though they shew a fine field of learning to the tender calves, namely, our young lads, who unwarily go to their Schools, yet they give them that cursed Bible to suck, which the false Padres themselves use; they wean them from their own mothers' milk; they scold them till they stare as frightfully as the devil; they give them an entertainment; they bewitch them with medicine; they sprinkle them with magic

dust; and, finally, these desperate sinners, in order to cast them unawares into a horrible well, take the Sacrament with them. Therefore I, Umabatti Moderhai, beseech you to beware of this injustice to yourselves and children, and not to think it will be time enough for you to weep for your children when they are dead through the poison of Christianity; but before they have waded through that wearisome Bible, prevent the loss of your children while they are yet alive, by removing them from Christian Schools.

In reference to these extracts, Mr. Garret remarks:—

It may excite surprise that any thing so absurd should have been believed by the people; but the statements contained credited by the Natives in this neigh- in the above extract were universally bourhood, and almost every child was taken from our Schools; indeed, those in the Pettah were completely deserted, the children not being allowed to leave their houses.

I am, however, glad to say, that the panic seems fast passing away. Many of the children have returned to our Schools.

In an account of his Official Tour through South India Mr. Roberts says—

At daylight I found we were close to the Danish Fort of Tranquebar. There not being any public building to rest in, I went to inquire at a house near at hand; and the answer was, I could have a room, but that I had better proceed to another, shewing the place. On my arrival a gentleman invited me in, and told me I was quite welcome; that he also was a Missionary, (the Rev. Mr. Cordes;) and that he should have great pleasure in entertaining me. In the course of the day I visited the Mission Church, built in the time of Ziegenbalg, the first Protestant Missionary; and felt deep emotion while standing by his tomb, being reminded of his labours, his trials, and his success; and said, "It is better to be here than by the grave of Napoleon, where I once meditated on the glories and atrocities of that scourge to Europe." I also saw the resting-places of Gründler, of Dr. John, of Dr. Cameron, the father of my hostess, and retired with a class of feelings highly admonitory.

The next night I arrived at Negapatam, where I had not been for more than twenty years. I found Mr. and Mrs.

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Batchelor, and Mr. Pinkney, in good health, and happy in their work. On entering the house, many things came to my recollection as to by-gone days: many Brethren seemed again to be near to me, who are now dead, or removed from this scene of labour.

I have spent some time in conversing with two Natives, especially with reference to that terrible enemy to Christianity, caste; and was sorry to find that, with respect to one of them, he was decidedly subject to that bondage; and in regard

The Rev. Elijah Hoole, one of the Secretaries of the Wesleyan Missionary Society, since our last Survey, has published a second edition of his account of "Missions in Madras, Mysore, and the South of India." The principal part of the Volume contains an account of his "Tours and Duties" in India during the years 1819—1828, to which are added, an Essay on the Religion and Religious State of the Hindoos, its origin and influence; and an account of some of the proceedings of the Church of Rome in reference to the Syrian Christians of Travancore.

#### GENERAL BAPTIST MISSIONS.

*Cuttack*: the chief town of Orissa: 251 miles SW of Calcutta: inhab. 70,000—1822—Amos Sutton, Chas. Lacey: Wm. Brookes, *Printer*; 4 Nat. Preachers—Communicants, 140; of whom 11 have been added during the year—Schools 2: Day Scholars, 50; Orphan Boys, 41, Girls 42—Printing: Scriptures, 3000; Tracts, 26,500; other Publications, 6550—P. 216.

The state of Religion among the members has been, and still is, low. Their Christian Life has generally exhibited the feebleness of infancy: they have had too low an apprehension of the Christian's feelings and conduct, a deficiency of Christian Love for each other, and of union and peace among themselves. They have often shewn a distressing and disgraceful prevalence of those weaknesses which peculiarly characterize the Hindoo, as, bitter disagreements, spiritual apathy, hotness of passion, and love of money, as well as a disposition to tamper with deception and falsehood. To these there are some very delightful exceptions, but there are strong marks of disease in the body generally. Compared, however, with their former selves, and with the Heathen around them, the change affords reason for joy and praise. They have obtained the knowledge of God, the knowledge of Jesus Christ; they have seen their need of Him, and have put their trust in Him as the mediator between God and man.

to the other, though much enlightened, he still clings to it in some particulars. I rejoice in the decided measures recently taken by the Church of England against this wily and powerful foe, and feel convinced that nothing less than the most determined proceedings will ever avail. Many Missionaries have tried to coax and wheedle this adversary into the spirit of Christ; but they might as well attempt to win over Satan, as to ameliorate or soften his systems: we must deal with them as the offending right arm or eye, and then only can we expect to prosper.

They are thoroughly convinced of the sinfulness and folly of Idolatry, and, both in their closets and families, are cultivating that intercourse with God which is the best means of spiritual growth and proficiency.

[*Missionaries.*]

The Missionaries have offered to take under their care 50 boys and 30 girls, who have been rescued from a sacrificial death among the Khoonds. It does not appear, however, from any information which has as yet reached us, that any have been received in consequence of this proposal.

*Choga*: a Christian Settlement laid out for 20 families, and occupying 30 acres of land. The Natives have given the name of *Odyapoor* to the village, or the "Village of rising." Mr. Lacey has paid several visits to the Settlement, and reports favourably of the progress which Christianity is making among the people. There are 2 Native Preachers.

*Khundita*: 40 miles N of Cuttack: surrounded by populous villages, and a short distance from the large town of Jageepore—1829—2 Nat. Preachers—P. 216.

There is no Preacher at present at *Piplee*.

*Midnapore*: 70 miles SW of Cal-

cutta: inhab. 30,000, with a large population around: prevalent language, Bengalee—1836—This Station has been resigned to the American Missionaries, who have given 400 rupees for the Chapel—P. 217.

*Calcutta*: the Mission at this Station was supported for three years by Mr. Alexander: the Committee, however, do not consider it advisable to continue it at their own cost, and have therefore relinquished it—P. 217.

*Pooree*: near the great Temple, on the coast S of Cuttack—1823—Mr. Sutton and several of the Native Teachers visited this place at the great festival. No details have been received—P. 217.

*Ganjam*: once an important and populous European Settlement: now a large town situated between the Berhampore and Pooree Districts—1840—H. Wilkinson—Pupils in the Orphan Asylum, 12—P. 217.

Mr. Wilkinson gives a pleasing account of the children in the Asylum, especially of the Khoond Boys.

In consequence of Mr. Stubbins being

#### CHURCH-OF-SCOTLAND MISSIONS.

The Missionaries and Teachers connected with the Church of Scotland having, for the most part, seceded, the work of School Instruction and Missionary Operations has, on the part of the Church, been almost entirely suspended, though the Church still retains the Buildings and other property connected with

#### FREE CHURCH-OF-SCOTLAND MISSIONS.

*Calcutta*—Alex. Duff, W. S. Mackay, J. Macdonald, D. Ewart, T. Smith: 4 Country-born Teachers; 17 Nat. As. Scholars in the School Department, 1142; in the College Department, 115. At 3 Branch Schools: W. C. Fyfe, H. C. Chill: 5 Nat. As.—Scholars, 260.

The Annual Examination took place on the 27th of December, when 1201 children were present. Dr. Duff reports very favourably of the manner in which the children ac-

compelled to return for a while to England, this Station has been, in a considerable degree, deprived of the advantage of a resident Missionary, much of Mr. Wilkinson's time having been spent at Berhampore. He also has been tried by severe illness. In the autumn of last year alarming apprehensions were entertained that he would be compelled to leave India, and even to return to England. For a change of air and other advantages, he and his wife visited Cuttack. Prayer on their behalf was heard, and your Brother's health so far restored, that he was enabled to resume his labours at Berhampore.

Ganjam has latterly appeared less healthful than it was supposed to be, and fears began to be entertained that it would be necessary to withdraw the Native Ministers from the Station.

Mr. Wilkinson states, that there are three young men whom he deemed it desirable to bring forward for the Ministry. [Report.

*Berhampore*: 360 miles from Calcutta—2 Nat. Preachers. No return of Communicants or Scholars has been received. It was mentioned in our last Survey that Mr. Stubbins had returned to England—P. 217.

the Mission.

On the 21st of November the Rev. Mr. Grant was appointed Missionary and Mr. Sheriff Catechist for labour in India; and on the 13th of March 1845 the Rev. John Henry Mengert and the Rev. Frederick Charles Brandt were appointed to the Mission at Bombay.

quitted themselves; and the Public Journals of Calcutta unite in bearing their testimony in commendation of the efficiency of the Institution by which they were trained.

Since the "Disruption" of the Church of Scotland, the work of the Mission and Schools of the Free Church has hitherto been carried on in the Hall of an Academic Institution in Calcutta, and in such other places as present circumstances permitted. A site, however, has been

*Free Church-of-Scotland Missions—*

bought, on which a Church is to be erected, at a cost of 1000*l.*: this sum, and 2600*l.* toward the expense of the building, had been received at the time of our last communication. These sums are independent of the contributions received for the general purposes of the Mission.

*Bombay*—R. Nesbit, J. M. Mitchell: 1 Country-born Teacher; 9 Nat. As. Dr. Wilson is at present on a visit to Scotland. The Rev. Alex. G. Fraser was ordained in January as Missionary for Bombay, whither he was to proceed as soon as practicable.—Scholars, 200 — 1 Native Male and 1 Female Superint.; and 1 Native Male and 1 Female Visitor of the Vernacular Schools, which are 20 in number and contain 1000 Scholars.

*Madras*: with Out-Stations at *Triplicane*, *Conjeveram*, and *Chingleput*: John Anderson, Robert Johnston, John Braidwood: 4 Fem. Teachers; 3 Country-born Teachers; 20 Nat. As.—Scholars, 840.

It was mentioned at p. 415 of our last Volume that a great excitement had been occasioned by the baptism of a Brahmin Convert. So great was the alarm which the Natives took at the circumstance, that the Schools were nearly forsaken for a time; but in the course of the year the numbers have risen to their usual amount.

A public Examination was held on the 7th of January last, of which it is said "that nothing could be more favourable than the impression made on the minds of those who witnessed it." On the first Sunday in the year a Hindoo Youth was baptized.

The sum of 2000*l.* has been received at this Station for Missionary Purposes.

*Poonah*—James Mitchell, James Aitken: W. Drake, As.; 2 Fem. Teachers; 8 Nat. As.

*Nagpore* — Stephen Hislop: 4 German As.

The contributions raised in India during the last year amount to 6387*l.*

## WELSH FOREIGN MISSIONARY SOCIETY.

*Cherraponjee* — 1841 — Thomas Jones. We have not received any

information in reference to the proceedings at this Station—P. 217.

## IRISH PRESBYTERIAN-CHURCH MISSION.

*Rajkot*: in the province *Katia-war* — 1841 — James Glasgow, R.

Montgomery, J. H. Speers, Adam Glasgow, J. M'Kee—P. 218.

## GERMAN MISSIONARY SOCIETY.

*Mangalore*: a town on the coast of Canara — 1834 — C. Greiner, J. Bühner—*Kadike*: J. Amman. There have been 45 persons baptized at Mangalore. In the Girls' School there are 22 scholars, and in the Boys' School about 50—P. 218.

Teacher. Rev. F. Müller has removed to Calicut. In the Schools in Tellicherry and neighbouring villages there are 225 scholars. In the Seminary, 29 students—P. 218.

There are in connection with this Mission 31 adults, 14 children, and 45 hearers.

Mr. Greiner made a tour in March among the neighbouring villages, and had the gratification of finding that in many places the Word of God is read. Mr. Amman reports of his School, that there is a deep feeling of their sinfulness on the part of many of the boys.

Mr. Irion went on a visit to Calicut, when he found the people very attentive to the Word of God.

*Tellicherry* — 1839 — H. Gundert, C. Müller, C. Irion: — Mook, Fem.

*Dharwar*: 280 miles N of Mangalore, in the south Mahratta Country — 1837 — J. C. Lehner, J. Layer, H. Albrecht — *Hoobly* — 1839 — John Müller, Jacob Huber — *Bettigherry*: 5000 inhab. — 1841 — C. Hiller, M.

Hall — *Malasamudra*: C. Essig, T. G. Stanger—Schools, 6: Boys, 242; Girls, 22—P. 218.

The Mission House has been much visited by the Natives during the year; and on Sundays the people call for private conference before they go to the School.

On a journey to Bellary, Mr. Hilber had many opportunities of preaching the Gospel.

*Cannamore*—1841—S. Hebich: 4 Nat. As.—P. 218.

*Calicut*—1842—J. M. Fritz, G. F. Müller: 1 Nat. As.—P. 218.

AMERICAN BOARD OF MISSIONS.

*Bombay*: 1812: made a distinct Mission, 1842—David O. Allen, Robert W. Hume: 1 Nat. As.—*Malcolm-Peth*: Mrs. Graves. Mr. Graves died on the 30th December 1843—Pp. 218, 415, 533.

Mr. Graves died at the age of 51. For twenty-five years he had pursued his work among the Heathen with entire devotedness and singleness of purpose. Mrs. Graves remains for the present at *Malcolm-Peth*.

Mr. Allen, near the close of last year, was united in marriage to Miss A. C. Condit, of the Borneo Mission, then at *Bombay*. The union, however, was permitted to be but short, as she was removed by death on the 11th of June following. She was resigned to the will of God, and had great peace and joy in prospect of her departure.

The statistical reports from this Mission are incomplete. It is impossible, therefore, to give accurate information concerning the Schools, the Mission Church, or the Printing Establishment. Temperance is making some progress at *Bombay*: a Monthly Paper has been established to aid in stemming the evils growing out of the use of intoxicating drinks. A Weekly Religious Newspaper has also been commenced.

Mr. Hume made an interesting tour to *Goa* early in the present year, returning through the Southern Concan. He thinks that but few portions of the Heathen World have a population so intelligent as that of the Southern Concan; yet it contains not a single Missionary. [Report.]

*Ahmednuggur*: 175 miles E of *Bombay*: 2000 feet above the level of *April*, 1845.

The Word of God has been preached in the house all the year, but it has not produced much fruit.

Mr. Sutter has returned to *India*, but we are not informed at which Station he is to labour.

Summary,

(According to last account.)

Missionaries, 19—1 Female Teacher—Native Catechists and Schoolmasters, 24—Members, 376—Catechumens, 24—Inquirers, 5—Schools: Girls in Boarding Schools, 44; Day Scholars, 1172: Seminarists, 64.

the sea: inhab. 50,000; with English Cantonments of about 1000 soldiers: 1831: Henry Ballantine, Ebenezer Burgess: Amos Abbott, As.; 6 Nat. As.—*Seroor*: on the great road from *Ahmednuggur*: Ozro French: 2 Nat. As. Mr. and Mrs. Munger are still in *America*—Communicants, 43. In the Seminary 51 pupils: in 16 Schools about 700 children: in the Boarding School for Girls, 26 Scholars—Pp. 218, 219.

The intelligence recently received from this Mission is highly encouraging. The Brethren continue to find attentive hearers whenever they go forth on their preaching tours among the villages. There are many signs of the decay of idolatry; and nothing appears to be wanting to ensure a rich harvest but an increase of Labourers. By the latest accounts there were a few Candidates for Baptism, and a great number of inquirers. One of the former is a *Gooroo*, a religious teacher, well known in that part of the *Deccan*: he has many disciples. Another *Gooroo* has become an Assistant to the Missionaries within the last few months, and promises to be very useful. Twelve Natives were received into the Church at *Ahmednuggur* during the year, and there have been several admissions since. A *Brahmin* has been baptized at *Seroor*. There have also been some cases of discipline. [Report.]

The Brethren connected with this Mission spent the usual amount of time during the last cold season in visiting different villages around *Ahmednuggur*, and making known the Gospel. Mr. Ballantine made several short tours, accompanied by



*American Board of Missions—*

two or three Native Assistants. In December he concluded to take a wider range among the villages north of Ahmednuggur, visiting also Pudhegaum and Kolhar, places which are annually resorted to by multitudes. Mrs. Ballantine accompanied him for the purpose of giving instruction to females.

Our Brethren have much to encourage them in their labours. There is an imperative need, however, of more Labourers in this field. What can be expected from occasional visits, made after long intervals, while there are so many counteracting influences constantly at work? [Board.

*Royapooram*: a northern suburb of Madras: Ferdinand D. W. Ward: 2 Nat. As.—*Chintadrepettah*: a south-western suburb of Madras: Miron Winslow: 1 Nat. As.—*Black Town*: another suburb of Madras: Phineas R. Hunt, Printer. Dr. Scudder is still in America. The Station of the Rev. Henry Martyn Scudder is not yet known. Mrs. Winslow died on the 20th of June—Communicants, 35—Scholars: 475 Boys, 25 Girls—Pp. 219, 415.

A son of a Missionary, born in India and educated in the United States, has lately embarked, with his wife, for Madras, and is to wait there for the return of his father from this country, and then proceed to the Madura Mission. The son is the Rev. Henry Martyn Scudder, and the father is Dr. John Scudder. This is the first instance in which the son of a Missionary has been sent forth as a preacher to the Heathen (from America).

A new chapel, erected chiefly by donations made in the city of Madras, was opened the last year. The Congregations on the Sabbath each embrace about 300 persons.

The printing in the native language in the year is 7,162,000 pages; and that from the beginning had then exceeded 53,697,760. Among the works printed are a Monthly Tamul Newspaper, a Monthly Tamul Magazine, and an English and Tamul Dictionary in a volume of 850 pages. There is much to encourage the most vigorous efforts for the spread of Christianity in Madras. [Board.

**MADURA**—*Madura East*: in the Carnatic, 75 miles from the coast, and 120 W of Jaffna: a stronghold

of idolatry: many Romanists: prevalent language, Tamul—1834—Francis Asbury, Nat. Preacher; 7 Nat. As.—*Madura West*: Henry Cherry: Mrs. Dwight; 7 Nat. As.—*Dindigul*: 38 miles NW of Madura: inhab. 15,000; many Romanists and Mahomedans—1836—John J. Lawrence: Alfred North; 15 Nat. As.—*Terroomungalum*: 12 miles SW of Madura: Wm. Tracy; 7 Nat. As.—*Teroopoovanum*: 12 miles SE of Madura: Clarendon F. Muzzy: 8 Nat. As.—*Shevagunga*: 27 miles SE of Madura: 4 Nat. As. Mr. and Mrs. Crane have returned to America. The Station of Mr. Horace S. Taylor, who sailed from Boston on the 6th of May, is not yet known—Communicants, 87—Schools, 287: Scholars, 3787; of whom 225 are Boarders and 30 Seminarists—Pp. 219, 220; and p. 64 of our present Volume.

In eleven days, during the month of January, three members of this Mission—Mr. Dwight, Mrs. Cherry, and Mrs. North—were cut down by the spasmodic cholera, and carried from one house to the tomb. In the same house lay Mrs. Dwight and Mr. Muzzy, with the children of Mrs. Dwight and of Mr. North, sick with the same fearful disease: they recovered. Mr. Crane has lost his health through excessive labour. Mr. North, soon after his bereavement, joined Mr. Lawrence at Dindigul. Mrs. Steele has been united in marriage to Mr. Smith of the Ceylon Mission.

Many and urgent applications are made by the Natives for additional Schools. It is believed that the leaven of Christianity is beginning to develope itself in a more awakened state of the conscience, and in a more elevated moral sentiment among the people. During the last year there has been a decided advance. There are strong indications of the near approach of the day when the people in this part of India will break away from their idolatry in masses, and assume the name and profession of Christianity, even though a great portion of them should not feel its transforming power. Portions of villages, sometimes whole villages, unite in pleading for Schools for their children, and Catechists to instruct them all in the way



of life. So far as they understand the Christian Religion, they are not only ready and willing, but they wish to embrace it. In the feeble state of the Mission as to numbers, such requests occasion no small solicitude. What can half a dozen pastors do where flock after flock, scattered upon

a hundred hills, are placed under their care? Verily, among the million and a half of souls in this field, the harvest is great, but the labourers are few. May the Lord be pleased soon to send forth a great number of suitable Labourers into this harvest! [Board.

AMERICAN PRESBYTERIAN MISSION.

*Allahabad*—1836—James Wilson, Joseph Warren, John E. Freeman, Joseph Owen, John Wray: several Nat. As. Mr. Morrison has returned to America, on account of ill health—Pp. 220, 221.

*Furruckabad*: about 750 miles N W of Calcutta—*Futteghur*, on the Ganges, may be considered the Port of Furruckabad—1840—*Mynpoorie*, a city 40 miles distant—1843—Henry R. Wilson, James L. Scott, John C. Rankin, Wm. M'Auley, J. J. Walsh: Jane Vanderveer; 1 Nat. Preacher; several Nat. As. Mr. and Mrs. Walsh joined the Mission in March—Pp. 221, 415.

*Loodianah*: 1170 miles from Calcutta—1833—There are also Stations at *Saharunpoor*, *Sabathoo*, and *Merat*: John Newton, James R. Campbell, Joseph Porter, Levi Janvier, Jesse M. Jamieson, J. Caldwell: R. Morris, Printer; J. Craig, Cat.; 1 Nat. Preacher; several Nat. As. Rev. W. S. Rogers and Dr. W. Green have returned, on account of ill health, to America—P. 221.

The Station at Sabathoo will probably be relinquished, and a new Station has been formed at Merat, a large town 60 miles south of Saharunpoor.

The usual duties of the Missionaries connected with these Missions have been prosecuted during the year with unabated vigour. The Gospel has been preached at the various Stations, and at numerous cities and villages, during journeys made for that purpose; Schools have been con-

ducted, and the press employed as in former years; and the blessing of God has not been withheld.

About 28 scholars are connected with Boarding Schools under the care of the Loodianah Mission, 40 with the High School at Loodianah, and 13 with a similar School at Saharunpoor. There are small churches at these Stations, and Golak Nath, a native candidate for the ministry, under the care of the Presbytery of Loodianah, received licence to preach the Gospel. In the Hindoostanee, Hindee, and Panjabee Languages, 47,650 copies, or 4,055,850 pages of different works were printed.

The Schools connected with the Allahabad Mission contain 43 Boarding Pupils and about 150 Day Scholars. The Church received several new members during the year, and lost some by removal to other places, and three by discipline. From the press, 69,930 copies, or 4,263,840 pages, were issued, of various works in Hindee, Oordoo, and English. In the Schools under the care of the Furruckabad Mission, between 200 and 300 scholars are receiving instruction, of whom upward of 100 are Orphan Children. Several of these orphans have been admitted to the communion of the Church; and the Presbytery of Furruckabad have licensed Gopee Nath Nundy to preach the Gospel. These instances of pious Natives, received as probationers for the Gospel ministry, after due examination by the Presbyteries, serve to illustrate the happy adaptation of our order to Missionary Operations among the Heathen; and they may be regarded as the pledge or earnest of a suitably-qualified Native Ministry, the want of which is the greatest defect in the means now employed for the conversion of the Hindoos. [Report.

AMERICAN BAPTIST MISSION.

*Nellore*: 100 miles N of Madras—1840—S. S. Day, S. Van Husen: 2 Nat. As.—P. 221. This Mission has a special view to the Telooگو Popu-

lation. No accounts have reached us since those published in our last Survey.

## Ceylon.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

The *B F Bible Society* state in their Report, that the *Jaffna Auxiliary* has distributed 2890 Volumes in Tamul and 164 in English. An edition of the entire Testament in Tamul, of 5000 copies, has passed through the press, making the number of volumes printed by the *Auxiliary* 125, 250—P. 222.

Owing to the paucity of European Labourers, and the necessary difference between their customs and those of the Native Population; and, still more, owing to the infantile state of the Native Christian Community, mixed as it is often with much of superstition and ignorance, but generally with low notions of the purity of heart required in the Gospel; and the peculiarly natural tendency to covetousness of disposition, which is too often manifested, the Heathen are unable to discern the character of the Gospel. And, apt as the Heathen are to catch at any pretence, they readily adduce the failures of the Native Christians as an evidence that there is, in reality, little or no difference of prac-

tice between themselves and the others. The Gospel, however, here forms an argument which they cannot contravene. The Vethams, Puranas, and Shasters of the Heathen, when compared with the Gospel History, appear in their true character. [*Jaffna Report.*]

The *Christian-Knowledge Society* has granted to the Rev. H. Von Daldelszen books value 8*l.*—The *Religious-Tract Society* has granted to the *Jaffna Auxiliary* 200 reams of paper and 3320 English Tracts; a supply of paper has also been sent to Kandy; and a grant of books, value 10*l.*, has been made to Mr. Daniel. The *Jaffna Society* distributed 197,000 copies of Tracts during the year.—The Teachers in connection with the *Eastern-Female Education Society* were given at p. 386 of our last Volume: no information has reached us since that which was there laid before our Readers—P. 222.

### STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

#### BAPTIST MISSIONARY SOCIETY.

*Colombo*: with 11 Out-Stations—1812—J. Davies: 6 Students; 12 Nat. Preachers. Mr. Daniel died on the 2d of June—Communicants, 444—*Kandy*: with 4 Out-Stations: C. C. Dawson, P. Schumacher: Mrs. Birt; 4 Nat. Preachers. Communicants, 86. In the whole, 39 Schools, containing 1257 Scholars. Mr. and Mrs. Davies arrived in Ceylon on the 6th of September—P. 222.

Mr. Dawson has the care of the Stations around Kandy. Mrs. Birt has opened a Girls' School at Kandy, which is productive of the best results. The attendance is large and encouraging.

The Institution at Colombo for the training of Native Preachers is opened,

and attended by six pious young men, who have devoted themselves to the work of the Christian Ministry.

The Printing-press at Kandy has been used during the year in printing Tracts and School-books, several thousand copies of which have been published.

Toward the expenses of the various Stations the sum of about 350*l.* has been contributed in the island. [*Report.*]

The direct Missionary Labours which are connected with the public and private preaching of the Gospel, both of a stationary and itinerating character, are conducted at 16 Stations, which are centres from whence the Word of God sounds abroad to the surrounding villages. These are occupied by three European and sixteen Native Missionaries and Catechists, who, in about 200 places and villages,

regularly preach Christ's Gospel, besides those occasional labours to which they are led in other places beyond them.

By the departure of Mr. Harris from Kandy, the whole of the Mission Duties have been thrown upon Mr. Dawson. Still, however, the usual Services have been conducted, and the Village Stations visited as frequently as the very numerous engagements in Kandy—including the superintendence of the Printing-office—have permitted. The Gospel is regularly preached three times every Lord's Day, in the Portuguese, Singhalese, and English Languages. The Portuguese is conducted by a devoted member; the two latter devolve on the resident Missionary. The immense number of Tamul Coolies who meet in Kandy from the neighbouring estates on Sundays are not entirely neglected, though it is much regretted that labour more commensurate with their wants cannot be bestowed on them without neglecting previously-organized Missionary Work. Weekly Bible Classes have been commenced for the English and Singhalese parts of the Congregations. At these meetings a pleasing spirit of inquiry into the sense of the Word of God is manifested. Beside the Sabbath Ser-

vices and the two Bible Classes, two Prayer Meetings are held weekly, one in English, the other in Portuguese.

In September last an Academy was commenced for the instruction of pious young men, members of our Churches, for the work of the ministry; that by a system of theological, literary, and scientific education, they may be qualified to preach the Gospel to their countrymen, and obtain that information which will meet the demand made on intellectual exertion, which the wide extension of education among the people around us renders requisite. Six students are now in it, who, for the short time that has elapsed, have made creditable advances in their studies.

Although the labours of tuition, by occupying a large portion of the time of the Missionary in Colombo, has abridged his itinerating labours, yet, as each student is required at least once on Lord's Days, and once beside in the week, to preach the Gospel in the places around, no material decrease of itinerating exertion has been felt. On the contrary, while the students are in a state of training for their future labours, the Gospel is proclaimed more widely in and around Colombo than it was before. [*Missionaries.*

#### CHURCH MISSIONARY SOCIETY.

This Mission has now proceeded for twenty-five years, with far fewer hindrances and interruptions, through the failure of the health of the Missionaries, or through other causes, than most of the Society's Missions; yet the progress has been small, if we judge by the ultimate fruits for which we labour—the true conversion of souls to Christ.

One hindrance to the progress of real Christianity in this field appears to arise from the large proportion of nominal Christians, who scarcely differ in moral character, or intellectual attainments, or even in respect of attendance upon idolatrous rites, from the Heathen with whom they are mingled. These are the remains of a system, pursued by the former possessors of the Island, of holding out temporal inducements to the mere reception of Christian Baptism.

During the past year a Ceylon Auxiliary Church Missionary Association has been formed by the European Residents, with a good prospect of efficiency; and the Committee would indulge the hope, that it will be the means of conferring far more important benefits than mere pecuniary assistance, by awakening a more lively interest

in the minds of the European Christians to the perishing state of the Heathen among whom they sojourn, and of encouraging a spirit of prayer for the outpouring of the Holy Spirit on the Missionary Efforts in their immediate neighbourhood.

The chief success in this Mission hitherto has been in the higher departments of education. By means of District Seminaries, and the Christian Institution at Cotta, many promising young men have been trained up as Missionary Labourers. Two were ordained Deacons three years ago; and having used the office of a Deacon well, and passed an examination which the Bishop states to have been "most creditable to them," they were last year admitted to Priests' Orders by the Bishop of Madras. Three other Natives, having given satisfactory evidence of their faithfulness and ability as Catechists for several years, have been deemed worthy, by the Missionaries, of being proposed as Candidates for Holy Orders. [*Report.*

Cotta: 6 miles SE of Colombo: inhab. 4500—1822—John F. Haslam, Francis W. Taylor: Cornelius Jayesinha, Nat. Miss.: J. A. Bulmer,

*Church Missionary Society—*

Printer; 5 Nat. Cat. 3 Probationary Nat. Cat.; 3 School Visitors; 32 Nat. Schoolmasters; 11 Nat. Schoolmistresses. The Rev. Joseph Bailey died on the 19th of March 1844. Mrs. Bailey arrived in England on the 11th of November—Communicants, 40—Schools, 32: Boys, 735; Girls, 326; Seminarists, 30—Pp. 223, 256, 496; and see, at pp. 155—157 of our present Volume, several particulars of the Station.

*Kandy*: 80 miles ENE of Colombo—1818—Wm. Oakley, Charles Greenwood: 3 Nat. Cat.; 1 Probationary Nat. Cat.; 12 Nat. Schoolmasters; 1 Nat. School Visitor; 1 Nat. Schoolmistress—Communicants, 23—Schools, 9: Boys, 199; Girls, 21; there are 14 Girls who are not Boarders—P. 223; and see, at pp. 157, 158, of our present Volume, a Report of the Station, an account of the Baptism of an Adult, and the Stedfastness of his Brother, an older Convert. See also pp. 204—207.

The increase of employment, and of the means of obtaining money, through the recent introduction of coffee-plantations into the neighbourhood, have led to much worldliness, to desecration of the Lord's Day—by making it a day of purchasing their supplies for the week—and to the withdrawal of children from the Schools. The Annual Report of the Missionaries exhibits a decrease both in the number of Communicants and Schools. [Report.

*Buddagame*: a village 12 or 13 miles from Galle—1819—George C. Trimmell, Henry Powell: James Goonesekera, Nat. Miss.: 1 Probationary Nat. Cat.; 10 Nat. Schoolmasters; 1 Nat. School Visitor; 4 Nat. Schoolmistresses. Mr. and Mrs. Powell were obliged, by the ill state of Mrs. Powell's health, to leave their Station for a time. They returned much improved—Communicants, 20—Schools, 12: Boys, 208; Girls, 155; Seminarists, 15—Pp. 223, 256, 496; and see, at pp. 292—295, several particulars of the Mission, and

a General View of the Missionary Work. See also pp. 207, 208.

The Native Congregations, both on the Lord's Day and on Wednesday mornings, have continued at about the same average as last year.

The Missionaries have also been diligent in preaching at the Schools, and at the houses of such of the respectable Natives as have been willing to call their neighbours together to hear the Word of God. They have also visited from house to house, pressing the message of Salvation upon their poor deluded neighbours.

Most of the Female Schools have been suspended, in the hope that they might be placed upon a more efficient footing, and that the parents might be induced to pay something for the education of their children. These hopes have not been yet fulfilled, and some have been reopened upon the old plan. [Report.

*Nellore*: near Jaffna: inhab. 5000 or 6000—1818—Wm. Adley, John T. Johnston: 4 Nat. Cat.; 4 Probationary Cat.; 2 Nat. School Visitors; 22 Nat. Schoolmasters; 2 Schoolmistresses—Communicants, 99—Schools, 29: Boys, 968; Girls, 99; Seminarists, 30; Female Boarders, 30—P. 223; and see, at pp. 367—375, 406, many details of the Station, and, at p. 407, an account of the Colombo Church Missionary Association.

By the appointment of a Government Chaplain at Jaffna, the Rev. W. Adley has been relieved from his English duties at that place, and is thus enabled to devote himself more exclusively to Nellore itself.

In the early part of the year a considerable change took place in the duties of the Missionaries, by the addition to the Nellore Station of the Church and Congregation at St. John's, Chundicully. This Church had, for nearly half a century, been the scene of the labours of the Rev. Christian David, a pupil of Schwartz. On his superannuation it was offered by the Government to the Church Missionary Society, on condition that provision should be made to supply the spiritual wants of the Congregation. Accordingly, since September 1842, the Rev. J. T. Johnston has regularly performed its Ministerial duties. This has caused a more distinct division of labour among

the Missionaries at this Station, each having his own Congregation and separate sphere of clerical duties. The Seminary, which is under the superintendence of Mr. Johnston, is close to St. John's Church, Chundicully. [Report.

*Summary of the Mission.*

(As given in the Forty-fourth Report.)

Stations, 4—Missionaries: Euro-

pean, 9; Native, 2 — Printer, 1 — Nat. Catechists and Teachers: Male, 104; Female, 18 — Communicants, 182—Attendants on Public Worship, 3870—Schools, 82; Seminaries, 3; Seminarists, 65; Boys, 2110; Girls, 601.

GOSPEL-PROPAGATION SOCIETY.

*Calpentyu*: S. D. J. Ondaatjee—*Matura*: inhab. of the Town, 11,800; of the District, 98,000—1840—Edward Mooyart — Neura Ellia: H.

Von Dadelszen—P. 223.

No accounts of the proceedings of the Missionaries have reached us since our last Survey.

WESLEYAN MISSIONARY SOCIETY.

SINGHALESE DIVISION.

*Colombo*: Daniel J. Gogerly: John Anthoniez, As.; 1 Cat. — *Negombo* and *Kittegalle*: R. Spence Hardy; D. D. Pereira, As. — *Seedua*: Wm. A. Lalmon, As.; 1 Cat. — *Morotto*: P. G. De Zylva, As. — *Pantura*: John Parys, As.; 1 Cat. — *Caltura*: Andrew Kessen: 1 Cat.—*Bentotte*: D. A. L. Bartholomeuz, As.—*Hiekhoddy*: C. De Hoedt, As.—*Galle*: Wm. Bridgnell; 3 Local As. — *Matura* and *Goddapitiya*: J. A. Poulier, As.; 2 Cat. — *Dondra*: Charles Wijesingha, As. — Communicants, 803 — Schools, 75: Scholars: Male, 2661, Female, 409—P. 224.

In the South of the Island of Ceylon there is a deepening and extension of the work among the Natives. The Government School Commission is co-operating with the Missionaries in the diffusion of education and general knowledge among the Native Singhalese. The Rev. D. J. Gogerly has been appointed a Member of the Central School Commission, and the other Missionaries are Members of the Sub-Committees of Education in their several localities, by which their means of doing good have been considerably increased. The principal Schools connected with the Missions at Matura and Galle have been taken on the Government-list, and the amount thus saved to the Society is employed in rendering the other Mission Schools more efficient to their important purpose. Ten young men of promising character and abilities have been selected to undergo a course of training and instruction to prepare them for usefulness in the Mission; seventy-eight per-

sons have been added to the Society during the year; and there are many indications that the perseverance of the Missionaries, in their labours for the conversion and salvation of the Singhalese, will meet with an increasing and ample reward. [Report.

Mr. Hardy says that the state of things in Ceylon is undergoing a great change through the influx of European Settlers interested or occupied in the cinnamon-gardens and sugar-plantations.

TAMUL DIVISION.

*Batticaloa*, on the east coast, N of Matura, and *Bintenne*: Ralph Stott, Robert Pargiter: John Philips, As.; 3 Cat.—*Trincomalee*: George Hole—*Point Pedro*, at the northern extremity of the Island: 1 Cat.—*Jaffna*: Peter Percival, Chairman of the District: 3 Cat.—Communicants, 248 — Schools, 21: Scholars: Male, 1055; Female, 186. Mr. Pargiter arrived in Ceylon in January 1844, and the Rev. James Gillings on the 15th of July—Pp. 225, 376, 456.

Mr. Stott says: "Since I last wrote, we have broken thirteen stone Pillears, or images of the Elephant-headed God, and have pulled down five thatched huts in which they were placed and worshipped: these huts were built on private ground, the owners of which have now renounced heathenism, and have, consequently, given their gods to destruction."

A great change has taken place in the people of Trincomalee, through the influence of the Mission. A knowledge of

*Wesleyan Missionary Society—*

letters, and an acquaintance with the Scriptures, are almost general; and it is no unusual thing to see the labouring coolies carry their books with them when

they go out to work in the morning, and to spend the dinner-hour in reading one to another in groups under the shade.

[Report.

## AMERICAN BOARD OF MISSIONS.

STATIONS and LABOURERS — *Tillipally*: 1816: Daniel Poor: 8 Nat. As.—*Batticotta*: 1817: inhab. 8000: Henry R. Hoisington, Edward Cope, Robert Wynam: Nathan Ward, M.D., Physician; 7 Nat. As.—*Oodoville*: 1820: Samuel G. Whittesley: Eliza Agnew; Nathan Niles, Nat. Preacher; 5 Nat. As.—*Panditeripo*: 1820: Nat. As.—*Manepy*: 1821: Eastman S. Minor, Printer; Seth Payson, Nat. Preacher; 5 Nat. As.—*Valverty*: Nat. As.—*Varavy*: inhab. 40,000: John C. Smith: 2 Nat. As.—*Chavacherry*: 1833: Benjamin C. Meigs: 4 Nat. As.; 5 Out-Stations. Mr. and Mrs. Spaulding, Mr. and Mrs. Hutchings, and Mr. and Mrs. Eckard, have been obliged, by their state of health, to return to America. Mr. Aphorpe died at Valverty on the 8th of June. Mr. and Mrs. Hoisington have returned to their Station—Pp. 225, 415.

SUMMARY: Stations, 8; Out-Stations, 5 — Missionaries, 9 — Physician, 1—Printer, 1—Female Assistant Missionaries, 13—Native Preachers, 2—Native Assistants, 34—Communicants, 374—Seminary, 1: Seminarists, 116—Schools: Boarding, 8; Scholars, 156 Boys; 2 for Girls, containing 120; Free Schools, 75; Scholars, 2778: Total, 3170. Printing, 7,824,540 pages: from the beginning, 114,094,890 pages.

Within the past six months a grant of money has been tendered to us by the Central School Commission, appointed by Government, and accepted by the Mission. How far we shall be able to avail ourselves of this offer we cannot at present say. The condition and amount will be seen by the following particulars extracted from the fourth Report of the Commission, just issued. The general deficiency noticed in the Government Schools in the northern province had led, in 1842, to their abolition, with a view of opening new ones. Several were opened, but they

speedily declined. This originated inquiries, which were addressed to the Missionaries in Jaffna, from whose replies it appeared to the Committee that the ground was already occupied, and the establishment of Government Schools would only lead to an injurious rivalry. Not to do this, and not to impede the exertions of the Missionaries of all denominations, "by whom the cause of religion and education in the northern district is attentively and laboriously promoted," the Committee resolved to carry out their design of aiding the cause of English Education, by contributing to the Missions directly, and in proportion to certain specified items of expenditure. The yearly amount expended by the American Mission was 392*l.*; by the Church Mission, 151*l.*; by the Wesleyan Missions 156*l.* The Commission decided, therefore, to assign to the American Mission 200*l.*, and to the Church and Wesleyan Missions 150*l.* each. The grant is made with the understanding, however, that these sums are to be expended, in addition to the amounts already devoted by the Missions, in the diffusion of English Education, as far as practicable; that quarterly returns of the Schools and of the number of scholars, and half-yearly reports of examinations, shall be sent in; and that the Schools shall be open to visitation. The Government Schools are all closed, excepting the one at Manaar.

In consequence of the want of teachers felt by the Commission, and of the new openings for employment in the various departments of the government service, a great demand for educated young men has arisen among us, contrasting strikingly with the many applications for employment which we received but two or three years since. The value of education is, and must be felt more and more; and we have every encouragement, from this source, to persevere and to redouble our labours. If we can but give Bible Principles and stores of knowledge, with the power of thinking, we are sure that in time—may we not hope, notwithstanding the great darkness of the present hour, that in a comparatively short time?—this island will be wholly converted unto the

Lord. We have seen new and cheering evidences of progress toward this consummation; indeed they seem wonderful to those who remember the early history of this Mission. Recently, in the legislative council of the Island, the Colonial Secretary introduced "an ordinance to promote the building of Places of Christian Worship, and to provide for the maintenance of Ministers of the Christian Religion." Its provisions are extended to Dissenters as well as those of the Church of England. The Secretary says: "I feel

persuaded that the measure which is now brought under your consideration will hereafter be viewed as presenting a new and important feature in the legislation of the East; because this is not an ordinance merely providing for the toleration of the Christian Religion, or for permitting the erection of Christian Places of Worship, but it is for placing Christian Instruction within the reach of every inhabitant of the colony. *It declares Ceylon, for the first time, to be a Christian colony.*"

[*Missionaries.*]

## Indian Archipelago.

THE *Religious-Tract Society* has made a grant of 100 reams of paper to the Rev. W. Medhurst of Java. Books and Tracts have been printed amounting to 12,300; and 23,105 have been distributed in Batavia, Sourabaya, Amboyna, Singapore, and other places. Books have been printed in the Dyak Language, which was never before reduced to writing. The Javanese Tracts are largely distributed by Mr. Bruckner—*Eastern-Female Education Society*: An account of the Teachers connected with this Society was given at p. 386 of our last Volume. Miss Poppy arrived at Karagan, in Borneo, on the

11th of May. Mrs. Thomson (formerly Miss Combe) writes—

It is still with us a day of small things: we have about a dozen Dyak Girls under instruction, some of them very intelligent and interesting. There is, in such a new field, much to hope, to wait, and to pray for: and there are some features in our situation which call for the exercise of patience—patience with the perverseness and foolish prejudices of the people; patience with the natural impediments which wild and often pathless forests oppose to our free and frequent intercourse with them; and patience with the various individual circumstances we are brought in, by the providence of God, for our own instruction and sanctification.

*Baptist Miss. Soc. — Samarang*, in Java: Gottlieb Bruckner — *Pedang*, in Sumatra: N. M. Ward — Pp. 226, 227.

When it was deemed advisable to withdraw the Sumatran Mission, I remained for the purpose of pursuing the language, and securing an intelligible version of the Scriptures, supporting myself by means of agriculture. I thought such occupation one of the best means of preparation for the work before me; while such pursuits, where Europeans had never been thus engaged, would be a further means of good to the country. All these objects have, I trust, been in some measure realised, though not to the extent of my wishes. I have secured a copious Dictionary of the language, chiefly of native composition, under my superintendance, which will be highly valuable for Mission-  
*April, 1845.*

nary purposes; and I have at command, I believe, ample means for an intelligible version of the Scriptures. I have a version of the Testament completed, but requiring revision; and I have made repeated trials of portions of both the Old and New Testament, from which I am satisfied means are at command for a version which shall be universally understood. The Dictionary contains, perhaps, 50,000 words, including derivatives, in actual use, the use of every word being illustrated by examples of native origin.

In the various objects which have thus, for so long a period, engaged a share of my attention, I have expended perhaps four or five thousand guilders; and the agricultural speculations in which I have been concerned having proved altogether unprofitable, I am now reduced to the necessity of withholding every further expenditure for such objects, even a per-



*Baptist Missionary Society—*

sonal subsistence being a matter of uncertainty unless I remove from Pedang, and enter on some new pursuit elsewhere.

I am sorry I can offer no prospect of an opening door for Missions in Sumatra yet. The Dutch Government have extended their authority to almost every part of the Island, and they are not friendly to any means of enlightening the people: on the contrary, I believe their policy is to discourage every attempt at Christianizing them, as involving consequences inimical to their interests.

Nor do I see any probability of change in this state of things till either the voice of truth is heard in Holland, or the chiefs of Government themselves become subjects of vital Religion. Sumatra and Java, and every other part of Netherlands India, except Borneo, are closed against all foreign Missions by positive enactments; and for Borneo, they are under restrictions which must render them nugatory. The only manner, in fact, in which the Natives of these extensive countries can become acquainted with the Word of Truth is through the medium of the press.

In my agricultural speculations I have been encouraged and assisted by Government, and have received a grant of land as a security for the funds employed; but from various causes they have proved unprofitable, and must be abandoned with loss. The principal reason has been the want of labour, and its expense. Labour for wages, according to their customs, is a thing unknown: indeed, there is not a word in the language for wages, except one borrowed from the Dutch.

I found the Malayan Language in use there essentially the same as in Sumatra; spoken in its purity by Native Malays, but less so by foreigners of every description.

The population of Java appeared to me in a high state of temporal prosperity; but this is all that can be said, for with the increase of wealth, moral depravity finds means of advancement. Missions there are not to be thought of as long as the present system endures; and as it appears to answer its object of profit to Government, it will doubtless be extended, as far as possible, to every part of Netherlands India.

If the Society think it an object of sufficient importance under all circumstances, let them empower me to act, and place

me in command of funds to such extent as they may think proper, and I will do my best to render useful the knowledge and experience time and circumstances have given me.

[*Mr. Ward.*]

*Netherlands Miss. Soc.*—According to the latest accounts, the Society has a Station in Amboyna and in Saparona, and two neighbouring Islands. In Timor there is 1 Station, and about 1000 children in the Schools; in the South-west Islands 4 Stations, and about 900 Scholars; and in Rottee, 1 Station and 1420 Scholars. In Rhio there is 1 Station. In Celebes there are 4 Stations and 3837 Scholars. The Society has a Printing Press, at which 58 practical religious Books and Tracts have been printed—P. 226.

*London Miss. Soc.*—*Batavia*, in Java: W. H. Medhurst: Wm. Young, As.; 1 Cat.—Communicants, 41—Schools, 3: Scholars, 77—Tracts and Books printed and circulated, 37,430.

The various Services of a stated character include two Services on the Sabbath—one in English and one in Malay; a Chinese Service held in a bungalow in the vicinity of the town; and three Malay Services in different parts of the Settlement. The English and Malay Services, respectively, are attended by about 120 persons, young and old. In addition to occasional hearers, influenced by various motives, more or less worthy, to enter the House of Prayer, the Chinese Service is attended by the youths of the Seminary and the children of the Native Schools in the Pazar, with their teachers. As a part of the result of these labours, two Malay Christians and one of our own countrywomen have been added to the Church, and two young Chinese Women have been baptized.

The Chinese Boarding School has received careful and unintermitting attention throughout the year; and the youths instructed therein are evidently making great progress in the knowledge of Scripture. While, however, the understanding has been enlightened, no evidence is yet afforded that it has made any saving impression on their hearts.

[*Report.*]

*American Board*—In Borneo, *Pontianak*: Elihu Doty, Wm. J. Pohlman—*Karangan*: 1842: Wm.



Youngblood, Fred. B. Thomson, Wm. H. Steele. Mr. Nevius is in America—P. 227.

Messrs. Doty and Pohlman are supposed to have removed to China. The other Brethren are exclusively employed upon the Dyak Population. The Mission has sent home an earnest appeal to the Reformed Dutch Church, for continued confidence in their enterprise and an accession to their numbers. If protected by the Dutch Colonial Government against the interference of the Ma-

homedan Malay Rulers of the Dyaks, the Mission may reasonably look for an early harvest among this simple people.

Some recent misunderstandings with the Dutch Resident at Pontianak led to a respectful but dignified and decisive appeal to the Governor General of Netherlands India. The answer to this appeal had not been received at the latest date; but the Resident had entirely changed his department and become again friendly and complaisant. [Board.

*(The Survey will be concluded in the Number for May)*

## Biography.

### OBITUARY NOTICE OF MRS. KRAPP,

WIFE OF THE REV. DR. KRAPP, OF THE EAST-AFRICA MISSION OF THE CHURCH MISSIONARY SOCIETY.

THE Rev. Dr. Krapf, in a Letter to R. Waters, Esq., the American Consul at Zanzibar, dated Mombas, Sept. 2, 1844, gives the following particulars of the last hours of Mrs. Krapf:—

It was on the night of the 10th of July that my dear partner made me the melancholy communication of her anticipation of her approaching death, which, by the will of God, would compel her soon to take leave of me for this world. Her mind was greatly excited, and she freely vented her feelings and sentiments into the bosom of her husband, who stood weeping at her side. She said that her whole life, in thought, word, and deed, had been spent in selfishness, and that even since converting grace had laid hold of her, many years ago, she had been so remiss in keeping up a living communion with the Lord, that she could scarcely believe He would receive her into the abodes of holiness and glory. Having permitted her for a while to give free expression to her inward feelings, I found that Satan was, in good earnest, at work to eclipse and confuse her constant view of the Lamb of God; and I endeavoured, with hearty sighings for the direction of God's Spirit, to bring home to her mind the climax of the Gospel doctrine, which is the privilege of God's true children. The passages in St. John's Gospel, iii. 16, and his first Epistle, ii. 1, &c., recurred forcibly to my mind; and I was enabled, by the grace of God, to explain them to her with cheerfulness; telling her that she should look to Calvary, where stands the document, written in the Sa-

viour's blood, that He will not condemn a poor miserable sinner writhing like a worm at His feet; that He had long ago procured our salvation by His atonement; so that we need not fear our enemies, the flesh and the devil, nor even reason with them; but leave them alone with Him who has pledged His mercy for all our emergencies of life and death.

While I was thus dwelling on the free, perfect, and all-sufficient grace and merit of Christ, as held out in Scripture to contrite and almost despairing sinners, the aridity, darkness, and confusion of her mind gradually disappeared, and heavenly light shone forth in its full radiancy. With tears of joy she exclaimed, "Now I can believe that the Lord has pardoned me; that He will not enter into judgment with me: now I feel His presence, which is so sweet that I have no expression for it." She shook me by the hand, and thanked me cordially for the timely advice given to her. Now she had got round the dangerous rocks of doubt, and the cape of peace and good hope of eternity was clear in her sight. She then prayed for herself, for her friends at home, for the Mission Cause, especially for this Mission, and the Imaum, that God might incline his heart to further the eternal welfare of his subjects. Then she called for the servants, and addressed them with decision and force. She

told them that she was soon to leave them ; but that, from love toward their souls, she was constrained to tell them plainly, that there was no other Saviour but Jesus Christ who could support them in the hour of death, and that their Mahomed could never help them, but would leave them to perish ; that therefore they should in time give up their error, and seek for God's mercy in Jesus Christ.

Having finished this address to the servants, she gave some directions to myself, telling me that I should never forbear speaking to the people about Christ, and His being the only and true mediator between God and man. Though my words might be forgotten, yet they might, at the hour of death, recur to the mind, and be then a blessing to the hearer, Christ of His mercy being able to pardon a trembling, contrite, and believing Mahomedan Sinner as well and as easily as He had pardoned herself. Furthermore, she said, I should not spend my time in mourning at her having left me ; but should strive in good earnest to fulfil my duty as a Christian Minister, and to work while it is daytime : as to herself, she was happy, and going home to the Upper Canaan, where we should soon meet again. Lastly, she begged me to give her friends a true account of her last moments, and not to describe her in a light incompatible with strict truth. She charged me especially to tell all her friends that they should be true and sincere in their Christian Profession, as there was so much untruth in one's mind, which the scrutiny of dying moments would bring to light. As to herself, I should tell her friends that the Saviour had looked mercifully upon her, and that she departed as a poor and miserable sinner.

Having conversed with her for several midnight hours, being myself harassed by a feverish disposition, and thinking she required rest, I left her alone ; but she would not endeavour to rest, saying that her Saviour might come and find her asleep ; besides, she found it so sweet to converse with Him in her present happy frame of mind.

In the afternoon of the 10th the fever resumed its former force with increasing vigour, and her brain got so confused that she once arose to leave the house, saying that she wished to go to some place in the

country. From that period she spoke little, and that which she uttered was unconnected. On the 12th she continued in the same state. In the course of the evening of that day I was attacked by fever so severely that I was compelled to place her attendance entirely in the hands of the servants. The morning of the 13th found me still confined to my bed ; when she, after a severe bodily struggle, was carried off by her Saviour to the better world, where all is bliss and happiness. I heard her frequently call out the name of her beloved mother, whom I then believed to be still alive ; but who had fallen asleep in Jesus in November 1843, as I learned from letters which arrived three days after my dear wife's death. At the same time I received the Funeral Sermon which was preached at her mother's grave, and which now arrived at the moment when it was best suited to console myself.

On the 14th of July the mortal remains of my dear partner were deposited on the main land, at her own express wish, as she desired, by this arrangement, to remind the pagan Wonicas, who frequently pass the road by her tomb, of the object which had brought her and myself to this country. Thus she wished to be preaching to them by the lonely spot which encloses her earthly remains. The beloved child followed her mother in the night of the 14th, and was buried at her side on the 15th, both now waiting for the glorious day of resurrection on this distant shore. Well ! both are gone to their real home. Be it so : the Lord gave them to me for a time ; He has taken them again : His name be glorified for ever and ever ! My heart and body wept for many days ; and even now, although the first ebullitions of weeping and grief have passed away, I cannot look back to those days of trial and affliction without weeping ; but I have experienced what St. Paul writes to the Corinthians — *For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.* I would not wish that the Lord had otherwise dealt with me and my departed family, than He has actually dealt with us, for His stroke is a blessing, and His chastisement is glory throughout.

## Proceedings and Intelligence.

### Western Africa.

CHURCH MISSIONARY SOCIETY.

MOUNTAIN DISTRICT.

GLOUCESTER AND LEICESTER.

THE Rev. J. Warburton remarks that the attendance on Public Worship at Gloucester has not been so great as formerly, owing to the number of Liberated African Boys in the Government School at that place being greatly diminished by emigration and distribution to the inhabitants of the Colony.

The following Extracts are from Mr. Warburton's Journal—

#### *Gratitude of a Female Communicant.*

Aug. 8—To-day one of my Communicants, the mother of George Nichol, came to me to express her gratitude for what the Society had done for her son, by instructing him here, sending him to England, and placing him in the Society's Institution at Islington for further education. She had a Letter from her son, and was delighted with his kind reception from the Committee and kind friends of the Society. It was pleasing to observe that she felt, and expressed, that all this had come to pass through the gracious providence and goodness of God. "Though I am poor," she said, "my heart tells me that I must try what I can do for Christ's cause." She then gave me a small sum, as a thank-offering; and added, "May God bless the Society!" I am persuaded that this is the feeling of many others.

#### REGENT.

We regret to state that the health of the Rev. J. W. Weeks and Mrs. Weeks was such as to render it absolutely necessary for them to return to England. They have been permitted to spend upward of twenty years in Sierra Leone, and their labours have been abundantly owned and blessed of God.

The Rev. N. Denton was appointed to take charge of this Station on Mr. Weeks's departure in June.

The following Extracts are from Mr. Denton's Journal—

#### *Baptisms—Affection of the People for Mr. Weeks.*

June 2, 1844—I went to Regent to assist Mr. Weeks, who was unwell, and whose duties were heavier than usual on account of his receiving a large number of Candidates into the Church by Baptism. The scene was deeply interesting and encouraging. Thirty-five persons, in clean white apparel, occupied the front seats of the Church, which was filled with a remarkably decent and devout Congregation, who, to the several clauses of the Baptismal Service, responded with their hearty Amen, as the several Candidates received the sacred rite. These are fresh proofs that the Great Head of the Church is still with His servants, not suffering them to labour in vain or spend their strength for nought.

June 23—This being the last Lord's Day which Mr. Weeks would probably spend with his people at Regent, he had purposed to baptize a number of Candidates in the morning, and in the afternoon to preach his Farewell Sermon. I therefore went to assist him. There was something deeply solemn and affecting in the scene. At the close of the sermon nearly the whole Congregation was in tears, and the Church being quite full, the sensation was great. After Service, many of the people, as they supposed he was leaving immediately, came to take their leave of him, and exhibited much affection and regret, *sorrowing most of all that they should see his face no more.*

#### *Communicants—Candidates for Baptism—Administration of the Lord's Supper.*

July 1—There are at present in communion with the Church 157 males and 196 females; besides 114 male Candidates, and 88 females. Such a prosperous state of things calls for renewed exertions and devout thankfulness to the great Lord of the harvest.

Aug. 4—I administered the Sacrament of the Lord's Supper for the first time at Regent. The number of Communicants was very great: not fewer than 271 were present, of whom 47 were a short time since baptized by Mr. Weeks, and now for the first time were admitted to the Lord's Table; though not

till some pains had previously been taken to make them acquainted with the nature of that Institution, and to ascertain their fitness for the same.

*An Example for English Children.*

Toward the end of September Mr. Denton relates—

A very pleasing circumstance came to my notice a few days since, which discovered an unexpected good resulting from our Boys' School. While the Rev. J. F. Schön was spending a few days with us for the benefit of his health, we went together to visit some of the people; and while speaking to a member of the Church, who has been for the last seven months confined at home, and perfectly helpless from the effects of a fall, he called his little boy, who attends our School, to reach him a scrap of paper stuck up in the side of the house. Having opened it, the boy read to us the text and parts of the sermon which Mr. Schön had preached at Church on the preceding Lord's Day. The father told us, that being unable to come to Church himself, he was glad to get what little his boy could bring him home, and that he had now many such scraps, which were a great comfort to him. This is encouraging, both to Schoolmasters and to Ministers; and it would be well indeed if White children in England would follow the example of the little Black boy at Regent.

BATHURST AND CHARLOTTE.

Until the end of June, Bathurst was under the pastoral care of the Rev. C. A. Gollmer, and Charlotte under that of the Rev. C. F. Ehemann; but subsequently, Mr. Ehemann was placed in charge of both villages, in order that Mr. Gollmer might be in readiness to accompany the Rev. H. Townsend and the Rev. S. Crowther to the Yoruba Country.

We regret to say that Mr. Ehemann has suffered severely from repeated attacks of fever.

*Suggestions for the Supply of Useful Articles.*

Mr. Gollmer and Mr. Ehemann express their cordial thanks for several useful articles of clothing, which were gratefully received by the children.

Mr. Gollmer writes, June 1844—

May I be permitted to suggest that the second, third, and fourth sizes are the most serviceable for our children; and if any of our esteemed and kind friends should find a difficulty in getting them made, we should be glad to receive the materials, as they would furnish our Schools with work.

I would also direct attention to our newly-intended Yoruba Mission, where we expect to find the children destitute of clothing; a supply of which would at once greatly tend to civilize them, and enable us to establish a decent School.

SEA DISTRICT.

KENT.

In addition to the village of Kent, the Rev. F. Bultmann superintends Out-Stations at the Bananas, Ricketts, Russell, and Tumbo. Mr. Bultmann is assisted at Russell and Tumbo by a Native Catechist, Mr. Joseph Wilson.

*Journey from Waterloo to Kent.*

Some idea of the geographical position of these places may be obtained from the following description given by Mr. Bultmann of the road from Waterloo to Kent.

April 1, 1844—This road is still the least frequented of the Colony. Coming from Waterloo, and having passed Benguema, —which, as well as Campbell Town, in a nearly parallel direction, is almost one with Waterloo, being divided only by a bridge, like Bathurst and Charlotte, and stretching in the same extensive plain—you first meet with a Cosso and Yoruba town, together about half a mile long. After a walk through Cassada fields of three-fourths of a mile, and having walked over about the same ground and distance, you come to a Yoruba and Cosso town as long as the first, and also joined in one, four miles from Waterloo. Both these places are not inferior to Russell in population; but have no School. About three miles and a half further on you come to Russell: and here two things will attract your observation; first, the newly-opened School, which you will scarcely fail to anticipate, from not seeing the wonted number of children lying and playing about in the street; and secondly, the very extensive view from the elevated School House upon the Sherbro Bay. Russell is nearly half-way between Waterloo and

Kent; but by far the most precipitous and wild part is toward Kent.

The following passages are also from the Journal of Mr. Bultmann—

*Interesting Notices of Communicants.*

June 2, 1844: *Lord's Day*—A. B. is one of the most unostentatious of our Communicants. Though old—at least sixty—and beginning to learn the alphabet a few years ago, with spectacles, she is one of the rare ones who can read their Bible, and that with understanding. She still, however, continues to be a regular attendant on the Sunday School, occupying a place in the first Bible Class.

I visited the house of one of our Communicants who is lame: she, and our two blind Communicants, Peter Randall and Edward Renner, has a daily pension of twopence from Government. Here, as is usual on some week-day evenings, I found as many of our Communicants assembled as her little house would hold, and engaged in prayer; which ended, Peter Randall gave out the beautiful hymn, "Guide me, O thou great Jehovah!" How happily, I thought, is that beautiful prophecy of Isaiah exemplified in these two blind men—*And I will bring the blind by a way that they knew not: I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.* These two come every Saturday to Mrs. Bultmann to learn chapters of the Bible by heart; and always ask, as they pass along, for the meaning of any sentence which they do not understand.

*Visit to a pious Old Soldier.*

Aug. 23—I paid a visit, with Mrs. Bultmann, to a pensioned soldier. He came in from the bush while we were standing in his piazza, conversing with his very tidy wife. His fond recollections soon led him to relate his former exploits in the West Indies. "I take Jamaica," he said, "and I take Martinique; and now," he continued, "I live here long time in White man's country. Governor Macartly meet me here. I done all now, and nothing is left me, but to remember my Father"—meaning God. "Look here. This house, Massa, this not my house: my house is yonder," pointing to the Church-yard. These words the old man spake with such looks of simplicity, and evident desire soon to exchange his present comfortable abode

for the coffin, as to leave no room to suspect his sincerity. We felt quite at home for an hour; and our whole conversation tended to confirm the good opinion which I had for some months entertained of him; and not of him only, but a few of his brother soldiers also, who, with him, have been among the most regular and attentive hearers of my Congregation since last Easter Day.

*The Bananas.*

*Administration of the Sacraments.*

March 24: *Lord's Day*—I went over to the Bananas, and, after Church, examined all the Candidates for Baptism separately. With the exception of a few, who had not attended the class for a long time, I could, with very great satisfaction and pleasure, take all their names—twenty-six—down for immediate Baptism.

April 5: *Good Friday*—I baptized 25 adults—15 men and 10 women—at Bananas. Several of them are decidedly pious, and will be one day a *crown of rejoicing* to all who have laboured and are labouring for their eternal welfare.

May 26: *Whit-Sunday*—I administered the Sacrament of the Lord's Supper at Bananas to about fifty Communicants, the twenty-five adults baptized by me on Friday being present for the first time. They all came afterward to see me; and of many of them I can say with truth, and with great pleasure, that—like the Æthiopian eunuch, that noble first-fruit of their race—they go on their way rejoicing.

Sept. 15—In the afternoon I went with Mrs. Bultmann to the Bananas, and after sermon administered the Lord's Supper to more than forty Communicants. A very gratifying circumstance is, that two more Monitors of the Bananas School, aged about fourteen and sixteen years respectively, have applied for admission to this Sacrament.

*Influence of Christian Principle.*

Sept. 5—I went over to the Bananas, which I had been unable to visit for the last two months. The more glad, therefore, was I to find that the visits of the Schoolmaster, whom I had sent over occasionally from Kent, had not only been acceptable, but also beneficial. About a week ago I was informed that the sergeant of the pensioned soldiers at Bananas—in whose house Mr. Schön lived when there—had brought a complaint against a boy who had accidentally set fire to his farm, and who he insisted should repair

all the injury, or be punished. But having heard the Schoolmaster speak plainly last Lord's Day of the Christian duty of forgiving one another, as we would be forgiven by God, he on Monday morning expressed his desire not to trouble the boy any longer, as he was now willing to repair his own farm.

*Interesting Notices of a Mahomedan of Rank, and his Interpreter.*

June 24, 1844—Last night, after Church, we received a visit from two strangers, Fende Sanasi Mudu, and Thomas Lawson. Sanasi is from the Bullom Shore, one of the sons of the late Chief Dalla Mahomedu; and Lawson is a British subject, but originally also an African prince, who, speaking better English, serves Sanasi as interpreter and guide. We invited them to spend the night at our house, which they thankfully accepted; and it was affecting, at Evening Prayers, to see a King's son, still a Mahomedan, bow his knees with us at the feet of Jesus, who I hope will make this interesting Chief, who seems not far from the Kingdom of God, to become one day an instrument of much good among his people. While his eldest brother, to keep up his royal dignity, has upward of a dozen wives, Sanasi has but two; and declares himself ready to give up one, should he become convinced of the truth of our Religion, though his attachment, he confesses, is so greatly divided between both, that he does not know to which of them to give the preference. This morning he very politely made Mrs. Bultmann a present of his princely ornamented Mandingo gown; in return for which I presented him with a Bible and Testament in Arabic. With these tokens of mutual friendship we parted.

June 28—I received the following Letter from Fende Sanasi Mudu, written, no doubt, by his friend Thomas Lawson—

SIR—With feelings of many thanks I beg to lay these few lines to you, to return you thanks for your worthy present made to me on the 22d inst. By the assistance of one of our learned men, who can read the Arabic more clear than myself, and by the endeavour of my friend Thomas Lawson, has got both myself and the same man to get some good understanding about the Lord Jesus Christ. We read in the 1st chap. of St. Matthew, ver. 1 to the end, more especially from the 18th verse; also we read the 2d chap. ver. 1 to the end; also the 3d chap. more particularly the last two verses, where it is declared, not by the voice of man, but by the voice of the Spirit of God, that Jesus Christ is

the Son of God. And what can we say? No man have any right to contradict the Spirit of God. We read also the 3d chap. of the Gospel of St. John, from the 16th verse; also the 4th chap. of the 1st Epistle of St. John, from the 1st verse to the end. I cannot help it, but return to you many thanks for your valuable present to me.

I am, Sir, your sincere friend,  
FENDE SANASI MUDU.

Though I was backward to give at once full credit to the sincerity of these professions, and returned an answer accordingly, yet I have since had good reason to believe that Thomas Lawson is a pious person, and Sanasi, to say the least, a sincere inquirer after truth.

Sept. 8—On my arrival at Tumbo this morning, I was very much gratified to perceive Fende Sanasi Mudu entering the town from the opposite end, with several of his men, and also Thomas Lawson. They came from their factory, and were very decently dressed for attending Public Worship. They appeared to be extremely attentive; and I was particularly gratified at seeing Sanasi use the Arabic Bible which I had given him, not only in the reading of the Lessons, but turning, with the assistance of his friend Thomas Lawson, to various passages referred to in the course of the sermon. My already strong persuasion of their sincerity was much confirmed to-day, not only by their evident attention at Church and my subsequent conversation with them, but also by Mr. Wilson, who, taking my duties for this day at Kent, took tea with us in the evening, and spoke much of Lawson and Sanasi. I hope this interesting circumstance will be eventually of very essential benefit to the projected Susoo Mission, for this language is spoken by all his brother's subjects.

The following passage is from Mr. Wilson's Journal—

July 16—I went this evening to see Fende Sanasi Mudu, a Mahomedan, who is always regular in attending our Service, every Lord's Day, at Tumbo, and is one of the sons of the late Chief of the Bullom Shore, and has made his residence here, for the purpose of hewing and purchasing timber. When asked whether he always understood what he often heard in the Chapel, he said, "Yes; and often my eyes flowed with tears. I formerly thought, whenever I came from Bullom Shore to Freetown, and saw the conduct

especially of the White People there, I always mocked their Religion. I only thought that the book which the White People have, was not signifying any other thing besides, but only worldly business; but am now happy to know that the Bible is the best of books: and while there are many who live contrary to the Bible, who mind about the things of this world, there are many, also, who are minding about the things of God and of their souls' happiness. I believe, indeed, that Jesus is the only Son of God, and that this is the true Religion. And as long as I am here, I shall not spend the Lord's Day as I used to do before, but in God's House, that there I may learn to know Him." After a few days, he also told me that he had some charms on him, as it is customary, especially with Mahomedans, which he always thought could make him to be very lucky, and even keep him from things hurtful. But as he once heard in the Chapel that God had forbidden all men to do so, and to trust only in His Son Jesus Christ, his conscience would no longer bear them: he immediately put them off; and soon after he had done so, trusting only in God, he went down to Freetown, to his customer, from whom he received a more favourable reception than ever; for which he acknowledged that God was the only Giver of all good things.

### Inland Seas.

CHURCH MISSIONARY SOCIETY.  
GREECE.

THE Rev. F. A. Hildner has continued his labours at Syra during the last year without any interruption from ill health. Mr. Sanderski was absent for six months, on a visit to his relatives in Germany. He returned about the middle of November, and entered with fresh vigour and zeal into his work.

*Report for the Year 1844.*

The Report of this Mission for the last year, drawn up by Mr. Hildner, is satisfactory and encouraging.

After referring to some impediments which might have interfered with his labours, Mr. Hildner remarks—

After all this, however, we have continued in all our Missionary work per-  
*April, 1845.*

fectly undisturbed, and scarcely any thing seems to be wanted as to exterior facilities for our operations. *This is truly the Lord's doing*, and our hearts praise Him sincerely for it.

#### Schools.

The two public examinations were held as usual in March and August; when the Governor, Demarch, and several members of the School Commission, encouraged us by their attendance, pronouncing the results of the examination to be highly satisfactory. All the children continue to be taught by their respective teachers, and by Mr. Sanderski and myself, the History of the Bible, and the Scriptural doctrines of salvation. They commit to memory all the principal passages of the Bible, as whole Psalms, and other portions from the New Testament; and we are sure that the children are spiritually benefited by the teaching of the Scriptures, shewing, also, in their outward conduct, the fruits of Christian instruction.

#### Summary of the Schools.

	On the List.	Av. Attend.
Boys: Hellenic School.	39	30
Middle School..	164	126
Infant School... 113	81	
	—316	—237
Girls: High School....	38	32
Middle School..	133	90
Infant School... 90	60	
	—261	—182
	577	419

In the above Summary is given the highest number on the books, which was in May. The lowest number we had in August, viz. 502. There are six Male and five Female Teachers employed, including Mr. Henning, who is principally engaged for the education of our own children; but also gives some lessons in the Schools. The whole number taught from the beginning is 4220, including 2243 girls. The establishment has now been fifteen years in uninterrupted operation.

#### Ministerial Duties.

Both the English and German Services have been continued during the year without the least interruption. The attendance, though not large, has been regular, more so than in former years. The highest number in attendance on any one occasion was 34: the average attendance has been 21. In the later months of the year, the Services, which had been held for many years at my house, were transferred to a good-sized room, till then occupied by the Infant Girls' School, op-



posite to the main School-building. For this the English Consul applied to the Governor, who immediately sent his permission in writing. This is one step farther toward building a Chapel.

*Distribution of Books.*

In this branch of the Mission we still have ample opportunities of exercising our zeal for the benefit of both young and old. The whole number of books disposed of during the last year is 4011, not including a good number of smaller Tracts, which I have not counted. The number of books distributed would be considerably larger if I had not found it necessary to adhere more strictly to the principle of sale. Many of the children must now buy nearly all their School-books, in many cases including also the Gospels.

*Translation and Printing of School-books.*

Of this I can say very little, because I am still precluded from doing any thing of importance. It is very desirable that we should have new supplies of several School-books, as otherwise the progress of the scholars must suffer. I would gladly devote an hour every day for the purpose of preparing or revising books, or carrying them through the Press; but I have not yet the means for doing so. A small beginning has, however, been made.

By the friendly support of his Lordship the Bishop of Gibraltar, the "Help to Christian Instruction," a small, but very useful School-book, has been revised and reprinted at Malta, to which edition I look forward with anxiety, because we want it much in the Schools. I have also finished the second part of the New-Testament History, which ere long I hope also to print. But much more is wanted; and I must repeat my ardent wish that our hands may be strengthened in this part of our Mission.

*Conclusion.*

It is manifest that the opportunities for benefitting the Greeks, morally and spiritually, are still great and various; but it is equally manifest that the Labourers among them, and also other means, have been considerably diminished.

*Results of the Distribution of the Scriptures, &c.*

In another communication, dated Feb. 26, 1845, Mr. Hildner enters more particularly into some of the results of the distribution of the Holy

Scriptures and other books. He writes—

Among those who have solicited School-books and Scriptures from me during the last year are to be numbered several Priests, who have gladly received copies of the Old and New Testament for themselves, their children or relatives, and their scholars, both in Syra and in other islands. The Word of God has had great effect on the hearts and lives of many of the children, though we cannot know either the number or the extent of the good done. Suffice it to say, that they have been taught *the truth as it is in Jesus*; that some have believed, and do believe, in Him as their Saviour; and I have confidence in saying, that a few also have died in the faith of Jesus. The grown-up people also read the Scriptures; and some do not hesitate to confess that they derive benefit to their souls from them: these, however, are mostly females. It is but a short time ago, that, in the same forenoon, I found, in one house, the mother of one of our Scholars reading the New Testament, and, in another house, another mother reading the Old Testament; both declaring to me, without being asked, that it was their delight to read the Scriptures in the modern tongue. Another old lady never forgot one of the Psalms which I once pointed out to her for her consolation at an hour when she needed it, confessing, to the very last day of her life, that it had been precious to her longing soul. And another aged female told me, a few weeks ago, that, in her leisure hours, nothing gave her more joy than the reading of the Gospels, which I gave to her daughter some time ago.

Such individual instances may shew, in some degree, that we are not entirely working in vain, and are undoubtedly granted to us from the Lord, in order that we may not lose our faith and courage. There is obviously a more general acquaintance with the Bible, and its principal doctrines, than there was when we first came to Greece. More enlightened views of Christianity now generally exist, and a fuller acknowledgment of its being the duty of every Christian to read the Word of God. There exists, also, less gross superstition, and less prejudice respecting a translation of the Bible into the vulgar tongue. All these effects are chiefly owing to the exertions of the Bible and Missionary Societies, and their

Agents. I may further add, that the people are now better able than formerly to understand the Scriptures in Ancient Greek, when they read them or hear them read in the Churches; for if we now find people more attentive during Service in Church than they used to be, and more edified and comforted by the reading of the Gospel and the Psalms, this cannot be attributed exclusively to their better knowledge of the ancient language, which the rising generation unquestionably possess; but in great part, also, and with many chiefly, to their having previously read the Bible in the Modern Greek, or having heard it explained in the Missionary Schools. The door is, thank God, still widely open in this country for sowing the Word of God, and diffusing Scriptural light and knowledge.

#### ASIA MINOR.

On reviewing his labours during the past year, the Rev. J. T. Wolters again laments that so few opportunities have presented themselves for making known the Gospel among the Mahomedans. He has not, however, been left altogether without encouragement.

#### *Probable Decrease of Mahomedan Intolerance.*

In reference to the "Official Declaration" put forth by the Porte on the subject of the execution of apostates, Mr. Wolters remarks, in a Letter dated Oct. 8, 1844—

It is now as if a Missionary in Turkey could breathe more freely than before; and though any public attempt at direct Missionary labour would excite feelings of bigoted resentment on the part of the Turks, yet it is hoped that such feelings will gradually diminish. Even now we may speak more boldly to individuals, when opportunity offers. The Turks themselves, also, may gradually venture to inquire more freely into the Christian Religion. At all events, much has been gained, and we should feel strongly encouraged to hope and pray for more light and liberty in this land of spiritual darkness and bondage.

#### *German, English, and Greek Services.*

Divine Service in the German language has been regularly held

by Mr. Wolters in the British Chapel at Smyrna: he also takes part in the English Services at the same place. Service in the Modern-Greek language has also been commenced by Mr. Wolters. This Service is attended by a small number of from 10 to 20 people, chiefly members of the Church of England; although a few who belong to the Greek Church are occasionally present, from a desire to witness our mode of worship.

#### *Visit to the Apocalyptic Churches.*

In the month of April Mr. Wolters visited the Apocalyptic Churches, and was greatly encouraged by the opportunities presented to him of distributing the Scriptures, and of declaring *the truth as it is in Jesus*, in those deeply-interesting localities.

#### *Departure from Smyrna.*

He left Smyrna on the 10th, accompanied by the Rev. D. Meredith.

#### *Arrival at Yaka-Kioi—Conversation with a Greek Priest.*

The first part of our way was difficult, till we descended into the plain of Bour-nabat. After two hours' ride, we came to the end of this beautiful plain, and had to ascend a ridge of mountains, which afforded us a charming view over the whole plain, Smyrna, and the Gulf. The higher mountains around us were covered with snow, and it was so cold that it made me actually tremble. We again descended into a valley, extending far toward Sardis. At six o'clock we reached Yaka-Kioi, a small village inhabited by Turks and Greeks. We alighted, however, at a coffee-house on the way, the village being a little distance off. The room we occupied was just large enough to hold us. A large fire was soon kindled; but on account of the smoke we could not enjoy it: it served, however, to prepare our tea, which was very welcome after our first day's ride. Mr. Meredith held our evening devotion, and read part of the first chapter of the Revelation of St. John.

At the end of our first day's journey the thought naturally occurred to my mind, I am a Missionary, who does not travel to satisfy his curiosity, but for the purpose of spreading the knowledge of the Gospel of peace and salvation. What shall I be able to do in this journey, in

order to fulfil the duties of my holy calling? May the Lord mercifully grant that I may be enabled to do something to the glory of His Name and the good of my fellow-men!

April 11, 1844 — Our room being loosely built, and much exposed to the wind, my rest was much interrupted during the night by cold. We arose at five. After breakfast and morning prayers, while our animals were made ready we entered into conversation with a Greek Priest, who happened to be in a shop close by us. He told us that there were not many Greeks at Yaka-Kioi, and that his income was consequently very small. He complained of the indifference of the Greeks in matters of religion, their worldliness, &c.; while his own mind appeared to be very little enlightened on spiritual things. "Ah," he said, "that I had only 2000 piastres to establish myself in a larger place, and be at ease."\* I told him that neither the place, nor any thing else in this world, could make men really happy: it must be the grace and peace of God dwelling in his heart. This occasioned a longer conversation on religious subjects. He quoted a paradox of one of their saints, who said, "I do not fear God." But how did he mean it? He did not fear God, because he kept His commandments. I told him, that in keeping the commandments of God we all fell short of our duty; we were *unprofitable servants*; and that there remained therefore no other hope for sinners, than the mercy of God in Jesus Christ. I was desirous of leaving a good book in the hands of this Priest, and offered him Chrysostom on Reading the Scriptures; but he refused to take it, saying that he had books enough. If the shopkeeper had been able to read he would have probably received it with pleasure, in spite of the suspicious glance which was cast on the book by the Priest, and of the heretic who offered it. With feelings of compassion for the wilful ignorance of most of the Greek Clergy, we left this place.

*Departure, and Arrival at Magnesia.*

Our way was rugged and difficult in crossing Mount Sipylus. We reached the town of Magnesia after a ride of four hours and a half from Yaka-Kioi, and took lodgings in a khan. After dinner, we took a walk through the town, and visited the bazaar

\* Before a Greek Priest can obtain a parish he has to pay a certain sum to the Bishop of the Diocese, according to the value of the living.

and one of the mosques, which we were allowed to enter without taking off our shoes. Magnesia lies at the foot of a range of hills, backed by Mount Sipylus. One of the hills we ascended to a considerable distance, and the prospect was very beautiful. Immediately below you overlook the large town of Magnesia, with its mosques and minarets; beyond is the extensive plain, through which winds the Hermus toward the sea; and in the back-ground, Mount Sipylus with its snow-crowned summit. It is said that the ironstone of the hill on which we stood affects the magnetic needle; but the trials which Mr. Meredith made with the compass did not in the least confirm the assertion. In descending the hill we came to a coffee-house, where we rested a little while. A Greek told us that on Easter-day some disturbance arose in the Greek Church on account of the firing of guns, which the Turkish soldiers were ordered to prevent. We strongly protested against such heathen usage, by which Christians profane the festival of the Christian Church, instead of thanking God with their hearts for the resurrection of our Saviour.

It is of the highest importance that we should leave a better impression on the minds of the people than many European travellers do, who live as if they had no religion at all.

April 12 — We left Magnesia at 11 A.M. and in three-quarters of an hour reached the River Hermus, which we crossed by a wooden bridge. The plain of Magnesia appears to be fruitful; but is uncultivated to a great extent. In this plain was fought the great battle in which Scipio Asiaticus defeated the forces of Antiochus.

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## Ceylon.

### CHURCH MISSIONARY SOCIETY.

#### KANDY.

#### Communicants.

The number of Communicants is at present twenty-seven.

#### Catechists.

The number of Catechists at this Station is only two; one Tamul, the other Singhalese.

#### Schools.

In this department much discouragement is still experienced by us. Not only have many of the elder boys left us to seek

employment in the surrounding plantations; but the Roman Catholics have lately opened a School in the town, which they compel the children of their communion to attend.

The number of Day Schools at present at this Station is seven, of which six are Singhalese and one Tamul. The number of Scholars on the books is 171; but the average attendance only 90. There is not at present any Girls' Day School, in connection with the Church Missionary Society, at this Station. We, however, now wish to open one at Kategalle, appointing as a Mistress one of the girls lately married from the Kandy Female Boarding School.

In consequence of the ill health of Mrs. Oakley, the Female Boarding School has been closed for about eight months during the past year. It was re-opened in the month of May last with twelve children, being two less than the former number; the parents of two of the children being unwilling to allow them to return to the School. They have learned to read and write their own language, and have made some considerable progress in needlework; and their parents and friends, neither influenced by gratitude, nor mindful of their promises, have taken the girls from the School to obtain their assistance in their own families. Since the School was re-opened the two eldest girls have been married; one to the Master of the Kategalle School, who is a very steady young man. He was educated in one of the Church Missionary Society's Schools, and has been engaged as Schoolmaster at this Station since 1839. The other girl was married to a respectable man at Nuwera Ellia, whither she has now gone to live.

*General Aspect of the Population—  
Conclusion.*

I regret that I have been able to communicate so little that is really encouraging; but still there are perhaps features in the Station which are not without interest. The accounts of the two brothers, Abraham and Samuel, are in some respects deeply interesting; and there are other signs of good results, we would hope, from the instructions that have from year to year been given at this Station. Parents who have lived together for many years without marriage have been united in marriage, and have brought forward their children for Christian Baptism. In many families, where one of

the parents, either the father or the mother, has been a Heathen or an unbaptized descendant of nominal Christian parents, the parties have applied for instruction, have been admitted into the Christian Church by adult baptism, and subsequently married. Again, the assistance we have received at this Station, in the way of donations and subscriptions, is very encouraging. The amount of native subscriptions received during the past year is 10*l.* 1*s.* 0*d.*; which is a considerable advance on former years, and shews an increased feeling of respect for the Church Missionary Society, and, we would hope, a desire to see the benefits and blessings of Christian education more widely and generally extended.

With reference to the state of the Heathen—the Kandian Priests—in and around the town, I regret to say that nothing approaching to general or serious inquiry on the subject of the Christian Religion is yet perceptible. Many of the children of Kandian parents, and some of the most respectable class, have been educated in our Schools, and accustomed to attend our Weekly Services; yet they shew no desire to renounce the religion of their forefathers.

The condition of the nominal Christians in this country, those whose ancestors were baptized by the Dutch and Portuguese, is most lamentable. The wicked and immoral lives of these persons, most of whom are as constant in their attendance at the Heathen temples as their neighbours the Buddhists, must have had a very powerful effect in keeping back the Heathen from inquiring into the Christian Religion; and may, perhaps in a great measure, account for the fact that so few of the Kandians have yet shewn a willingness to place themselves under a course of Christian instruction. Again, most of the small Heathen villages immediately around Kandy are erected on land belonging to Heathen temples; so that the people would forfeit their houses and property if they were to neglect the customary offerings and duties demanded by the Priests.

*General View of the State of the Kandian  
Population.*

The following mournful picture is drawn by Mr. Oakley, in a Letter dated June 1844—

We have many trials here. The children who have been educated in our

Schools—some of whom appeared steady and serious while with us—now live without any regard to Religion. We never see them in our Places of Christian Worship; and when we inquire after them, we too frequently learn that they are living in open sin. The sacred bond of matrimony is but little regarded among the nominal Christians in this country, and this opens the flood-gates to a long train of evils. The Lord's Day is disregarded, for the parties are ashamed to be seen within the courts of the sanctuary; and thus misery and crime spread throughout the family, and are perpetuated from generation to generation.

We have in Ceylon, at least in the Singhalese districts, a very peculiar class to deal with. Almost all the Singhalese Natives in the island, with the exception of the Kandians, are nominal Christians—having been baptized in infancy, chiefly by the Government Proponents, or Catechists—and consequently claim Christian baptism for their infant children, Christian marriage for their sons and daughters, and Christian burial; though, throughout the whole course of their lives, they have perhaps never attended a Place of Christian Worship, except when some of the ordinances of Religion have been performed for their friends. Many live in open adultery, and not a few make offerings occasionally at the Heathen temples. Nor is it merely unconcern and indifference that we have to contend with: there is the greatest possible obstinacy, and the most determined opposition to the Truth.

An old man, a nominal Christian, called on me a few days since, asking me to visit his sick wife. She is also a nominal Christian, to whom he has been regularly married, and by whom he has had a number of children, who have also been baptized in their infancy. The man said that his wife had been ill about a month, and that she was then so ill that she could neither speak nor understand. I asked him why he had not given me notice earlier. He gave no direct reply; but said he hoped I would allow her to be buried in the Mission burying-ground; and this evidently was his only object in calling on me. Upon inquiry, I found that this Christian family, as they are called, had hired a house in the town, called some Heathen Priests, and performed certain Heathen and Devil ceremonies for the recovery of the wretched woman; but all being in vain, and the

woman becoming worse, they then called for me. This is only a fair specimen of what has very frequently happened in this town. Neither of these people have ever resided in Kandy: they have now come up on a visit to some of their friends.

How very little seems to have been effected on the mass of the people in this country, although Christian Missionaries have been labouring among them nearly thirty years! The promises of God are our support. His *Word*, we know, will *not return unto Him void*.

We now give some Extracts from a Letter of Mr. Oakley, dated Nov. 12, 1844, which is in some respects very encouraging.

*Steadfastness of Samuel, a new Convert—Evidence of his Sincerity—Opposition from his Family and others.*

Samuel, whose baptism was noticed in the Report of this Station, now gives us as satisfactory proofs of his sincerity as his brother Abraham. Since his baptism he has erected in his village, entirely at his own expense, a new School-room, with a tiled roof, the only tiled roof in the village, the others being only thatched. This he has now offered for the use of the Church Missionary Society, and his brother Abraham is to commence teaching in it in the course of a few weeks. The School House formerly used in this village had been found unsuitable, as to its situation, and it had become necessary to remove it or erect a new one; and Samuel, altogether unasked, commenced the new building, which is now very nearly completed. When I visited the village, about a fortnight since, the villagers, all Kandians and Buddhists, assembled in this new room. It was the largest Congregation I had seen in the village. Several women were present, and, after much persuasion, were induced to sit down on the benches—a very unusual sight among low-caste Kandian women. I spoke with them for a considerable time, on the necessity of using the present opportunity for becoming acquainted with the Christian Religion. All who were able to read received Tracts. Before leaving the village, I asked Samuel if he required any assistance in money, to enable him to finish the building, as I could perceive that he had been at considerable expense, both in procuring the tiles and in obtaining good timber for the roof, and I knew he was

not by any means rich. He replied, with great simplicity and earnestness, that his only desire was that the people of his village might be instructed in the Christian Religion; and that if this could be effected he should be satisfied. He declined accepting any assistance, and, to shew his gratitude for the favours which he had received through the Church Missionary Society, and his joy at seeing so many of his neighbours apparently willing to listen to our instruction, he gave me two shillings to put in the Missionary Box, and his brother Abraham, who has a large family to support, gave me one shilling for the same purpose.

The change in the character and dispositions of these two brothers is greater than I have yet observed in any persons in this country. They both attend Divine Service on the Mission premises every Lord's-Day morning; and as their village is twelve miles distant from the town, they have to walk twenty-four miles to hear the Word of God.

It has before been remarked, that, in former years, Samuel, whose former name was Neider, was exceedingly bitter against his brother Abraham, because he had forsaken his old religion. They have another brother, named Singa, who was at that time far less violent against Abraham than his brother Neider; but he has now become the avowed enemy of both, and seems more fierce and violent in his conduct toward them, than any of the people in the village. He has lately stabbed, and nearly killed, some of their cattle, without any assignable cause. I saw him, and spoke to him; but he was very obstinate and sullen. He spoke with great hatred and contempt of the Christian Religion, and declared his determination to remain a Heathen as long as he lived, whatever might be the consequences.

It is not in their own family only that these two brothers meet with opposition. A short time since, the villagers, in order to annoy Abraham, and to withdraw the children from his Schools, erected a shed near the School-room for the purpose of teaching their children native dancing; by which of course many were withdrawn from the School, and the attention of those who remained was much distracted. When I was at the village the other day, in going toward the new School-room I observed a new house partly erected in rather a superior style. I inquired who was building it, and for what purpose;

when the people positively declared that it was merely erected for a cow-shed. This I was convinced was false. On subsequent inquiry, I was sorry to learn that some of the people of the village were erecting the house for a Buddhist Priest, who is to be a teacher of some of their children, in opposition to the new School. The devil is never at a loss for schemes to oppose, and, if possible, to prevent, the spread of truth. Several of the boys taught by Abraham in this village have made as rapid progress in reading as the children in any of our Schools. This has doubtless been a great recommendation to them in the eyes of the people.

When the people of the village were assembled in the new room, the other day, I called up one of the boys from the first class, and made him read in their presence. He read part of a chapter in the New Testament as distinctly and as intelligibly as almost any boy in our School. This I pointed out to the people as a proof of the advantages of sending their children regularly to our School. They gave fair promises; but time only will shew whether or not they will keep them.

#### BADDAGAME.

On the removal of Mr. Powell to Cotta, the services of the Rev. C. Greenwood were, as before stated, transferred from Kandy to this Station. The Rev. G. C. Trimnell continues in immediate charge of the Seminary, and Mr. Greenwood superintends the Singhalese Boys' School.

*Report, by the Rev. Messrs. G. C. Trimnell and C. Greenwood.*

The following Annual Report is dated Sept. 12, 1844—

#### *Congregations.*

Our Congregation in the Church on the Lord's-Day morning continues as good as last year: if there be any alteration in the attendance, it is rather an increase than otherwise. We have still, however, to lament that so large a portion of it consists of children: not that we consider them as an uninteresting part of our Congregation—they are perhaps the more susceptible of religious impressions, and the more hopeful; but we regret that a greater number of adults do not avail themselves of the Means of Grace.

At the Wednesday-Morning Catechetical Lecture, the Congregation has been

quite as good as, or better, than formerly. The Lord's-Day Afternoon Service, at which the prayers are in Singhalese and the Sermon interpreted, and the Monthly Early Lord's-Day Morning Service, held for the benefit of the European residents, at which the whole Service is in English and the Lord's Supper is administered, have been continued as heretofore. The number of persons availing themselves of these Means of Grace has been much the same as usual.

Our Congregations in the Country Schools, and in the houses of the Natives, are not more encouraging than they were; neither, we are thankful to be able to say, are they less so. Though prejudice is wearing away, an awful apathy and disregard to the soul's eternal interests seem still to have fast hold on the people in general. There is no INQUIRY for the Word of the Lord, no crying after wisdom. The people of the villages around us have the opportunity of knowing the way of truth: they all have ears to hear, and some have minds that understand; but very few apparently have hearts to feel the value of the great Salvation. Notwithstanding, they hear; and as *faith cometh by hearing*, we doubt not some will be led to believe, and to lay hold on eternal life. We are convinced that, in the present state of the people, considering their apathy and unconcern about their spiritual interests, it is our duty to take the words of life to them, and not

to wait for them to come to us—to take it, not merely to their villages or hamlets, but to their houses. We desire, therefore, and endeavour, so far as our more public duties and our health will admit, to preach to them *from house to house*, hoping and believing that if we cast our seed *beside all waters*, we shall find it *after many days*.

The class of adult paupers has been regularly catechized and instructed in Christian principles and duties, and we can have no doubt that they are making advances in knowledge, and, respecting some of them we would hope, in faith. Their disadvantages, in some respects, are great. Many of them never attended the Means of Grace till they were considerably advanced in age; and none of them, probably, heard the Gospel until after their minds were prepossessed by principles directly opposite to those inculcated by Christianity. We can, perhaps, form but a faint idea of the difficult task they find it to unlearn or dispossess their minds of the principles imbibed in infancy and youth, and to eradicate habits which have grown up in them. But the grace of God is all-sufficient; and whenever this shall be in operation, the mountains of prejudice and error and evil habits shall become plains, *the crooked shall be made straight, and the rough places plain*. We regard these poor people as not the least hopeful part of our Congregation. Several of them are Candidates for Baptism.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. D. H. Schmid left Sierra Leone on the 13th of February, on account of ill health; and arrived at Cork on the 11th of April, after a narrow escape from shipwreck, in consequence of a collision of the vessel with a brig met at sea in a heavy squall on the 9th of April.

*London Miss. Soc.*—Since the preceding sheets went to press, we have learnt, that, on the 17th of March, the Rev. J. A. Shurman, of the Benares Mission, embarked for New York, whence he intends to proceed to Calcutta, (p. 174).

*Wesleyan Miss. Soc.*—The Rev. George Henry Davis embarked, on the 13th of March, for Montreal, Canada—At a Meeting of the General Committee on the 19th of March, a Memorial of the late Sir T. F. Buxton was adopted; and a vote of thanks passed to Thomas Clarkson, Esq., for his "Review of the Rev. T. B. Freeman's Journals."

*Colonial Bishopricks.*—The Queen has constituted the province of New Brunswick a Bishop's Sec, to be called the Bishoprick of Fredericton, and has appointed the Rev. John

Medley, D.D., to be ordained and consecrated Bishop of that Sec. Her Majesty has also constituted the Island of Ceylon a Bishop's Sec, to be called the Bishoprick of Colombo, and has appointed the Rev. James Chapman, D.D., to be ordained and consecrated to that Sec.

#### WESTERN AFRICA.

*Church Miss. Soc.*—The Rev. Messrs. Towns-end, Gollmer, and Crowther, left Sierra Leone on the 18th of December last for Badagry. They arrived at Accra on the 12th of January, and expected to reach Badagry in a few days.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. H. C. Krücke-berg left Calcutta on the 8th of December, 1844, on his return home, in consequence of ill health, and arrived at Cairo on the 9th of March.

#### WEST INDIES.

*London Miss. Soc.*—On Friday, December 27, the Rev. James Bowrey and Mrs. Bowrey arrived at George Town, Demerara; and on the 31st proceeded thence on their way to Berbice, to enter on their sphere of labour at Rodborough.



# Missionary Register.

MAY, 1845.

SURVEY  
OF  
THE PROTESTANT MISSIONARY STATIONS  
THROUGHOUT THE WORLD,  
IN THEIR GEOGRAPHICAL ORDER.

(Concluded from p. 195 of the Number for April.)

## Australasia.

### Australia.

*B F Bible Society*—The *New South-Wales* Auxiliary, at Sydney, has made a remittance of 80*l.*, and received 286 Bibles and Testaments. Its issues in the year last reported had amounted to 497. The *Australia-Felix Bible Society*, at Melbourne, Port Philip, has remitted the sum of 50*l.*, and received 50 Bibles and 100 Testaments: to Dr. Deas, proceeding to New South-Wales with convicts, a grant has been made of 50 Bibles and 100 Testaments. The *Van-Diemen's-Land* Auxiliary, at Hobart Town, has made two remittances, amounting, together, to 177*l.* 11*s.* 9*d.* The *Cornwall* Auxiliary has remitted 200*l.* Its issues during the year had been 799 Bibles and Testaments; its total issues amounted to 2977 copies. To correspondents and emigrants proceeding to South Australia, grants have been made amounting to 142 Bibles and 240 Testaments—The *Christian-Knowledge Society* has granted 5 Quarto Common-Prayer Books and Books and Tracts, value 3*l.*, to the Rev. G. King, at Fremantle; 100*l.* toward the erection of a Church at Penwortham; 230*l.* 11*s.* toward the erection of a Church at Vasse; Books, value 10*l.*, to the Rev. R. Postlethwaite. In the year 1840 the sum of 3000*l.* was placed at the disposal

May, 1845.

of the Bishop of Australia, toward the establishment of a College in New South Wales, "for the education of persons in the Colony for the Ministry, and for Schoolmasters." But the Board afterward acquiesced in his Lordship's wish to commence with a Grammar School, and to restore, by the boys' payments, the money now laid out for their education. The School is erected, and there are 60 pupils in it. Books, value 10*l.*, have also been granted to the Rev. W. L. Gibbon, of Launceston—The *Religious-Tract Society* has granted 8250 Books and Tracts on sale to a Missionary Society at Port Philip; a library, value 5*l.*, at half-price to a Minister at Swan River, and 660 Tracts, for distribution, to a friend residing there; Books, value 10*l.*, at half-price, and 2700 Tracts and Children's Books to a friend at Adelaide; and several grants have been made, on the application of friends, to Van-Diemen's Land. Tracts and other Publications voted to Australia amount, in the whole, to 35,560, and Books have been sent on sale value 195*l.*—It is stated, in the Report of the *British and Foreign School Society*, that in Australia there are 1465 children under education in the Schools carried on according to the principles of the Society—P. 227.

## CHURCH MISSIONARY SOCIETY.

*Wellington Valley*: 240 miles NW of Sydney: 1832. This Station has been relinquished—P. 227.

## WESLEYAN MISSIONARY SOCIETY.

*Buntingdale*: 90 miles W of Melbourne—1839—Francis Tuckfield, Wm. Schofield—P. 227.

The Mission among the Natives, which appeared at the point of extinction, has undergone a favourable change. The subjoined Extract is from the official District Letter—

It is gratifying to report, that the Mission to the Aboriginal Natives of this district is beginning to present a more auspicious and encouraging character. One of the principal features in the plan of operation at the establishment, from its commencement up to the end of the last year, was that of concentrating the surrounding tribes. But a careful study of the prejudices, traditional customs, and habits of the people, has led to the conclusion that this, in the present state of things, is impracticable; especially while the Natives are allowed the full power of exercising their own barbarous customs upon themselves. For the last six months, therefore, the Missionary has confined his labours, by way of experiment, to one tribe, and two families of the adjoining tribe who are related to them by marriage; amounting, in all, to fifty-two persons, including men, women, and children. In order to afford this plan a fair trial, his Honour the Superintendent has, in the most cordial manner, given authority to call in the aid of the police for the protection of the Natives, whenever visited by hostile tribes. It is encouraging, also, to find that the co-operation of the Settlers in the vicinity of the Mission has been gained; so that, instead of holding out inducements to the Natives to leave the Station, they have been exerting a powerful influence in their behalf. During the short period which has elapsed since these fresh arrangements have been acted upon, the Natives have given pleasing evidence of their improvement with regard to both their moral and social condition.

*Adelaide*, in South Australia—1843—John Weatherstone.

Increased attention has been paid to the Aboriginal population. "A few weeks ago," the Missionary reports, "a Native School was opened in Adelaide, for the instruction of the female children in sewing. His Excellency has placed it under a Committee of twelve Ladies in connection with our Society. They visit it by two and two daily. The Governor is anxious to bring these children under efficient instruction. To this end he has provided food, raiment, a house, and a matron to look after them, at the public expense. The children are most regular in their attendance, and well-behaved, and, I am very glad to add, apt in learning. They are also taught at the Native Location to read, write, &c.; and some of the boys have made very pleasing improvement." [Report.

*Perth, Swan River*—1840—John Smithies—Teachers, 2—Communicants, 30—Scholars: Male, 45; Female, 45—P. 227.

The work among the Aborigines is full of encouragement, and affords most satisfactory evidence in favour of the Native mind and its capacity for religious instruction and useful knowledge in general. [Report.

The Society has 40 Chapels and 19 Missionaries and Assistants in Australia; but as they are, with the exception of the Stations given above, almost entirely in connection with European Colonists, the proceedings of the Labourers do not come within the design of our Work.

## GERMAN MISSIONARY SOCIETY.

*Zion Hill*, at Moreton Bay—1838—Sipper—P. 228.

No tidings have reached us, since our last Survey, of the proceedings of the Missionary at this Station.

## New Zealand.

The *B F Bible Society* has received, in the whole, the sum of 152l. 13s. from the Natives of New Zealand, in return for their first grant of 10,000 Testaments to the Wesleyan Missionary Society. The Society has

put to press a third edition of 20,000 copies of the New-Zealand Testament—The *Christian-Knowledge Society* has made a grant of Books to Mr. John Dale, on his going to New Zealand to be employed in Missionary Labour—The *Religious-Tract Society* has received an encouraging account of the distribution of the Society's publications.

CHURCH MISSIONARY SOCIETY.

*Stations and Labourers.*

The Stations are taken in their order from north to south. *Kaitaia* lies in the north-west of the Northern Island: the five which follow are connected with the *Bay of Islands*. At a considerable distance to the southward lie *Waikato*, at the mouth of the river of that name, on the west coast, and *Manukau*, 25 miles inland: east of *Manukau* lies *Hauraki*: and further eastward, on the coast, *Tauranga*. *Rotorua* is in the centre of the Island—*Poverty Bay*, or *Turanga*, nearly in the same latitude, on the east coast—and *Entry Island*, or *Kapati*, off the south-west coast, and is the head-quarters of a district extending along the coast, from Port Nicholson on the south to the River Wanganui on the north.

NORTHERN DISTRICT—*Kaitaia*: 1834: W. G. Puckey, Joseph Matthews, Cat.; 21 Nat. As.—*Tepuna*: 1815: John King, Cat.—*Kerikeri*, with an Out-Station at *Wangaroa*: 1839: James Kemp, James Shepherd, Cat.; the number of Nat. As. not reported; 1 Nat. Schoolmistress—*Paihia*: 1823: and *Waikare*: Henry Williams: John Telford, Printer; Marianne Williams, Teacher; 35 Nat. As.; 7 Nat. Schoolmistresses—*Kororarika*: Robert Burrows: *Waimate*: 1831: Richard Davis, Wm. C. Dudley: Wm. King, As.; Serena Davis, Teacher; Christopher P. Davis, Wm. Colenso, Wm. Davis, Candidates for Holy Orders; 34 Nat. As. There are 10 Churches, built

with boards, and between 30 and 40 Native-built rush Chapels.

MIDDLE DISTRICT—*Waikato* and *Manukau*: Robert Maunsell: James Hamlin, Cat.; 30 Nat. As.—*Kaitotehe*: 1843: Benj. Yate Ashwell, Cat.—*Otaua*: 1843: John Morgan, Cat.—*Hauraki*: James Preece, Cat.—*Opotiki*: John A. Wilson, Cat.; 10 Nat. As.—*Tauranga*: 1835: Alfred N. Brown, Seymour M. Spencer: Sophia Baker, As.; 17 Nat. As.; 21 Nat. Schoolmasters—*Rotorua*: Thomas Chapman, Cat.; 6 Nat. As. There are nearly 100 Native-built Chapels, and nearly 10,000 attendants at Public Worship.

EASTERN DISTRICT—*Poverty Bay*, or *Turanga*: Wm. Williams, George Adam Kissling: Charles Baker, James Stack, Cat.; 33 Nat. As.; 19 Nat. Schoolmistresses. This district contains five Stations, viz. *Turanga*, in *Poverty Bay*, at which Archdeacon Williams resides—*Uwawa*, 36 miles north of *Turanga*, where Mr. C. Baker has commenced a new Station—*Rangitukia*, near *Waiapu*, where another new Station has been commenced by Mr. J. Stack—*Kauakaua*, in *Hicks' Bay*, where the Rev. G. A. Kissling is stationed—and *Opotiki*, under the care of Mr. J. A. Wilson, which has been transferred from the Middle District, in consequence of its more immediate connection with this district.

WESTERN DISTRICT—*Entry Island*: Richard Taylor, Octavius Hadfield, Charles L. Reay: 60 Nat. As.

The new house of the Ven. Archdeacon Williams, which had been twelve months in the course of erection, caught fire and was entirely destroyed, with many copies of the New-Zealand New Testament. Mrs. Mason reached England on the 10th of October—Pp. 228, 229, 456, 496; see, at pp. 56, 107—109, 156—158, 203, 407, 486—496; and see, at pp. 105—108 of our present Volume many particulars of the Mission, with

*Church Missionary Society—*

details of the principal transactions, as given in extracts from the Reports of the several Stations.

The good providence of God was manifested toward New Zealand in the first appointment of a Governor, over the newly-formed Colony, who had the best interests of the Natives at heart. Upon his early and lamented death, another Governor has been appointed, and has sailed during the last year—Capt. Robert Fitzroy, R.N., late M.P. for Durham; who was well acquainted, by personal intercourse, with the New Zealanders, having commanded the "Beagle" sloop of war upon the South-Sea Station. Capt. Fitzroy has manifested a very deep interest in the welfare of the Natives; and in his wise and Christian Counsels the Committee will be able to repose the most entire confidence.

The Bishop has completed a Visitation of the whole island, during which he became personally acquainted with every member of the Society's Mission, with the state of the Native Population, and with the details of Missionary Operations in all the districts. And the Committee rejoice in the fulfilment of their anticipations of the benefit to be derived from the introduction of Episcopacy into New Zealand: anticipations which led them to declare, in their Forty-first Report, that "on principle, and from a deep conviction of the necessity of the measure for their Missionaries in that island," they had "undertaken to aid largely in providing the endowment from the lands held by the Society in the island."

The Committee are very thankful to say that the testimony of the Bishop enables them to speak of the state of the Mission in no less encouraging terms than they have employed on former occasions.

The Bishop, on the request of the Committee, has regarded all the Catechists of the Society as Candidates for Deacons' Orders; and determined to dispense, in their case, with a knowledge of the original languages of Scripture, and to "consider proficiency in the Native Language, and the visible signs of a blessing upon their exertions among the Natives, as a qualification for Deacons' Orders." For Priests' Orders his Lordship is not prepared to relax the usual standard of qualification required in England.

On Trinity Sunday, Mr. Richard Davis, an old and very valuable Catechist of the Society, was ordained Deacon, the Service being conducted in the Native Language, in the presence of a Congregation of 400 Natives, 300 of whom afterward received the Lord's Supper with the Bishop and Clergy.

In September last Mr. S. M. Spencer, who went to New Zealand as a Catechist three years ago, was also ordained Deacon.

The Committee are enabled also to speak with increased confidence of the extent to which the Gospel has spread among the Natives of New Zealand, and the essential change which it has produced in all their moral habits.

The position of every Settlement of any considerable size in the Northern Island is now known, and to all the Message of Salvation, it is believed, has been conveyed; though, of course, great difference is to be found in the degree in which it has been received. Even in many places unvisited, as yet, by Missionaries, the Gospel is read, and Divine Service regularly performed, in buildings erected by the Natives and set apart for Divine Worship.

War has almost entirely ceased; and where it has occurred lately, it has been carried on in a very mitigated form. At Oruru, near Kaitaia, where two numerous opposing bodies of warriors were collected, and hostilities had commenced, the Bishop and the Missionaries were allowed to attempt a mediation. On the Lord's Day all warfare was suspended, by mutual consent; and one of the principal Chiefs was found by the Bishop in his Pa, on the morning of that day, reading the Service to his people.

Theft and murder are of very rare occurrence: no one, in England, would think of living in houses so unprotected as those in which every Missionary lives, without the least ground of apprehension.

Wherever full opportunities of Christian Instruction and pastoral superintendence have been enjoyed, there the graces of the Spirit are often manifested as fully as in the most favoured parishes in England.

The Printing-press of the Mission is now under the sole charge of Mr. J. Telford, Mr. W. Colenso being under preparation for Holy Orders. The chief work which has occupied the press during the last year has been the printing of a Dictionary, New Zealand and English,

which has been drawn up by the Venerable Archdeacon Williams.

The Farm at the Waimate has been rented by the Bishop; and his Lordship has commenced a Collegiate Establishment, which he has named St. John's College, for the preparation of Candidates, both English and Native, for Holy Orders. This Institution is independent of the Society, and under the sole direction of the Bishop.

In making so favourable a Report of the present state of Religion in New Zealand, the Committee would desire to guard against the impression that they consider this state of things as resting upon a foundation already secure. The sight of English Settlements without Churches, and of hundreds of Christian People who give no visible sign of their fear or love of God, is producing an evil effect.

[Report.

*Summary.*

(As given in the Forty-fourth Report.)

Labourers in 22 Stations, 328; being 12 Missionaries, 1 Printer, 17 European Catechists, 3 European Female Teachers, 268 Male and 27 Female Native Assistants—Attendants on Public Worship not given, but in former Report, 35,000—Communicants, 2351—Schools, 283—Scholars: Boys, 63; Girls, 1491; Sexes not specified, 8642; Youths and Adults, 5235: Total, 15,431. These returns are incomplete, as no statistics have been received from some of the Stations.

WESLEYAN MISSIONARY SOCIETY.

STATIONS and LABOURERS—*Auckland*: Walter Lawry, General Superintendent of the Society's Missions in New Zealand, and Visitor of those in the Friendly Islands and Feejee—*Mangungu and Oruru*: John Hobbs and William Woon—*Waima and Newark*: John Warren—*Wairoa and Kaipara*: James Buller—*Waingaroa*: James Wallis—*Waipa (Honipaka)*: Thomas Buddle—*Aotea (Beecham-Dale)*: Henry H. Turton—*Kawia and Mokau*: John Whiteley, Gideon Smales—*Taranaki, North (Ngamotu)*: George Buttle—*Taranaki, South (Wainate)*:

John Skevington—*Middle Island: Port Nicholson and Kapiti, Cloudy Bay and Queen Charlotte Sound*: James Watkin, Samuel Ironsides—*Port Nelson*: John Aldred—*Waikowaiti, near Otago*: Charles Creed—Gratuitous Teachers, 393—Members, 2651—Scholars, 4989. These numbers are exclusive of several Stations from which the returns which have been received are incomplete. Mr. Lawry arrived at Auckland on the 21st of March, 1844—Pp. 229, 230, 456; and see, at pp. 449—451, an account of the distribution of Testaments, results, and call for additional copies of the New-Zealand Testament.

The offer of the Rev. Walter Lawry to return to the Mission-field, intentionally for life, has been accepted; and he has been appointed General Superintendent of the New-Zealand Mission, and Visitor of the Missions in the Friendly Islands and Feejee.

The anxieties of the Committee have been painfully excited by the distressing events at Wairau and Cloudy Bay, by which one of the most promising of the Society's Missions has been suspended, if not entirely destroyed. This Station had not been formed more than three years; but in that short period it had been eminently successful. The Natives listened with eagerness to the instructions of the Missionaries; they speedily acquired the art of reading; and their regard for the Sacred Scriptures was evinced by their readiness to buy Testaments. To what extent they had been brought under the influence of the Gospel of peace may be judged, in part, from the admitted fact, that they refrained from joining their heathen countrymen in hostilities against the English, and that the Mission-Chief, Puaha, first endeavoured to prevent the effusion of blood, by going up to the English Magistrate, and, with the Testament open in his hand, saying to him, "Don't fight, don't fight; this book says it is wrong to fight; the Missionaries have made the land good—don't make it bad again;"—and, after the battle had taken place, then exerted himself, though unhappily in vain, to save the lives of those who had surrendered themselves as prisoners. Since the lamentable affray, how-

*Wesleyan Missionary Society—*

ever, through dread of the apprehended consequences of another visitation from the English, they have abandoned their residence in Cloudy Bay, and gone away with their heathen countrymen in search of a secure retreat. Thus has a Mission which furnished such ground for hope been at once brought to an end; the fruits of faithful Missionary Toil and self-denying effort have been scattered; and a considerable amount of the Society's funds has been, it may be justly feared, to a great extent expended in vain.

The distribution of 10,000 copies of the Bible Society's first Two Grants of 15,000 copies of the Testament, in the vernacular tongue, has powerfully tended to promote the Mission-work throughout the entire field of our operations in New Zealand. The reading of the Word of God greatly fortifies the people against the corruptions of Popery; and, as the Testament is now used in all the Mission Schools, the rising generation will grow up in acquaintance with the great antidote to Romish superstition and error.

The Committee gratefully acknowledge a Third Grant of 5000 New-Zealand Testaments, which the Committee of the British and Foreign Bible Society have directed to be forwarded to our Stations without de'ay.

The Missionaries of the Society in New Zealand have much encouragement in the success graciously vouchsafed to their endeavours by the Great Head of the Church; but many are their difficulties. [Report.

By a recent communication we learn that Mr. Lawry has been greatly encouraged by the improved state of things among the Aborigines accomplished by means of the dissemination of the Gospel.

## GOSPEL-PROPAGATION SOCIETY.

Letters received from the Bishop of New Zealand shew the activity of the Bishop in promoting the benefit of his Diocese both in respect of the Settlers and the Natives—P. 230.

**Polynesia.**

THE *B F Bible Society* has received, in addition to the 280*l.* mentioned in our last Survey, the sum of 245*l.* 4*s.* from Tahiti, and has directed another edition of 3000 copies of the Scriptures to be put to press. This edition will contain only the Pentateuch and New Testament—The *Religious-Tract Society* has granted 4590 publications for distribution among sailors occupied in the trade connected with the islands of the South Seas; and has agreed to pay a third part of the expense of an edition of 5000 copies of the "Pilgrim's Progress."—The *B F School Society* has made a grant of School Material for the Island of Borabora—P. 230.

## WESLEYAN MISSIONARY SOCIETY.

## FRIENDLY ISLANDS.

*Tongatabu*, 1822: John Thomas, Matthew Wilson: George Miller, As.—*Habai*, 1830: Stephen Rabone, Wm. Webb, jun.—*Vavou*, 1831: Pe-

ter Turner, Francis Wilson, George Kevern. There are also 4 Stations under the care of Native Teachers, for which English Missionaries are very much required. Teachers: Paid, 819; Gratuitous, 373—Communicants, 6825 — Schools, 106: Scholars: Male, 3035; Female, 2861 —P. 231. The Rev. David Cargill died on the 25th of April—Pp. 231, 256.

*Tongatabu*—In the course of the year many of the Heathen, some of whom are persons of rank and influence, have renounced their idols, and turned to the true and living God. The Missionaries have extended their labours to several new places. The Heathen generally are becoming ashamed of their superstitions, and the way appears to be opening for the spread of Christianity throughout the land. But in seeking to embrace the opportunities for usefulness which are presented, the Society's Missionaries have to contend with the counteracting influence of the emissaries of Rome; three of whom have established themselves at the Bea,

and are there endeavouring to persuade the inquiring Heathen to receive the corrupt doctrines of their Church for *the truth as it is in Jesus*. To what extent they may succeed in their attempt time only will shew.

*Habai*—An arrangement has been made for placing the whole of this group more fully under ministerial and pastoral care. The Rev. William Webb has removed to Tugua, which, from its central situation, will afford him the opportunity of visiting the outer islands with greater frequency and regularity than was practicable when all the Missionaries resided at Lifuka. While the Missionaries in these islands have to regret that some of their people do not uniformly walk *worthy of the vocation wherewith they are called*, they are cheered by the Christian spirit and consistent conduct of others of their interesting charge.

*Vavau*—Nothing remarkable has taken place in connection with the Mission in this group during the past year. The King and Queen continue to evince the true Christian Spirit, and manifest great zeal for the extension of the cause of Christ; and many of the people are making advancement in the knowledge and experience of true Religion.

*Schools*—The state of the Schools in Tongatabu has not experienced much improvement. In Habai there were indications of approaching prosperity at the commencement of the year; but the hopeful prospects were not fully realized. The Schools in Vavau are in similar circumstances. The conclusion of the Habai School Report painfully explains the reason why the Schools throughout the District are not in a state of greater efficiency: "Could we be favoured with more efficient help, we have reason to believe that much greater good would be accomplished, as there are many Schools, including a very great number of scholars, in the various islands. But, in consequence of the numerous and arduous duties which devolve on each Missionary, little can be done except on the island where he resides." [Report.

#### FEEJEE ISLANDS.

*Lakemba*, 1835: James Calvert—*Rewa*, 1838: Thomas J. Jagger—*Bau*, 1839, and *Viva*: John Hunt—*Somosomo*, 1839: Richard B. Lyth, Thomas Williams—6 other Stations

are under the care of Native Teachers. Teachers: Paid, 127; Gratuitous, 21—Communicants, 985—Schools, 38: Scholars: Male and Female, 1148. The Rev. William Cross died on the 5th of October—Pp. 231, 256.

The Committee record their deep sense of the loss which the Society has sustained in the removal of the Rev. William Cross.

In Feejee, as in many others of the Society's Missions, the greatest difficulties which present themselves are those which arise out of the success which Almighty God has been pleased to vouchsafe to the labours of His servants. At least thirteen additional Missionaries are required to place the Mission in a state of tolerable efficiency, and secure the advantages which have been acquired at such great sacrifices of health and comfort on the part of the Missionaries, and at such considerable expenditure of the Society's funds. In their official District Letter the Missionaries make an earnest appeal for immediate assistance. [Report.

The Rev. John Hunt states that Christianity is making progress in Feejee, and that instruction may be widely diffused among the large population which is found in these Islands.

#### LONDON MISSIONARY SOCIETY.

##### *Islands and Labourers.*

*Samoa*, or Navigators': 1831: Charles Hardie, Alex. Macdonald, George Pratt, George Drummond, Alex. Chisholm, Thomas Heath, Wm. Mills, William Day, Wm. Harbutt, John B. Stair, Thomas Bullen, Archibald W. Murray, Thomas Slatyer, H. Nesbit, G. Turner: Matthew Hunkin, As. *Hervey*: 1825: Charles Pitman, Aaron Buzacott, Wm. Gill, Henry Royle: 12 Nat. As.—*Society*: 1820: Charles Barff, John Barff, George Platt, George Charter, E. R. W. Krause, John Rodgerson: 2 Nat. As.—*Austral*: 5 Islands; 9 Nat. As. *Georgian*: 1797: George Stallworthy, John Barff, A. Smee (*Printer*), David Darling, John Davies, J. M. Orsmond, Rob. Thompson, Alex. Simpson: Joseph Johnston, *Normal*



*London Missionary Society—*

*School Teacher*; E. Buchanan, *Infant-School Teacher*. *Paumotu*: 3 Out-stations; 4 Nat. As. *Marquesas*: begun 1797; relinquished, 1798; resumed, 1834; relinquished in 1841. *New Hebrides*: 1840; 8 Nat. As. *Loyalty*: 4 Nat. As. *New Caledonia* and *Isle of Pines*: 5 Nat. As. The returns made to the Directors of the number of Communicants and Scholars are so imperfect that it is impossible to give any thing like a correct statement of them. Mr. Blossom has arrived in England. On the 17th of March Mrs. Pratt died, and the Rev. Henry Nott on the 2d of May. The Rev. T. S. M'Keen was killed on the 20th of June by a shot, while walking in the front of his house. Messrs. Jesson, Howe, Joseph, and Moore, have returned to England.—Pp. 231, 232, 376, 533, and pp. 64, 159, of our present Volume; see, at p. 256, a Statement of the number of Communicants, and of those who are able to read; and at p. 414 a Notice of Meeting in reference to Tahiti.

The accounts of the outrage committed by the Naval Power of France on the civil rights of the Queen and her defenceless people, and the forcible introduction of Popery by the Catholic Propagandists, were received with mingled feelings of astonishment and indignation; and tidings reached Europe, toward the close of March, of a new and aggravated outrage, by the same perpetrators, on the authority of Pomare and the freedom of her subjects.

On the 2d of November, Admiral Dupetit Thouars, the Officer by whom the so-called Protectorate of France had been forced on the Queen in the very hour of her helplessness and sorrow, again appeared in the harbour of Papeete with three men-of-war, to impose new terms of humiliation on Pomare, by demanding the removal of the emblem of her Sovereignty from the national colours. To this new act of degradation the Queen respectfully, but decidedly, refused to submit. The demand was repeated, but she remained inflexible; and forthwith the Admiral declared that Pomare had

ceased to reign, and took possession of her territory in the name of the King of the French.

On the arrival of this intelligence in Paris, the anti-English and the anti-Protestant Journals pronounced the most absurd encomiums on the bravery of their Admiral, and demanded from the Government the immediate approval and acceptance of his conquest. But notwithstanding these demands, the Cabinet of Louis Philippe refused its sanction to the act of its Admiral, and he has since been superseded in his command.

But the mis-named Protectorate of France in Tahiti remains; and its continued existence must be regarded by every friend of Christian Missions with deep regret and fixed abhorrence.

It will be remembered that the devoted Williams, on the day preceding his Martyrdom at Erromanga, visited the neighbouring Island of Tanna, where the barbarous people shewed him no little kindness, and received the Native Teachers gladly. The Directors felt that it behoved them to prosecute with vigour the last, and apparently successful, enterprise of their departed friend; and in the month of August 1840 Messrs. Nisbet and Turner were sent forth to occupy this important post in the New Hebrides. They soon found, however, that the character of the people was depraved and cruel in the extreme, and that they were distracted by internal strife and division. Their destruction was more than once covertly attempted; and at length the Chiefs in the interior, on the ground that a fatal disease, then prevalent among the people, was to be ascribed to the evil arts and influence of the White Teachers, demanded their expulsion from the island. This was resisted by their few adherents, who were, in consequence, assailed with war. The conflict was fierce and determined, and their enemies, flushed with savage triumph, every day and every hour approached nearer and nearer to their intended victims.

At this awful juncture the Missionaries, after fervent prayer for Divine direction, resolved, with their wives, their little ones, and the Samoan Teachers, to quit the island in their small open boat; committing themselves to Him whom the winds and the waves obey, and choosing, if His will were so, rather to find a grave in the mighty waters than to fall into the hands of the infuriated savages. Under

cover of midnight, they entered this frail bark, not knowing whither to steer their course; but just as they reached the mouth of the harbour a tempestuous wind arose, which drove them back; and they were compelled to re-land on the spot they had left, where an early death in its most horrid form appeared inevitable. But that merciful and watchful Providence, which had preserved them from the perils of the deep, amid which, to human probability, they must have been engulfed, or have perished from starvation, prepared an ark for their deliverance. With the light of morning an American Vessel appeared off Tanna, in which our Brethren, and those that were dear to them, found a ready asylum. They were conveyed to the Navigators' Islands, where they were welcomed by our faithful Missionaries, with whom they are now labouring. The Samoan Teachers were killed. It ought, however, in justice to these deluded and cruel Islanders, to be stated, that this murderous attack was not excited by any opposition to the Native Teachers, or the religion which they taught; but was entirely an act of indiscriminate revenge for severe injuries before inflicted by Europeans who had visited the island. It is now well known that the death of our lamented Williams, with that of his fellow-sufferer, Mr. Harris, is to be attributed to the fixed determination of revenge in the minds of the people for the deep injuries they had suffered from visitors of the same colour and the same country. [Directors.

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS.

*Islands, Stations, and Labourers.*

HAWAII: 1820: renewed, 1824—*Kailua*: Asa Thurston: Seth L. Andrews, M.D. Physician—*Kealakekua*: Cochran Forbes, Mark Ives—*Kau*: John D. Paris—*Waimea*: Lorenzo Lyons—*Hilo*: David B. Lyman, Titus Coan: Abner Wilcox, Teacher—*Kohala*: Elias Bond. OAHU; 1820—*Honolulu*: Richard Armstrong, Lowell Smith: Levi Chamberlain, Samuel N. Castle, Secular Superintendants; Amos S. Cooke, Horton O. Knapp, Teachers; Edmund O. Hall, Edmund H. Rogers, Printers; Henry Dimond, May, 1845.

Bookbinder—*Punahou*: Daniel Dole: Maria M. Smith, Teacher—*Ewa*: Atemas Bishop—*Waiialua*: Asa B. Smith—*Kaneohe*: Benjamin W. Parker. KAUAI: 1820—*Waimea*: Samuel Whitney—*Koloa*: J. W. Smith, Physician—*Waioli*: George B. Rowell: Edward Johnson, Teacher: 2 Nat. As. MAUI: 1823—*Lahaina*: Dwight Baldwin, M.D.—*Lahainaluna*: Sheldon Dibble, Wm. P. Alexander, John S. Emerson—*Wailuku*: Ephraim W. Clark, Edmund Bailey, Teacher; Maria C. Ogden, Teacher—*Hana*: Daniel T. Conde: William H. Rice, Teacher. MOLOKAI: 1832—*Kaluaaha*: Peter J. Gulick, Harvey R. Hitchcock: Lydia Brown, Teacher—David Malo, Nat. Preacher. The Stations of the following Labourers are not yet known—Claudius B. Andrews, Timothy Dwight Hunt, John F. Pogue, Eliphalet Whittlesey, Maria K. Whitney. Mr. and Mrs. Bingham are in the United States.

Mr. Edwin Locke died October 28. His piety and zeal had won, in a high degree, the love and esteem of his associates. Mrs. Dole died April 27; she was well prepared for her departure. One Native Preacher, blind Bartimeus, has also deceased. Rev. Messrs. C. B. Andrews, T. D. Hunt, J. F. Pogue, and E. Whittlesey, with Mrs. Hunt, Mrs. Whittlesey, and Miss Maria K. Whitney, embarked at Boston in December last to join this Mission—Pp. 232, 233.

*Summary.*

Islands, 5—Stations, 23—Missionaries, 29; of whom one is a Physician; Physicians, 2—Teachers, 7 Male, 45 Female; of whom 37 are wives of Missionaries—1 Native Preacher—2 Secular Superintendants—2 Printers.

As the last Annual Report of the Mission has not reached this country, it is impossible to state precisely what progress has been made during the past year. There is a perceptible advance,

*American Board of Missions—*

however, in religious knowledge, stability of Christian Character, and in correct views and exemplary performance of the duties of the Christian Life. Temperance, regard for law, improvement in social habits and manners, a disposition to bear the burdens of their own institutions, and a desire for education, seem to be advancing in a very encouraging manner.

The system of education at the Islands, begun by the Mission, is extending itself, and becoming so shaped as to be adapted to the wants of the people. The standard of education is rising, and the facilities for imparting knowledge are increasing. Still much remains to be done in this department of the work. In the Seminary at Lahainaluna, designed for training Teachers and Preachers, there are 105 pupils. At the Female Seminary are 62. In other Boarding Schools 194; making in all 361 Boarding Pupils. There are other select and Station Schools for the more promising learners. In the common Schools the people are becoming more interested, and are making more efforts to sustain them. About 80 School-houses have been erected by them during the last year. From the best estimate which can be made from the imperfect returns received, the whole number of Schools is probably about 310, embracing from 18,000 to 20,000 pupils.

Romanism, though it varies in different parts of the Islands, does not seem to be

much on the advance. In some places, and with some portions of the population, the propagators of this system have made progress; in others they have been signally defeated.

The seizure of the Government by Lord George Paulet, and his five months' rule at the Islands, were most disastrous to the observance of law, to good order and good morals; but this was in some measure counteracted by the exemplary conduct and highly salutary influence of the British Admiral Thomas, and Commodore Jones of the United States' navy, during visits which they subsequently made to the Islands. [Board.

## ABORIGINES' PROTECTION SOCIETY.

## NEW HEBRIDES.

The Society has received accounts, through the Wesleyan Missionary Society, of the oppression and injustice which has been practised by Europeans on the Natives, in cutting and forcibly carrying away Sandal Wood. On one occasion 16 persons were shot, and many more so seriously wounded as to render their ultimate recovery improbable. And a number of men, women, and children, who had fled into a cave, were smothered in it by means of large fires kindled at the entrance of it.

## Spanish and Portuguese American States.

THE *Baptist Miss. Society* has at Belize 1 Station, and 4 Out-Stations in the neighbourhood. The Rev. Alexander Henderson is stationed at Belize, and is assisted by 7 Native Preachers and Schoolmasters. There are 5 Day and 3 Sunday Schools. Communicants, 131; Scholars, 337—The *B F Bible Society* has received from their Correspondent at Rio de Janeiro 20*l.* 15*s.* 4*d.*, and has supplied him with 350 copies of the Testament, and the Select Four Books in Portuguese: to the Brazils 300 copies of the Scriptures have been sent: to Buenos Ayres 70 Bibles and 400 Testaments have been sent

by means of Capt. Gardiner: 24 Bibles and 48 Testaments in Spanish have been granted for distribution in the Caraccas; and 100 Spanish Bibles have been granted to Belize—The *Prayer-Book and Homily Society* has given a friend some copies of the Liturgy in Spanish for distribution in Spanish America—The *Religious-Tract Society* has entrusted publications in Spanish to the care of Capt. A. F. Gardiner, who has undertaken, at his own cost, to travel in South America and distribute them; and the Society has sent publications, value 42*l.*, to a Correspondent at Mexico—The *Wesleyan Miss. Soc.*

has at Belize and Charib Town, 2 1 Gratuitous Teacher; 187 Mem-  
Chapels, 2 Missionaries, 3 Paid and bers and 107 Scholars.

## Guiana and the West Indies.

*Baptist Miss. Soc.*—In the Bahamas the Society has 11 Stations; 20 Sub-Stations; 4 Missionaries; 25 Nat. As.; 6 Day Schools with 406 Scholars, and 18 Sunday Schools with 1286 Scholars; Members 2141. In Jamaica the Society has 51 Stations; 36 Sub-Stations; 33 Missionaries; 30 Fem. Missionaries: 60 Teachers; 800 Sunday-School Teachers; 50 Day Schools with 5981 Scholars, and 50 Sunday Schools with 14,036 Scholars; Members 33,664. In Trinidad there are 4 Stations; 1 Missionary: at Hayti 3 Stations; Members 48—Pp. 234, 256.

*B F Bible Soc.*—The Demerara Auxiliary has remitted 113*l.* 9*s.*, and ordered 1035 copies: the issues were 2359 copies. To Surinam 100 Bibles and 200 Testaments have been granted on the application of the Superintendent of the Mission of the United Brethren. From Jamaica 667*l.* 14*s.* 5*d.* has been received; and 16,294 copies of the Scriptures have been sent thither. From Barbados 119*l.* 6*s.* 6*d.* has been received; and 3714 volumes have been sent out: the issues were 7095. From Antigua 100*l.* has been received; from Tobago 49*l.* 13*s.* 4*d.*; from Bermuda 40*l.*; from the Bahamas 70*l.*; and a grant of 250 Bibles and Testaments has been made for the Schools of the United Brethren at St. Croix and St. Thomas; and 24*l.* has been received from the Port-of-Spain. The San Fernando, has remitted 18*l.* 19*s.* 2*d.* A small grant of Bibles has been made to the Baptist Mission at Trinidad—P. 234.

*Christian-Knowledge Soc.*—The Society has granted 7 sets of Books for Divine Service; and various publications, value 30*l.*, for Schools and distribution—Pp. 234, 235.

*Church Miss. Soc.*—The Forty-fourth Report supplies the following returns of the Missions in Guiana, Trinidad, and Jamaica:—Stations, 8; Missionaries, 7; European Catechists, 6; European Fem. Teachers, 2; Country-born Catechists, 3. Attendants at Public Worship, 1740: Communicants, 636: Schools, 22; Scholars, 1448: Seminary, 1; Students, 50—Pp. 235, 295, 336, 456, and p. 64 of our present Volume.

*Gospel-Propag. Soc.*—The Bishop of Jamaica reports that 400*l.* was received at the formation of a Diocesan Church Society: and one gentleman had given 5000*l.* toward the erecting a Chapel at Highgate. The Bishop states, that in 100 Schools whose Masters receive the total sum of 1223*l.* from the Society, there are 6941 children. The Bishop of Antigua lately confirmed 2253 persons. The Bishop of Guiana is taking measures for the establishment of a Collegiate School at George Town: the Queen has given 200*l.*, the Governor 100*l.*, the Society has granted 500*l.*, and the Clergy 820*l.* toward this object—P. 235.

*Ladies' Negro-Educ. Soc.*—The following grants have been made:—To Schools in the Diocese of Jamaica, 324*l.*; in the Diocese of Barbados, 179*l.*; in the Diocese of Antigua, 407*l.*; in the Diocese of Guiana, 157*l.* The Propagation of the Gospel Society having discontinued making grants to Schools in the West Indies, this is the only Society which undertakes to aid in the support of Schools, while its means are much diminished by the fact that the Government has withdrawn the assistance hitherto afforded. The number of children in the Schools aided is only partially reported—P. 235.

*London Miss. Soc.*—In Demerara and Berbice there are 18 Chapels or Stations, 13 Missionaries, and 19 Teachers and Assistants. In Jamaica there are 13 Chapels or Stations, 12 Missionaries, and 10 Teachers and Assistants. The number of Communicants and Scholars cannot be given with accuracy, as several of the Stations have not made returns—Pp. 235, 336, 496, and pp. 64, 112, 208 of our present Volume.

*Prayer-Book and Homily Soc.*—To Jamaica 500 Books of Common Prayer have been sent by request.

*Religious-Tract Soc.*—The grants made to the West Indies and neighbouring Islands amount to 61,770 Publications, and 6 Circulating Libraries, value 80*l.* Books, value 176*l.* 4*s.* 3*d.*, have been sent on sale. A grant of 2150 Tracts has been made to a friend proceeding to Demerara—P. 235.

*Scottish Miss. Soc.*—The Society has Stations in Jamaica at *Hampden, Lucea, Port Maria, Cornwall, Carron Hall, Green Island, and Browns-ville*, and 5 Out-Stations; at which there are 7 Missionaries and 13 Assistants. There are 2011 Communicants reported, and, in 15 Schools, 1134 Scholars—P. 235.

*United Brethren*—According to the latest accounts, in the Danish West Indies there are 38 Labourers; in the British West Indies, 80; in Surinam, 31. Connected with these are in Church Fellowship 33,058; 41,561 Negroes are under instruction. The Labourers in the West Indies have been sorely tried by sickness, and their numbers thinned by death, although several reinforcements have been sent forth to their help. And the friends of the Brethren are earnestly entreated to remember them in their prayers with constant and affectionate intercessions—Pp. 236, 295, 533, and p. 158 of our present Volume.

*Wesleyan Miss. Soc.*—The Missionaries and Assistants labouring in the West Indies and Demerara are 92 in number, and are assisted by 119 Paid and 1334 Gratuitous Teachers: The Members are 57,957, and Scholars 17,226 in number—Pp. 236, 376, 456, and p. 64 of our present Volume.

The work of restoring the Chapels and School-houses, destroyed or injured by the earthquake, has proceeded vigorously; and the labours of the Missionaries have been attended by remarkable success.

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## North-American Indians.

*American Board of Missions*: at 27 Stations there are 24 Missionaries, of whom 3 are Physicians, 3 Native Preachers, 11 Male and 53 Female, chiefly wives of Labourers, Assistants, 3 Native Assistants. These 27 Stations are among the *Cherokee, Choctaw, Pawnee, Oregon, Sioux, Ojibway, Stockbridge, New York, and Abenaki* Indians—P. 236.

*American Presbyterian Board*—This Society has Stations in the *Texas* and among the *Iowa, Sac, Creek, and Ottawa* Indians, at which there are 8 Missionaries and 3 Assistants.

*American Episcopal Board of*

*Missions*—In the *Texas* the Board has 3 Missionaries; and 1 Missionary and 120 Communicants among the *Oneidas*—P. 237.

*American Baptist Board*—The Board has 3 Missionaries in the *Texas*; and 12 Missionaries, 2 Assistants, 10 Nat. Assistants, and about 1600 Communicants among the *Ojibways, Cherokees, Choctaws*, and other Indian Tribes.

*Baptist Miss. Society*—Mr. London labours among the *Tuscarora* Indians—P. 236.

*Church Miss. Society*—At 7 Stations connected with the *Red-River*

Settlement there are 3 Missionaries, Wm. Cockran, John Smithurst, and Abraham Cowley, who are assisted by 2 European and 5 Country-born and Native Assistants. Attendants at Public Worship, 1790: Communicants, 456: Schools, 12; Boys 238, Girls 158; Sexes not distinguished, 148; Youths and Adults 123. Mr. and Mrs. Hunter arrived at York Fort on the 13th of August—Pp. 236, 456; and see, at p. 415, a Notice of the Bishop of Montreal's visit to Red-River Settlement, and the admission of Mr. Cowley to Priests' Orders; and at pp. 334, 455, 531, and, at pp. 60—64, 108—112 of our present Volume, many details of the Bishop's Visit, and the proceedings of the Missionaries.

*United Brethren*—At *New Fairfield*, Brn. Jesse Vogler and Henry Bachman are labouring among an Indian Congregation; 34 are Communi-

cants, and 157 are under instruction—At *Westfield*, Brn. Miksch and Råde labour among the Cherokees, where there are 35 Communicants, 40 Adults, and 45 Children baptized, and 152 under instruction—At *New-Spring Place*, Brn. Bischoff and Z. Schmidt are labouring. There are 35 Communicants, 42 baptized Adults, and 78 under instruction—P. 236.

*Wesleyan Missionary Society*—In the territories of the Hudson-Bay Company the Society has 5 Missionaries and Assistants, and 2 Paid Teachers, labouring, in part, among the Indians. The returns are very imperfect. There are 96 other Missionaries in British North America: they are, however, principally occupied among European Colonists, and therefore do not come within the design of our Work—Pp. 236, 237.

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## Labrador.

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### UNITED BRETHREN.

*Nain*: 1771: J. Lundberg, F. C. Fritsche, C. G. Albrecht, Aug. Ribbach: Communicants, 91: Baptized: Adults, 34; Children, 158: Total number under instruction, 305—*Okkak*: 1776: G. Fred. Knauss, G. Hertzberg, Aug. Freytag, Fred. Martin: Communicants, 160: Baptized: Adults, 59; Children, 141: under instruction, 362.—*Hopedale*: 1782: Zach. Glitsch, John Ch. Beck, C. Barsoe: Communicants, 67: Baptized: Adults, 50; Children, 89: under instruction, 220.—*Hebron*: 1830: Jonath. Mentzel, Fred. Erdmann: Communicants, 66: Baptized: Adults, 43; Children, 72: under instruction, 206—Pp. 237, 238.

On the 17th of September, the "Harmony" returned in safety from her annual voyage to the coast of Labrador, having occupied, in the discharge of her hazardous commission, a period of only fourteen weeks—the shortest, in all probability, of which a record is to be found in the an-

nals of the Society. For this fresh token of the goodness of the Lord, and the favour which He bears toward His servants, and the work in which they are engaged, His holy Name be blessed and praised.

As passengers, there came out with the vessel Br. and Sr. Morhardt, Br. Vollprecht, and the children Augustus Glitsch and Bertha Fritsche. The retirement of Br. Morhardt, after a faithful and blessed service of the Mission of thirty years' continuance, is a subject of heartfelt regret with all his fellow-servants. His accurate knowledge of the difficult Esquimaux Language made him eminently useful as a translator of the Holy Scriptures; and it is chiefly to his zeal and perseverance in this important department of labour that our congregations in Labrador are indebted for the whole of the New Testament, the Pentateuch, the Psalms, and the Prophecies of Isaiah, which they already possess in a printed form; also for a version of the Minor Prophets, which, though completed by his hand, is not yet quite ready for the press. Ever since the paralytic seizure which befel

*United Brethren—*

him two years ago, his health and strength have been declining, so that his retirement became a matter of obvious necessity.

With the exception of the Brn. Lundberg and Fritsche of Nain, who have been seriously indisposed, especially the latter, our Brethren and Sisters at the several Stations have enjoyed a pretty good state of health. The complete recovery of Br. Martin from an illness which, a year ago, left no hopes of his life, appeared to his fellow servants little short of a miracle.

The Esquimaux had been, in general, preserved from any of the more violent epidemics; but, at Hopedale, many individuals had departed this life after very short illnesses. As they were chiefly heads of families, in the prime of life, much distress was the result of this visitation. The seal-hunt proved nowhere very productive, and the Esquimaux had, in consequence, but a scanty supply of food: nevertheless, few of them suffered actual want.

Of the spiritual state of the Congregations, the Missionaries do not appear to have much of a striking nature to record. Though evidences, at once pleasing and satisfactory, of a work of grace upon the hearts of individuals had not been wanting, our Brethren could not help sighing for a time of refreshing from the presence

of the Lord, like that vouchsafed to their predecessors, forty years ago, at Hebron. The enemy had succeeded, by means of the shameless profligacy of an Esquimaux youth—the depraved son of a worthy father—in corrupting not a few persons of various ages, and leading them into the way of iniquity. Of these, the majority had to be publicly excluded. May the Lord, in His mercy, convince them of their sins, and bring them back to His fold! Two visits from companies of Indians excited much interest for these poor people among the members of the congregation at Hopedale, and the Missionaries at that Settlement, who were glad to find some of them not utterly ignorant of Divine Truth.

The report of the Schools is, in general, satisfactory. The children learn readily, and are greatly encouraged and delighted by the annual distribution, among the most deserving, of the little rewards which are supplied by the bounty of British and Continental Friends.

The cargo brought home by the "Harmony" is rather deficient, sufficiently so to stimulate to exertion and frugality, if not to justify anxiety or apprehension in the prospect of the charges of the ensuing year. The Lord will know how to maintain His own work, and provide for its necessities. [Edit. of Period. Accounts.

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## Greenland.

### UNITED BRETHREN.

*New Herrnhut*: 1733: Brn. Mehlhose, Herbrich, Richter, Christen Lund: Communicants, 186: Baptized: Adults, 54; Children, 131: under Instruction, 397—*Lichtenfels*: 1758: Brn. J. F. D. Tietzen, C. Kögel, Hasting: Communicants, 136: under Instruction, 374—*Lichtenau*: 1774: Brn. Valentine Müller, J. Kögel, Asboe, Kleinschmidt, Ferdin. Kruth: Communicants, 245: Baptized: Adults, 112; Children, 229: under Instruction, 636. Br. Baus is on a visit to Europe—*Fredericksthal*: 1824: Brn. J. G. M. Ihrer, J. Paulsen Lund, C. Uellner: Communicants, 170: Baptized: Adults, 88; Children, 128: under Instruction, 394. Br. and Sr. Ullbricht

sailed for Greenland on the 21st of April—Pp. 238, 376.

On the whole, the accounts from our Stations in Greenland are of a cheering complexion, though occurrences of a trying and humbling nature have not been wanting. The blessing of the Lord has rested manifestly on the labours of His servants, and many have been the mercies, both spiritual and temporal, enjoyed by themselves and their flocks. At the two southern Settlements of Lichtenau and Fredericksthal, health and plenty appear to have been vouchsafed. At the northern and more ancient ones of New-Herrnhut and Lichtenfels, while the Greenland Congregations were preserved from the ravages of disease, they were permitted to be severely tried by the failure of the wonted supply of food. The Lord, however, was pleased to shorten



these days of calamity, and, during their continuance, to enable the Missionaries to relieve the wants of the sufferers, by means of the Charity-Fund placed at their disposal by the liberality of their British and Continental Fellow-Christians. The loss of several worthy Greenland Brethren, chiefly fathers of families, who perished in their kayaks, was painfully felt by their surviving relatives, and by the Congregations 'at Lichtenfels and Lichtenau, of which they were esteemed members. At the latter Settlement, the enlargement of the Mission-house was proceeding satisfactorily, the uncommonly fine season proving very favourable to the progress of the work, and causing Br. Krath to institute a comparison between the climate and soil of Greenland and those of Labrador, very much to the advantage of the former. At Fredericksthal, some fruit of the occa-

sional and often hazardous visits paid by the Missionaries to the Heathen dwelling to the eastward, begins to be apparent, in the removal of some of them to that Settlement. The number of these poor outcasts would seem, however, as in the north of Labrador, to be gradually decreasing.

The copies of the Greenland Translations of the Psalter, the Scripture Narratives, and the Summary of Christian Doctrine, which were put into circulation last year, appear to be greatly valued and diligently perused by both old and young. May the Divine Blessing rest in abundant measure upon the use of them!

The revised edition of the New Testament, it is hoped, will be in readiness to be forwarded to Europe in the course of another year. [Edits. of Period. Accounts,

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I WILL ALSO GIVE THEE FOR A LIGHT TO THE GENTILES, THAT THOU MAYEST BE MY SALVATION UNTO THE END OF THE EARTH.—*Isaiah* xlix. 6.

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## Biography.

### OBITUARY NOTICE OF MRS. WALKER,

WIFE OF THE REV. WILLIAM WALKER, MISSIONARY AT CAPE PALMAS, IN CONNECTION WITH THE AMERICAN BOARD OF MISSIONS.

AFTER a short course of exactly three months from her landing on the coast of Africa, on the 3d of May Mrs. Walker was removed by death. Her sickness commenced on the 23d of April. From the morning of the 2d of May her case became hopeless. Mr. Walker writes—

About two o'clock I retired to get a little sleep. I arose at three, and told the physician I wished to know what he thought of her case. He said, "I have not a shadow of hope for her." I asked him if she knew it. He said she did not. I told him it would not disturb her, and that it was my wish that she should know it immediately. He said he had no objection. Mr. Wilson then very tenderly expressed to her our fears that she could not long remain with us. She said, "Then you think I must die soon?" She did not appear at all disturbed, and lay quiet a few moments. Then the thought of home and friends rushed on her mind, and she exclaimed, "Oh my father and mother, brothers and sisters!" She was much distressed to think what a sinner she had been, and how little she had done for God. She was then re-

minded of that Almighty Saviour in whom she had trusted. "Oh yes," said she, "He is a great and precious Saviour." This was almost sunrise, and all the family were in the room. She proposed having prayers. Mr. Wilson led in prayer. All were affected to tears, except Mrs. Walker. The cloud had passed from her mind. Her countenance was calm and serene as the beautiful morning that was just dawning on us.

When conversing upon death and a coming world, she appeared perfectly calm and in the possession of her usual faculties of mind. On any other subject she could not complete a sentence. The girls of the Mission School came to her bed, and she talked to them with an earnestness and affection that seemed to come from the portals of the heavenly world. A number of prayers were offered,

and she prayed herself as audibly and connectedly as I ever heard her. She prayed with great earnestness for the children and youth connected with the Mission. It seemed as though she realized eternity. I asked her what I should write her friends. She said, "Tell my parents and friends that the time since I left America has been the happiest of my life. Tell them that I do not now, on my dying bed, regret coming to Africa; and," said she, "I believe that all my Letters to them will confirm them in the belief of my sincerity."

At eleven o'clock she complained of cold, and all our efforts could not relieve her, for it was the icy hand of death that was chilling and freezing up the fountains of life. All we could do was to commend her spirit to God her Saviour. I repeated

to her a passage of Scripture, but she did not seem to understand it. Her language became incoherent, and her pulse scarcely perceptible. She was suffering intense pain, which was indicated by contortions of the countenance. At one o'clock her pain was apparently gone, her countenance assumed its accustomed smoothness and cheerfulness. At half past four o'clock P.M. the last pang was over, and the spirit ascended to God who gave it. There was not a struggle, not a sigh: it was like the burning out of a taper: like the setting of a summer's sun, it seemed to fade away into the twilight of heaven. Nearly all the boys and girls connected with the Mission were present. We all knelt in her room, and Mr. Griswold offered up a prayer to God.

#### OBITUARY NOTICE OF BARON BAPTIST THOMSON,

OF SMYRNA, AN ARMENIAN, IN CONNECTION WITH THE AMERICAN BOARD OF MISSIONS.

A LETTER from Mr. Adger of Smyrna contains the following Notice of the death of a pious Armenian. His Armenian name was Baron Mugudich Thomasean.

We have experienced a great loss in the death of Baron Baptist Thomson, who recently died at Constantinople. He had suffered very much for a long time; and on my return from Syria in May I found him quite anxious to return home. We consented to his being transferred to Constantinople, where he was still to translate for me as much as he might be able. I followed him thither after an interval of about ten days, and heard, when I first landed, that he had just departed this life. He was taken ill while at Mr. Dwight's room in the khan, with one or two of his brethren, talking with them with all his characteristic ardour and zeal and affection. They conveyed him to the house of some of his relations, as he could not reach his home, and there he died, after a few days' suffering.

His death was quite unexpected by me, and I miss him very much. He was a very valuable translator, though his peculiar power was in conversation. He had been very active in visiting among his people, so far as his being unmarried and a stranger—both serious obstacles in his way—permitted him to get access to them; and when he removed to Constantinople I hoped to hear of his becoming a great blessing to the Armenians there by his active labours. But his work

on earth was all to be done in Smyrna; and when he left me it was, though I knew it not, only to go home and spend a few days with his mother and sisters, and to hold a few interesting and encouraging and comforting interviews with his beloved brethren, and then to wing his way to the Saviour's presence.

He had been connected with us as a translator for about five years. He came with a good character from Constantinople, chiefly on the recommendation of an Armenian Brother, who is now in New York. He had been with me about six months, when his mind passed through a great and sudden change, and he appeared to awaken to a sense of the supreme importance of the Gospel to himself and to his countrymen. He earnestly begged me to pray for him, and shewed the liveliest interest from that time forward in the study of the Epistles of Paul—several of which we read very closely together—also in the communication to others of the truths he was himself acquiring. His conscience became then, and remained to his dying day, very tender in regard to a participation in any customs of his Church which might seem to him contrary to the Scriptures. He very soon obtained a clear view of the plan of salvation by grace, and upon this theme he always delighted

to converse. I have had as much interesting and refreshing communion with him, concerning the glory of Christ and the preciousness of a hope in the Saviour, as I ever had with any person in the world. It seems to me that I have never met with any one who had clearer views or a more lively faith.

I have said he was very zealous in endeavouring to disseminate the truth by conversation with others; and I would here add, that he always paid particular attention to the young, attracting the boys of the Armenian Academy of Smyrna to him, and striving to interest their minds in the instructions of our Divine Master. He acquired over several of them, as well as over others of maturer age, a great personal influence; and I am looking for the appearance of fruit from the seed thus sown by him. He was naturally eloquent; or perhaps it was grace which made him so. He had remarkable sweetness in prayer, and with it great fervency. Timid at the beginning, his feelings gradually rose above his fears, and poured themselves forth in such words of power and beauty as always amazed me. And I have heard one who was often with him in his visits among his countrymen, say, that his power of bringing illustrations and ex-

amples to convince and persuade those who objected to his doctrines was very remarkable. He was also my chief assistant in revising the translation of the New Testament; and he was at work, up to the time of his departure from Smyrna, upon a translation of the Old Testament into Modern Armenian from the Turkish of Mr. Goodell. This last work, and furnishing a portion of the matter for the Magazine—which, by your advice and that of the Brethren at Constantinople, we determined to resume—were to have been his employment at Constantinople, in addition to more active labours among the people. The last thing which he did in Smyrna was the translation for the Magazine. He said with great satisfaction, when he brought it to me, just as he was leaving, "This will encourage our brethren to pray."

He said to Mr. Dwight just before his death, uttering with great difficulty one word at a time, "I know that I am a great sinner; but I think I can say, 'My Saviour is mine and I am His.'" His mother testifies that he died rejoicing. His decease, I am sure, afforded a pleasing testimony to not a few individuals of the value of the Christian Hope.

## Proceedings and Intelligence.

### United Kingdom.

#### ANNIVERSARIES OF SOCIETIES.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

SECOND ANNIVERSARY.

*Meeting.*

Friday, April 25, at vi P.M.; at Freemasons' Hall; J. D. Paul, Esq. in the Chair: Col 18l. 6s.

*Movers and Seconders.*

Rev. Elijah Hoole; and Rev. George Smith—Rev. Dr. Bennett; and Rev. Dr. Morison—Rev. Dr. Alliot; and Rev. Dr. Brown—Rev. Dr. Archer; and Rev. H. Allon—Rev. J. W. Richardson; and Rev. J. A. Miller.

*Resolutions.*

—That this Meeting rejoices in the favour with which it hath pleased Almighty God to crown the labours of the Society in diffusing the knowledge of the Gospel among the Jews, and in the additional interest which it has been the means of exciting on their behalf, both in  
May, 1845.

the Metropolis and in different towns in the country.

—That this Meeting is increasingly convinced that it is a duty devolved on the Christian Church, to use every scriptural means for bringing the house of Israel to a sense of their sinfulness and guilt before God, and directing them to the only foundation of hope, which, in accordance with the predictions of their own Scriptures, He hath laid in Zion for acceptance and forgiveness.

*State of the Funds.*

Receipts, 813l. 16s. 8d.—Payments, 809l. 19s. 3d.

BAPTIST MISSIONARY SOCIETY.

FIFTY-THIRD ANNIVERSARY.

*Sermons.*

Thursday, April 24, at vi½ P.M.; at Surrey Chapel; by the Rev. John Aldis:

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Col. 471.—*Wednesday, April 30*, at xi; at the Poultry Chapel; by the Rev. Dr Raffles: Col. 381.

*Morning Meeting.*

*Thursday, May 1*, at x; in Exeter Hall; George Foster, Esq. of Sabden, in the Chair: Col. 1151.

*Movers and Seconders.*

Rev. Dr. Godwin; and S. M. Peto, Esq.: supported by Rev. Rob. Newstead—Rev. Francis Tucker; and Rev. J. Broad—Rev. Dr. Barth; and Rev. Wm. Knibb—Rev. Edward Carey; and Rev. Dr. Sharpe, of Boston.

*Resolutions.*

—That this Meeting, deeply sensible that the glorious results of any human agency must be attributed to that Saviour whose presence is specially promised to His servants in teaching the nations, would ascribe to Him, through the Holy Spirit, all the success with which He has favoured the Baptist Missionary Society, and other kindred Institutions.

—That this Meeting, deeply impressed with the destitution of the Heathen world—destitution made the more apparent by the success of this and other Societies—would call on the friends of Missions to join in fervent prayer to the Lord of the Harvest, that He would be pleased to qualify and send forth into the field more Labourers.

—This Meeting would entreat the friends of the Society throughout the empire to enable the Committee, by an increase of Annual Subscriptions, by encouraging the Missionary Ardour of the young, and by multiplying the systematic efforts of all, to preserve undiminished the present number of their Agents, and to send out others to those fields which are now crying so loudly for help.

—That this Meeting has heard with much sorrow of the protracted suffering and persecution of their Christian Brethren in Madagascar and Tahiti, in connection with the London Missionary Society. It hereby offers to them the cordial expression of its sympathy, and trusts that the God of all consolation may still comfort, establish, and strengthen them, and that He may speedily (as He certainly will eventually) overrule all these trials to their spiritual good, and to the advancement of His own cause.

*Evening Meeting.*

*Same Day*, at  $\frac{1}{2}$  P.M.; at Surrey Chapel; Joseph Tritton, Esq. in the Chair: Col. 251.

*Movers and Seconders.*

Rev. T. Winter: and Rev. J. Aldis—Rev. T. B. Freeman, of Western Africa; and E. J. E. Francis, of Jamaica—Rev.

Wm. Knibb; and Wm. Felkin, Esq. of Nottingham.

*Resolutions.*

—That this Meeting, deeply impressed with a sense of the importance of a Native Agency in extending the Gospel, cordially approves of the encouragement given by the Committee to the training of Native Agents in India, and in other parts of the Missionary Field.

—That this Meeting recognises in the progress of the Mission to Western Africa, and in the preservation of the lives of the Missionary Brethren there, fresh ground of thankfulness and encouragement.

*State of the Funds.*

Receipts, 20,347*l.* 2*s.* 7*d.*—The Expenditure leaves the Society 2398*l.* 9*s.* 8*d.* in debt.

NAVAL AND MILITARY BIBLE SOCIETY.  
SIXTY-FIFTH ANNIVERSARY.

*Meeting.*

*Friday, May 2*, at xii; at the Hanover-Square Rooms; Marquis of Cholmondeley in the Chair.

*Movers and Seconders.*

Major Anderson, R.A.; and Capt. Sir Edward Parry, R.N.—Admiral Hawker; and Lieut. G. C. Greenway, R.N.—Rev. D. Seddon; and Rev. C. A. J. Smith—Capt. Crawford, R.A.; and Capt. R. F. Gambier, R.N.—Capt. Vernon Harcourt, R.N.; and Capt. R. J. Elliott, R.N.

*Resolutions.*

—That this Meeting records with devout thanksgiving the facilities afforded for the dissemination of the Holy Scriptures among the seamen of Her Majesty's navy, and the numerous body of sailors employed in the mercantile service generally; and regards with special interest the distribution of more than 8000 copies among the canal boatmen during the three past years, which have, in general, been most thankfully received; and would earnestly invite to renewed exertions in this important field of Christian Benevolence.

*State of the Funds.*

Receipts, 2552*l.* 15*s.* 9*d.*—Payments, 2551*l.* 17*s.* 5*d.*

*Issues of Scriptures.*

Distributed, during the year, 13,141, of which 172 were distributed to the Queen's Troops; 500 to the Troops of the East-India Company; 1301 to H. M. ships, and for distribution to seamen in the Pacific; 7930 to Merchant Seamen; 2860 to Canal Boatmen; and 378 to Military Hospitals, Guard Rooms, and

Barracks—Total number issued by the Society since its commencement, 426,384.

BRITISH AND FOREIGN SCHOOL SOCIETY.  
FORTIETH ANNIVERSARY.

*Meeting.*

*Saturday, May 3*, at xii; in Exeter Hall; Lord John Russell, M.P. in the Chair: Col. 41l. 4s. 4d.

*Movers and Seconders.*

Rt. Hon. Sir George Grey, M.P.; and Rt. Hon. Rob. Vernon Smith, M.P.—Rt. Hon. Dr. Lushington; and Rev. Robert Ainslie; supported by Rev. James Crowther—Rev. Dr. Barth; and Rev. John Aldis—Lord Viscount Ebrington, M.P.; and Rt. Hon. Lord Viscount Howick, M.P.—Lord James Stewart, M.P.; and Rev. John Burnet.

*Resolutions.*

—That this Meeting, deeply sensible of the necessity which still exists for the extension and improvement of education among the labouring classes, rejoices to hear of the establishment of 204 new Schools, in connection with the Society, during the past year; and trusts that efforts still more considerable will be made to extend the blessings of Scriptural Instruction during the coming year.

—That this Meeting, while deeply solicitous for the spread of Scriptural Instruction in England, cannot forget the claims of the Colonies and other Foreign Dependencies of Great Britain; and trusts that, under the Divine Blessing, enlarged success may attend the labours of those engaged in promoting the knowledge of Divine Truth by the establishment of Schools in Africa, the East and West Indies, and in the Colonies of Great Britain.

*State of the Funds.*

Receipts, 16,393l. 7s. 2d.—Payments, 16,140l. 16s. 11d.

WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY.

*Sermons.*

*Tuesday, April 29*, at vii P.M.; at Liverpool-Road Chapel; by the Rev. John Maclean: from 2 Tim. iii. 5. with Jer. vii. 16: Col. 56l.—*Wednesday, April 30*, at vii P.M.; at City-Road Chapel; by the Rev. F. A. West; from 2 Cor. x. part of 15 and 16: *But having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you:* Col. 23l. 13s.—*Thursday, May 1*, at xi; at the Centenary Hall; by the Rev. Dr.

Bunting; from 3 John, 5, 6, 7: Col. 72l. 18s. 10d.—*Friday, May 2*, at xi; at Great Queen St. Chapel; by the Rev. Thomas Guthrie, of Edinburgh; from Psalm xlv. 2: *Thou art fairer than the children of men:* Col. 64l. 17s. 5d.

*Meeting.*

*Monday, May 5*, at xi, in Exeter Hall; the Marquis of Breadalbane, K.T., in the Chair: Col. 200l. 9s. 3d., and Donations 4249l. 3s. 3d.

*Movers and Seconders.*

Rev. Dr. Hannah; and Sir George Rose: supported by Rev. Thomas Guthrie, of Edinburgh—Rev. Wm. Curling; and Rev. W. B. Boyce, Missionary in South Africa: supported by Rev. Dr. Barth, of Würtemberg—Rev. Thomas Waugh, of Cork; and Rev. F. A. West: supported by Rt. Hon. Fox Maule, M.P.—Rev. James Sherman; and James Heald, Esq., of Stockport: supported by Rev. Dr. Newton—Rev. John M'Lean, of Edinburgh; and John R. Kaye, Esq., of Bury—Peter Rothwell, Esq., of Bolton; and John Burton, Esq., of Leeds: supported by Charles Hindley, Esq., M.P., and Rev. George Osborn—Rev. Richard Reece; and George Smith, Esq., of Camborne—Thomas Farmer, Esq.; and Rev. Dr. Alder.

*Resolutions.*

—That this Meeting contemplates with great satisfaction the improvement which has taken place in the Financial Affairs of the Society, and more particularly the advance in the income from the ordinary sources, arising chiefly from an improvement in the receipts from Ireland, and from the Leeds, Liverpool, Manchester, London, and other Districts, which have considerably redeemed the pledge so kindly given at the Committee of Review, at Birmingham, in the month of July last, and also from the increase in the Juvenile Contributions in the form of Christmas and New-Year's Offerings. This Meeting has, moreover, heard with thankfulness the progress which has been made toward the reduction of the debt incurred by the extraordinary expenditure of the Missions at the Gold Coast, &c., in 1841, 1842, 1843, amounting to 7935l. 0s. 9d.; and, while gratefully acknowledging the past valuable services of the Officers, Local Committees, and Collectors, throughout the country, and the support derived from the Contributors to the Society generally throughout the past year, this Meeting expresses its earnest wish and expectation, that in every District, and in each separate locality, and from every Collector and Contributor the Society will derive that continued and additional aid and support, which will place it

in a position for the vigorous and free prosecution of its great work.

—That this Meeting, while approving of the measures of economy and retrenchment which the financial difficulties of the Society have rendered necessary for the last few years, is, at the same time, deeply convinced that an increased number of Missionaries is now indispensably required in some of the most important portions of the Mission Field within the Society's sphere of operations, not merely with the view of improving opportunities for usefulness arising out of the success which has attended past exertions, but also for the purpose of raising to a state of vigour and efficiency some of the principal Missions of the Society which are now suffering from the want of adequate support.

—That this Meeting, recognising the duty of Christians to pray to the *Lord of the Harvest* that He will send forth labourers into His harvest, earnestly recommends unceasing prayer to God, that He will not only graciously prepare a succession of faithful men for the arduous work of preaching the Gospel to the Heathen, but also pour out more largely the spirit of liberality, and incite His Church to greater activity in providing the means which He has rendered necessary for sending His chosen servants to the tribes and nations which are perishing for lack of knowledge.

#### *State of the Funds.*

Receipts from ordinary sources, 105,687*l.* 5*s.* 7*d.*—Ordinary Expenditure, 109,188*l.* 6*s.* 3*d.*

#### *Collections at the Anniversary.*

The Collections, at present reported, amount to 5550*l.*

#### *Summary.*

Missionaries and Assistants, including 14 Supernumeraries, 382—Paid Assistants, 1608—Gratuitous Assistants, 5104—Members, 102,750—Scholars, 65,431—Printing Establishments, 7. These numbers include Missionaries, Assistants, Members, and Scholars, among European Colonists.

#### LONDON HIBERNIAN SOCIETY.

##### THIRTY-NINTH ANNIVERSARY.

#### *Meeting.*

*Monday, May 5*, at xii; at Freemasons' Hall; the Marquis of Cholmondeley in the Chair.

#### *Movers and Seconders.*

Sir Edwin Pearson; and George Hamilton, Esq.—Lord Teignmouth; and Rev. Dennis Browne—Bishop of Cashel; and Rev. Hamilton Verschoyle, of Dublin—Rev. Edmund Auriol; and Rev. Edward Tottenham.

#### *Resolutions.*

—That this Meeting cordially responds to the appeal made by the Irish Prelates to their brethren in the faith in England, in their recent admirable Address on the subject of the Education of the Poor, and the noble stand they are making for the maintenance of the great principle for which they are contending.

—That the exclusive appropriation of the Parliamentary Grant for the purposes of education in Ireland having left the Church in that country destitute of its accustomed aids for the instruction of the children of the poor, it is the bounden duty of English Churchmen to assist in supplying the want thus created, and to support the Irish Clergy and Laity in their present self-denying efforts to extend the blessings of scriptural education to the great body of the people.

#### *State of the Funds.*

Receipts in England 3311*l.* 1*s.* 9*d.* In Ireland the Contributions to Diocesan Societies amount to 30,447*l.* 13*s.* 6*d.* beside 9000*l.* raised as an endowment for the Society.

#### *Statement and Summary.*

Number of Schools, 1812; containing 104,968 children; of whom 13,668 are Protestant Dissenters and 32,834 Roman Catholics.

#### HOME AND COLONIAL INFANT-SCHOOL SOCIETY.

##### NINTH ANNIVERSARY.

#### *Sermon.*

*Thursday, May 1*, at vii P.M.; at St. George's, Bloomsbury; by the Rev. Dr. Mayo; from Matt. vi. 33: Col. 23*l.*

#### *Meeting.*

*Monday, May 5*, at ii P.M.; at the Society's Institution, Gray's-Inn Road; Earl of Chichester in the Chair: Col. 9*l.*

#### *Movers and Seconders.*

Rev. Robert Montgomery; and J. Labouchere, Esq.—Hon. and Rev. Montague Villiers; and Rev. W. Chave.

#### *Funds.*

The Statement of Accounts was not presented.

#### *Statement.*

The Society has sent out 800 Teachers, and maintains sixty in training and a School of 250 children.

#### BRITISH AND FOREIGN SAILORS' SOCIETY.

##### TWELFTH ANNIVERSARY.

#### *Meeting.*

*Monday, May 5*, at vii P.M.; in Well-

close-Square Church; G. J. Jackson, Esq. in the Chair: Col. 117. 16s.

*Movers and Secondors.*

Rev. G. Preat; and Rev. E. Halliday—Rev. J. C. Harrison; and Rev. Mr. Moore—Rev. J. Burnet; and Rev. H. S. Seaborn—Capt. Cratherne; and Capt. Scott.

*Resolutions.*

—That, viewing the progressive improvement in the character of British Seamen, especially during the last twenty-seven years, the period of the operations of this United Society, this Meeting desires to offer humble and devout thanksgiving to God, the gracious Author of all good; and that, while the increased liberality of the Christian Public during the past year encourages the Directors of the Society in their important labours, there appears abundant reason to anticipate the conversion of Seamen of all nations to the faith of our Lord Jesus Christ.

—That the Directors of this Society having been for many years in vain seeking an eligible site on which to build a Chapel for Seamen in the Port of London, this Meeting rejoices in the providence of God leading the Trustees of the Danish Church to offer this commodious edifice to the Society; and that the contributions already received toward the erection of a new Chapel be appropriated to the expences of repairing and sustaining this building, and in supporting Public Worship in the same.

*State of the Funds.*

Receipts, 2075l. 2s. 1d.—Payments, 2072l. 19s. 6d.

CHRISTIAN-KNOWLEDGE SOCIETY.

MAY MEETING.

On *Tuesday, May 6*, the Auditors' Annual Account was laid before the Society; from which it appeared that the amount received from all sources is 89,144l. 18s. 3d. The Issue of Books has been

Bibles - - - - -	118,148
Testaments - - - - -	101,385
Common-Prayer Books -	283,985
Psalters - - - - -	6,133
Books and Tracts - -	3,438,817

Total - - 3,948,468

CHURCH MISSIONARY SOCIETY.

FORTY-FIFTH ANNIVERSARY.

*Sermon.*

*Monday, May 5*, at vi½ P.M.; at St. Bride's, Fleet Street; by Rev. Hugh M'Neile; from 2 Cor. x. 4: Col. 187l. 15s. 1d.

*Morning Meeting.*

*Tuesday, May 6*, at x; in Exeter Hall; the Earl of Chichester, President, in the Chair: Col. 198l. 5s.

*Movers and Secondors.*

Sir Robert Harry Inglis, Bart. M.P.; and the Hon. and Rev. Baptist W. Noel—the Lord Ashley, M.P.; and the Rev. Henry V. Elliot, Brighton—the Right Hon. Lord Glenelg; and the Rev. James Scholefield—the Rev. Hugh Stowell; and the Rev. Hugh M'Neile.

*Resolutions.*

—That this Meeting, contemplating the steady advance of the work of God in the Missions of the Society—and especially the consolidation of the rising Churches in Sierra Leone, in Tinnevely, in Krishnagur, and in New Zealand; and the commencement of a Native Ministry out of those who have been trained from their youth in Christian Habits, and nurtured in the bosom of a Native Christian Church—would express their humble gratitude to the Great Head of the Church for the honour He has put on its instrumentality; and record the acknowledgment of their entire dependence upon His Divine Guidance and Blessing for the fuller development and perfection of the great and blessed work so happily in progress.

—That the advanced state to which the Missions of the Society have been brought, through the signal blessing of Almighty God upon the labours of its Missionaries, forms a powerful claim on the Church at home for greatly enlarged exertions to meet the increased demands of the Missions; and more especially to supply a larger body of Missionaries for exercising pastoral ministrations in the newly-formed Churches, for imparting a sound theological education to Natives of hopeful character, and for affording an adequate superintendence over the extensive Native Agency now rising into activity; and that, for these ends, an urgent appeal be made to the friends of the Society to recommend suitable Candidates for the Institution at Islington, and also to the Students of our Universities, and to the younger Clergy of our Church, to enter on the work of Missions in connection with the Society.

—That the Reports from the Missionaries already engaged in the China Mission encourage the Society to make strenuous efforts without further delay to enlarge its operations in that interesting field of labour; yet so as not to weaken the existing Missions in other parts of the Heathen World.

*Evening Meeting.*

*Same day*, at xi P.M.; the Marquis of



Cholmondeley in the Chair: Col. 38/12s. 4d.

*Movers and Secondors.*

John Pemberton Plumtre, Esq. M.P.; and the Rev. Edward Bickersteth—the Rev. Francis Close; and the Rev. Dr. Barth, of Würtemberg—the Rev. J. B. Owen, of Bilston; and the Rev. John C. Miller, of Chelsea.

*Resolutions.*

—That this Meeting views the success which the Lord has granted to the Labourers of this Society in all its principal Missionary Fields with devout gratitude and praise, as an honour and privilege put on our Society and on the Church to which we belong, as an inestimable benefit conferred upon the Heathen, and as the earnest of still more abundant blessings reserved for the Church of Christ both at home and abroad.

—That this Meeting desires to recognise the duty of the friends of the Missionary Cause at home to cherish an affectionate and Christian sympathy with the Labourers in foreign lands, who are bearing the heat and burden of the day, in all their perils, trials, and disappointments; in their bitter bereavements, through the stroke of death; in their separation from their dearest relatives; and especially in their persecutions and privations for Christ's sake.

—That this Meeting records its solemn conviction of the necessity of united and earnest prayer to the Lord, that, as His providence has opened before us enlarged prospects of usefulness, so His grace may incline the hearts of His people to give of their substance with enlarged liberality, and may stir up the hearts of others to dedicate themselves to the work of Missionaries, and that so the dispensations of His providence and of His grace may concur in the perfecting of the work of our hands.

*State of the Funds.*

Receipts of the Year.		£	s.	d.
<b>General Fund—</b>				
Paid direct to the Society—				
Congregational Collections	....	316	18	1
Individual Collections	.....	190	14	1
Benefactions	.....	5975	5	6
Annual Subscriptions	.....	1953	1	0
Legacies	.....	5077	15	7
Contributions through Associations	746	12	9	0
<b>Foreign Contributions—</b>				
Received and expended in the				
Missions	.....	10624	13	2
Other Foreign Contributions	....	309	14	7
		<hr/>		
West-Indies' Fund, including 911/14s. Government Grant for Negro Education in the West Indies		916	19	0

<b>India Native-Female Education Fund</b>	.....	97	11	6
Interest on Government Securities,	.....	14	0	0
Rent of House at the West end of the Institution	.....	54	10	10
Sale of Publications	.....	205	3	9
Exeter-Hall Shares	.....	7	10	0
Drawbacks on Books and Paper	.....	36	4	4
		<hr/>		
		100,422	10	5

**Special Funds—**

<b>Sick and Disabled Missionaries'</b>				
Fund	.....	1140	15	8
Capital Fund	.....	921	10	5
<b>Fourah-Bay Institution Buildings'</b>				
Fund	.....	748	14	6
China Miss. Fund, 2015	16	7		
		<hr/>		
		4826	17	2
		<hr/>		
		105,249	7	7

**Payments of the Year.**

<b>Missions—</b>				
West Africa	.....	8715	8	7
Abbekuta	.....	530	3	5
East Africa	.....	770	17	1
Malta	.....	102	12	2
Greece	.....	1021	15	5
Asia Minor	.....	406	0	0
Egypt	.....	1126	18	6
Calcutta and North-India	.....	16891	15	1
Himalaya	.....	926	2	5
Madras and South-India	.....	13485	0	3
Bombay and Western-India	.....	2210	18	9
Ceylon	.....	4946	5	6
New Holland	.....	210	0	0
New Zealand	.....	8631	5	10
British Guiana	.....	1710	19	3
Trinidad	.....	1248	15	11
Jamaica	.....	1460	3	1
North-West America	.....	2262	8	6
<b>Students—</b>				
Institution: Salaries				
	.....	911	18	0
Maintenance, and all Educational Expenses (Twenty-two Students)				
	.....	1768	3	5
<b>General Expenses:—</b>				
Travelling, Board, and Lodging, &c.				
	.....	1332	12	4
<b>Sick and Disabled Missionaries, including Voyage Expenses, Widows, and Education of Children</b>				
	.....	6944	10	1
<b>Publications—</b>				
Annual Report	.....	1182	12	7
Abstract of ditto	.....	77	17	0
Church Missionary Record	.....	1030	12	2
Church Missionary Gleaner	.....	307	11	7
Church Missionary Juvenile Instructor	.....	549	10	10
Missionary Paper	.....	576	15	10
Missionary Register	.....	71	1	0
Miscellaneous, including Hough's Christianity, and Isenberg's and Krapf's Journals				
	.....	482	18	2
<b>Associations: Salaries of Association Secretaries, Travelling of Deputations, &amp;c.</b>				
	.....	4405	19	8
<b>Salaries of Secretaries, Clerks, and Collector's Poundage</b>				
	.....	1481	18	0

House, Office, and Warehouse	
Rent; Taxes; Warehousemen;	
Stationery, &c. ....	601 10 8
Postage .....	152 11 10
Rev. W. Jowett's Retiring Allowance .....	200 0 0
Incidental Expenses, including Interest on Loans .....	358 1 10
	<hr/>
	89,093 14 9
Special Funds—	
China Mission Fund: Outfits, Passage, &c. ....	423 18 7
Fourah-Bay Institution Buildings' Fund: Supplies .....	103 3 2
	<hr/>
Total...	£89,620 16 6

## CHRISTIAN-INSTRUCTION SOCIETY.

TWENTIETH ANNIVERSARY.

*Sermon.*

*Wednesday, May 7, at vii P.M.; at the Scots' Church, Swallow Street; by the Rev. Dr. Cumming; from John iii. 14, 15: Col. 4l. 14s. 10d.*

*Meeting.*

*Tuesday, May 6, at vi P.M.; at Finsbury Chapel; Thomas Challis, Esq. and Ald. in the Chair: Col. 63l. 12s. 10d.*

*Movers and Secondors.*

Rev. J. Robinson; and Rev. Dr. Archer—Rev. Mr. Richardson; and Rev. J. Stoughton—Rev. J. H. Hinton; and Rev. B. Owen.

*Resolution.*

—That whilst it is the duty of all who know the Gospel, according to their ability and opportunity to teach it to others, the circumstances of the present time make it more obviously incumbent on the Church of Christ generally, as well as on every Christian individually, to exert every influence for the diffusion of the *faith once delivered to the saints.*

*State of the Funds.*

Receipts, 890l. 12s. 5d.—Payments, 836l. 3s. 10d.

*Summary.*

Associations, 106: Gratuitous Visitors, 2221: Families visited, 53,156: Stations for Preaching or Prayer, 95: Children sent to Schools, 1964: Cases relieved, 2450: Scriptures circulated, 470.

## BRITISH AND FOREIGN BIBLE SOCIETY.

FORTY-FIRST ANNIVERSARY.

*Meeting.*

*Wednesday, May 7, at xi; in Exeter Hall; Lord Teignmouth in the Chair.*

*Movers and Secondors.*

Bishop of Norwich—Bishop of Chester; and Lord Glenelg—Bishop of Cashel; and Rev. Dr. Codman, of America: supported by Wm. Alers Hankey, Esq.—Rev. Dr. Cumming; and Rev. Dr. Dixon—Rev. George Smith; and Rev. — Kuntze, of Berlin—Rev. Chancellor Raikes; and Rev. George Browne.

*Resolution.*

—That this Meeting desires again to record its deep sense of the goodness of God, as displayed in the success which continues to attend the Society's labours; and at the same time recognises, in the existing circumstances of our own as well as foreign countries, an increase both of obligation and encouragement to prosecute its work in the spirit of faith, of charity, and hope.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	1832	18	0
Donations .....	6324	5	10
Legacies.....	8533	19	8
Collections .....	237	1	2
Dividends and Interest on Exchange Bills.....	1379	1	6
Auxiliary Societies.....	31548	10	10
	<hr/>		
	49855	17	0
Bibles, Testaments, Reports, Abstracts, and Monthly Extracts, 47426	12	1	9
Drawback on Paper and Books ..	473	1	9
	<hr/>		
Total...	£97,755	10	10

*Payments of the Year.*

Printing the Scriptures in the Languages of Great Britain and Ireland .....	35149	19	5
Other European Languages... ..	28574	12	11
Languages of Asia, Africa, and America .....	2724	11	4
Grants of Money and Printing Paper.....	6466	15	5
Stipends and Expenses of Nine Agents in Foreign Parts.....	2915	19	1
Printing Reports, Abstracts, and Monthly Extracts.....	2789	16	3
Travelling Expenses.....	1527	19	8
Sundries — including Salaries, Poundage, Insurances, Freight, Shipping Charges, Postage, Carriage, Office Expenses, Taxes, Depository, and Incidentals, 5668	1	8	
	<hr/>		
Total.....	£85,817	15	9

## COLONIAL CHURCH SOCIETY.

NINTH ANNIVERSARY.

*Sermon.*

*Tuesday, May 6, at vii P.M.; at Fitzroy Chapel; by Rev. C. B. Taylor; from Acts xiv. 7: Col. 9l.*

*Meeting.*

*Wednesday, May 7, at vii P.M.; in*

Exeter Hall; Capt. Sir Edward Parry, R.N. in the Chair: Col. 301.

*Movers and Secondors.*

Rev. Hamilton Verschoyle; and Rev. C. J. Yorke—Rev. Francis Close; and Hon. and Rev. B. W. Noel—J. J. Cummins, Esq.; and Rev. Dr. Holloway—Rev. J. H. Gwyther; and Leslie Foster, Esq.

*Resolutions.*

—That while the operations of the Society in Western Australia, the Cape of Good Hope, and elsewhere, point out, with sufficient plainness, the value of the Society's labours; the state of the Church of England throughout the Colonies of the Empire demands the most vigorous and prayerful assistance from the members of that Church in the Mother Country.

—That while the large number of British Residents and Visitors abroad renders it highly desirable to add to the number of faithful Clergymen in this sphere of labour, the circumstances of such towns as Lille and Calais shew it to be no less desirable to secure the services of Lay Catechists and Schoolmasters.

*State of the Funds.*

Receipts, 2813l. 12s. 7d. — Payments, 3127l. 12s. 11d.

CHURCH PASTORAL-AID SOCIETY.

TENTH ANNIVERSARY.

*Sermon.*

Wednesday, May 7, at vi½ P.M.; at St. Dunstan's, Fleet Street; by Rev. E. Bickersteth; from Zech. xi. 4, 5: Col. 20l. 18s. 10d.

*Meeting.*

Thursday, May 8, at xi; at Freemasons' Hall; Lord Ashley, M.P. in the Chair: Col. 47l. 18s. 8d.

*Movers and Secondors.*

Hon. and Rev. H. M. Villiers; and Rev. F. Close—Rev. E. Tottenham; and Rev. Hugh Stowell—Rev. Dr. Marsh; and Rev. Chancellor Raikes—Rev. E. Bickersteth; and Hon. Capt. Waldegrave, R.N.

*Resolutions.*

—That this Meeting, while it rejoices that the efforts which have been made for relieving the spiritual destitution of the country have been so far successful, yet convinced that there is still a wide field for the continuance of every exertion, would call on the friends of the Society to persevere in the prosecution of those plans which have, under the Divine blessing, mainly tended to produce the change.

—That this Meeting, while cordially approving the principles and plan of the Society,

at the same time persuaded that the important object for which it was instituted, viz. the glory of God in the salvation of immortal souls, cannot be effected by the carrying out of those plans alone, would earnestly implore the blessing of Almighty God on all its operations; and as, at this time, a large number of the Society's Grants are vacant, while other spheres of labour are continually opening, would earnestly entreat their fellow Christians to unite with them in earnest prayer that it may please the Lord of the Harvest to raise up faithful and devoted men to fill those places, and to carry the Gospel to those of our countrymen who are still in ignorance of its saving truths.

*State of the Funds.*

Receipts of the Year.		£	s.	d.
Subscriptions and Donations	...	5394	18	9
Collections	.....	455	14	0
Legacies	.....	2122	11	4
Auxiliaries	.....	12407	17	7
Railway Fund	.....	12	2	0
Interest	.....	33	9	2
		20,426 12 10		
Received back from Grants aided by Ecclesiastical Commissioners,	192	0	3	
<b>Total</b> ...		<b>£20618</b>	<b>13</b>	<b>1</b>

*Payments of the Year.*

Grants for Curates	.....	15101	5	3
Grants for Lay Assistants	.....	1626	17	3
Purchase of Chapels, Fittings, &c.	.....	115	0	0
Publications, Printing, &c.	.....	408	15	9
Salaries, Wages, and Poundage	.....	1284	0	5
Travelling Expenses	.....	461	3	0
Postage and Carriage of Parcels	.....	116	4	10
Advertisements, Rent, Furniture, Stationery, and Sundries	.....	242	4	2
<b>Total</b> ...		<b>£19,355</b>	<b>10</b>	<b>8</b>

*Summary.*

Since the commencement of the Society 615 grants have been made. The existing grants are to 259 Incumbents, having under their charge a population of 1,994,828 souls, with an average income of 198l. per annum. These grants provide stipends for 246 additional Curates, and 41 Lay-assistants; the average population to each Incumbent now aided is 7701. The grants amount to 22,566l.

LONDON CITY MISSION.

*Meeting.*

Thursday, May 8, at xi; in Exeter Hall; J. P. Plumptre, Esq. in the Chair: Col. 134l. 7s. 9d.

*Movers and Secondors.*

Rev. E. Bickersteth; and Rev. Dr. Cumming; supported by Sir Ed. N. Buxton, Bart.—Rev. C. J. Yorke; and Rev. Charles Prest—Wm. Evans, Esq. M.P.; and Rev. Dr. Burder—Hon. and

Rev. B. W. Noel; and Rev. Dr. Archer—  
Rev. John Garwood; and Rev. Dr.  
Morison.

*State of the Funds.*

Receipts, 9499*l.* 19*s.* 9*d.*—The Expenditure is not yet announced.

SUNDAY-SCHOOL UNION.

*Meeting.*

*Thursday, May 8,* at vi P.M.; at Exeter Hall; Wm. Hunter, Esq., Alderman and Sheriff, in the Chair: Col. 73*l.* 7*s.* 9*d.*

*Movers and Seconders.*

Rev. Peter Jones (formerly an Indian Chief); and Rev. Wm. Knibb—Rev. C. Stovel; and Rev. John Burnet—Edward Baines, jun. Esq., of Leeds; and Mr. J. R. Wilson—Rev. Andrew Reed, of Norwich; and Rev. — Hamilton, of Lynn.

*Resolutions.*

—That the Meeting has heard, with much pleasure, of the success attending the plans adopted by the Committee for extending and improving the Sunday-School System, and that an effort be forthwith made to supply the deficiency in the funds of the Union, caused by the increasing applications for grants of Sunday-School Lending Libraries.

—That the circumstances of the present times render it increasingly important that Sunday-School Teachers should be well acquainted with the truths of the Divine Word, and that they should impart to their scholars a clear and consistent view of the great doctrines of the Gospel, as their best preservative against the influence of error, and their surest support in times of temptation or trial. That the efficiency of the Sunday-School system mainly depends, under the Divine Blessing, on the Teachers; that this Meeting would, therefore, desire to cherish a deep sense of the importance of their work, and of the responsibility to the Redeemer, to qualify themselves by prayerful diligence for the right discharge of the duties they have undertaken.

*Summary of the Year.*

Contributions to the Benevolent Fund, 1140*l.* 5*s.* 2*d.*—Payments out of the Benevolent Fund, 1489*l.* 6*s.* 7*d.*—Sales at the Depository, 956*l.* 5*s.* 5*d.*—Grants, to 10 Schools, for building or enlarging School-rooms amount to 260*l.*, making the total number 250, and the amount granted 5763*l.* Applications for 284 Lending Libraries have been made, which has entailed on the Society a loss of 660*l.* 15*s.* In 525 Schools, within a circle of 5 miles round the General Post-Office, there are 10,341 Teachers, and 99,479 Scholars.

May, 1845.

UNITED BRETHREN.

LONDON ASSOCIATION.

*Sermon.*

*Thursday, May 8,* at vii P.M.; at St. John's Chapel, Bedford Row; by Rev. Chancellor Raikes; from 2 Cor. v. 14: *For the love of Christ constraineth us.* Col. 22*l.* 11*s.* 11*d.*

*State of the Association's Fund.*

	£	s.	d.
Receipts of the Year	3905	8	8
For the General Fund	3905	8	8
Special Funds	403	6	9
Total	£4308	15	5

Payments of the Year.

Disbursements by the London Association	847	1	8
Paid to the Treasurer of the United Brethren's Missions	3461	13	9
Total	£4308	15	5

JEW'S SOCIETY.

THIRTY-SEVENTH ANNIVERSARY.

*Sermon.*

*Thursday, May 8,* at iii P.M.; at the Episcopal Jews' Chapel; by the Bishop of Chester; from Isaiah xliii. 21. Col. 24*l.* 3*s.* 11*d.*

*Meeting.*

*Friday, May 9,* at xi; in Exeter Hall: Sir Thomas Baring, Bart. in the Chair: Col. 145*l.* 2*s.* 4*d.*

*Movers and Seconders.*

Bishop of Chester; and Lord Ashley, M.P.—Rev. Edward Bickersteth; and Rev. Hugh Stowell—Rev. T. S. Grimshawe; and Rev. W. F. Fremantle: supported by Rev. F. C. Ewald—Rev. Dr. Wolff; and Rev. Hugh M'Neile—Rev. W. W. Pym; and Rev. Dr. Marsh.

*Resolutions.*

—That the present remarkable movement among the Jews—on the part of many toward Rationalism and Infidelity, on the part of many others toward Moses and the Prophets, whilst they cast off Rabbinical Tradition—is a solemn and imperative call to the Church, and especially to the members of this Society, to abound more and more in the use of all Scriptural means for their conversion.

—That this Meeting rejoices to know, that notwithstanding the opposition of open and secret enemies, and the difficult circumstances of the country, the Hebrew Bishop of Jerusalem has been enabled to maintain that steady and quiet course which has gained the respect of Jews, Christians, and Mahomedans; and that, under his constant and devoted superintendence, though the material fabric of the Church

remains as it was, the building of the Spiritual Temple makes sure progress, and every branch of the Missionary Efforts of the Society appears to enjoy the Divine Protection and Blessing.

—That although so great an interest has been awakened in this and other Protestant lands in behalf of the Jews, this Meeting deeply regrets that in many countries they are still the objects of oppression and cruelty; and thinks that it is the bounden duty of Christians, not only to seek their eternal welfare, but also, as far as they are able, to obtain for them, in all the countries of their dispersion, that security, consideration, and respect, which are due to the children of Abraham and the Prophets, the kinsmen, according to the flesh, of the Redeemer of the world.

#### State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions . . . . .	1073	6	6
Donations and Life Subscriptions, . . . . .	1217	5	0
Legacies . . . . .	484	14	1
Associations and Collections . . . . .	21253	8	9
Contributions to Special Funds . . . . .	1169	7	5
Interest and Sundries . . . . .	188	1	5
<b>Total . . . . .</b>	<b>£25,386</b>	<b>3</b>	<b>2</b>

#### Payments of the Year.

Jewish Children and Schools . . . . .	1891	12	9
Apprentices . . . . .	113	13	1
Adult Jews . . . . .	91	0	0
Home Mission . . . . .	818	9	3
Foreign Missions and Schools . . . . .	7769	0	10
Hebrew College . . . . .	1057	19	8
Jerusalem: Mission . . . . .	4819	15	10
Hospital . . . . .	1746	2	0
College . . . . .	1028	14	4
School of Industry . . . . .	700	0	0
Hebrew Scriptures . . . . .	592	10	0
Episcopal Chapel . . . . .	417	5	8
Houses in Palestine Place . . . . .	232	17	0
Reports of Publications . . . . .	1543	14	3
Grant to Disabled Missionaries' and Widows' Fund . . . . .	392	18	7
Salaries, Travelling Expenses, Rent of Offices, &c. . . . .	2898	10	0
Sundry Expenses . . . . .	595	13	10
<b>Total . . . . .</b>	<b>£26,709</b>	<b>17</b>	<b>1</b>

Vested in Exchequer Bills, 6000*l*.

#### Temporal-Relief Fund.

Receipts, 423*l*. 2*s*. 10*d*.—and on account of the New Temporal-Relief Fund there has been received 851*l*. 0*s*. 8*d*.

#### RELIGIOUS TRACT SOCIETY.

##### FORTY-SIXTH ANNIVERSARY.

#### Meeting.

Friday, May 9, at vi P.M.; in Exeter Hall; John Gurney Hoare, Esq. in the Chair: Col. 38*l*.

#### Movers and Seconders.

Joseph Tritton, Esq.; and Rev. Dr.

Barth, of Württemberg—Rev. Dr. Archer; and Hon. and Rev. B. W. Noel—Rev. George Smith; and Rev. Josias Wilson—Rev. John Charlesworth; and James Whitehouse, Esq.

#### Resolutions.

—That the times in which we live call for zealous and persevering efforts in the circulation of Works which maintain the great principles of the Reformation; and the Meeting strongly urges on the friends of the Institution to promote, by all practicable means, the diffusion of the Society's publications which hold forth the great doctrines of Justification by Faith, the Sufficiency of the Holy Scriptures in all matters of faith and practice, the Right of Private Judgment, and the Absolute Supremacy of our Lord Jesus Christ in His Church.

—That the progress of Education in Great Britain and Ireland, and in the Colonies of our country, calls on the Christian Public, by their liberal contributions to enable the Society to increase the grants of Religious Circulating Libraries, which have hitherto been found extensively useful in our Sunday and Day Schools, Union Poor-houses, Hospitals, Prisons, and also in the destitute districts of our land.

#### State of the Funds.

Receipts of the Year.	£	s.	d.
Collection at the Anniversary . . . . .	42	8	5
Annual Subscriptions . . . . .	2576	4	6
Donations and Life Subscriptions, . . . . .	1171	8	9
Legacies . . . . .	815	0	0
Auxiliary Societies . . . . .	1935	0	5
Congregational Collections . . . . .	23	2	6
Collecting Cards . . . . .	145	2	0
Special Fund for China . . . . .	116	17	7
for Cheap Books . . . . .	18	17	6
for New Building . . . . .	451	19	6
Ground Rents . . . . .	47	11	8
Drawback on Paper and Books . . . . .	302	11	4
	7646	4	2
Sale of Publications, including Gratuitous Issues . . . . .	4474	19	0
<b>Total . . . . .</b>	<b>£52,391</b>	<b>3</b>	<b>2</b>

#### Payments of the Year.

Cost of Publications . . . . .	37283	16	10
Grants in Money . . . . .	1016	3	4
Grants in Paper and Publications, . . . . .	5092	9	4
Grants for Circulating Libraries, School, Factory, and Union-house Libraries, and Young Ministers . . . . .	794	4	6
Returns to Subscribers to Special Fund for Cheap Books . . . . .	14	3	6
Final Payments for New Building, . . . . .	2523	1	11
Salaries, Wages, and Poundage . . . . .	2663	12	6
Rent and Taxes . . . . .	869	6	11
Travelling Expenses . . . . .	247	0	0
<b>Total . . . . .</b>	<b>£50,503</b>	<b>18</b>	<b>10</b>

Total Issues of Publications in the Year, 15,308,322.

PRAYER-BOOK AND HOMILY SOCIETY.  
THIRTY-THIRD ANNIVERSARY.

*Sermon.*

*Friday, May 9, at vi½ P.M.; at St. Dunstan's, Fleet Street; by the Bishop of Chester; from Matt. xv. 5.*

*Meeting.*

*Monday, May 12, at xii; in the Lower Room, Exeter Hall; Marquis of Cholmondeley in the Chair: Col. at Meeting and Sermon, 41l. 6s. 2d.*

*Movers and Secondors.*

Rev. A. S. Thelwall; and Capt. Vernon Harcourt, R.N.—Rev. Edwin Sidney; and John Stow, Esq.—Rev. F. C. Ewald; and Rev. Dr. Schmid—Rev. R. Thomas; and Rev. Dr. M'Cauley.

*Resolutions.*

—That this Meeting bears with feelings of lively satisfaction of the increasing extent of this Society's labours among Sailors, and records its conviction, that the adoption of the system recommended by the Society's Agents is calculated to promote the moral condition and spiritual welfare of seamen and others traversing the seas.

—That the Report of the openings for the operations of the Prayer Book and Homily Society in foreign lands is highly cheering; and that this Meeting, while they deplore the inadequacy of the Society's funds to meet the growing demands made on it for help, earnestly call on all who love the Truth to come forward and enable the Committee to circulate those Formularies which are witnesses to the Scriptural character of the Church of England, and powerful means, under God, of leading men to offer that pure and intelligent worship which it is the privilege of rational and redeemed creatures to present to Him, by whom they live, and move, and have their being.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	390	11	6
Donations to General Fund.....	93	15	10
Collections.....	21	7	11
Legacies.....	145	0	0
Associations.....	554	18	8
Seamen's Fund.....	15	7	3
Irish..... ditto.....	5	15	0
Foreign..... ditto.....	11	11	0
China..... ditto.....	55	15	10
Hindoostanee ditto.....	7	7	0
Arabic and Portuguese.....	0	15	0
For Works set forth by Authority,	1	10	0
	1303	15	0
Sale of Books in London.....	344	1	3
by Associations.....	293	9	5
Total.....	£1941	5	8

Payments of the Year.

Cost of Publications.....	887	15	5
Advertisements & General Meeting,	43	8	6
Reports (two), Stationery, and Circulars.....	182	3	9
Postage, Packing Materials, &c..	59	3	11
Rent and Office Expenses (1½ yr.)	103	5	3
Salaries.....	445	4	5
Collector's Poundage.....	10	2	9
Travelling Expenses, & Agencies,	162	0	0
Boat-hire and Shipping Expenses..	55	9	7
Dividend on Loans.....	12	0	0
Total.....	£1960	13	7

BRITISH REFORMATION SOCIETY.

EIGHTEENTH ANNIVERSARY.

*Sermon.*

*Monday, May 12, at vii P.M.; at Episcopal Chapel, Long Acre; by Rev. C. J. Yorke; from 2 Cor. xi. 14: Col. 4l.*

*Meeting.*

*Tuesday, May 13, at xii; at Hanover-Square Rooms; Capt. Vernon Harcourt, R.N., in the Chair: Col. 18l. 5s. 6d.*

*Movers and Secondors.*

Noel Hoare, Esq.; and Rev. Peter Hall—Rev. C. J. Yorke; and Rev. John Cumming.

*Resolution.*

—That the doctrines of the Church of Rome, as upheld and embodied in her modern books of devotion, class-books of instruction, receipts and encyclicals, are now what they were in the days of the Council of Trent—dishonourable to God, injurious to national prosperity, and calculated to destroy souls; and that this is not a doubtful, but a clear and demonstrable charge.

*State of the Funds.*

Receipts, 1178l. 12s. 4d.—Payments, 1313l. 18s. 4d.

NEWFOUNDLAND, &c., SCHOOL SOCIETY.

TWENTY-SECOND ANNIVERSARY.

*Sermon.*

*Wednesday, May 7, at vii P.M.; at Christ Church, Newgate Street; by Rev. Hugh Stowell; from Rom. viii. 19—22: Col. 39l. 2s. 1d.*

*Meeting.*

*Tuesday, May 13, at xii; in the Lower Room, Exeter Hall; Joseph Wilson, Esq., in the Chair: Col. 19l. 6s. 6d.*

*Movers and Secondors.*

Hon. Judge Des Barres, of the Supreme Court of Newfoundland; and Rev. John Charlesworth—Rev. C. G. Smith; and Rev. H. W. Wright—Rev. David Cooper;

and Rev. Edwin Sidney—Rev. W. Har-  
ker; and Percival White, Esq.

*Resolutions.*

—That this Meeting has heard with lively interest the details of the Society's operations during the past year; and at this important crisis of its history, when the necessity of an effective School System on Scriptural Principles for the British Colonies is so generally acknowledged, and the fitness of the Society for the work (if adequately supported) so universally admitted, this Meeting rejoices in the prospect of the Society's extended operations; and feels called on to redoubled exertions, and to earnest prayer to God that it may please Him, who has long used it as an instrument of good in the first and oldest Colony, to crown the design with His blessing; so that, in the words of one who has recorded its worth and faithfulness, the Society may be so supported as to become the principal Colonial School Society in connection with the Established Church.

—That this Meeting, solemnly convinced that without the grace of the Holy Spirit all human efforts are unavailing, and reminded by the Church at this season of the duty of praying for the guidance and illumination of the same Spirit, earnestly recommends united intercession on behalf of this and kindred Institutions; while it gratefully acknowledges the kindness of its friends.

*State of the Funds.*

Receipts, 4145*l.* 1*s.* 10*d.*—Payments,  
4548*l.* 13*s.* 7*d.* Due to the Bankers,  
403*l.* 11*s.* 9*d.*

BRITISH AND FOREIGN TEMPERANCE  
SOCIETY.

FOURTEENTH ANNIVERSARY.

*Sermon.*

*Thursday, May 1, at vii p.m.; at Pad-*  
*dington Chapel; by Rev. O. Clarke; from*  
*Titus ii. 14: Col. 3*l.* 10*s.* 10*d.**

There was no Meeting this year.

*State of the Funds.*

Receipts, 482*l.* 8*s.* 10*d.*—Payments,  
388*l.* 7*s.* 10*d.*

LONDON MISSIONARY SOCIETY.

FIFTY-FIRST ANNIVERSARY.

*Sermons.*

*Monday, May 12, at vi½ p.m.; at St.*  
*John's Chapel, Bedford Row; by Rev.*  
*Dr. Mortimer; from Acts xviii. 9—11:*  
*Col. 13*l.* 14*s.* 11*d.*—*Wednesday, May 14,*  
*at x½; at Surrey Chapel; by Rev. W.*  
*L. Alexander; from Luke xii. 49: Col.**

106*l.* 11*s.* 1*d.*—*Same day, at vi p.m.; at*  
*the Tabernacle; by Rev. Dr. Archer;*  
*from Zech. iv. 6: Col. 53*l.* 5*d.**

*Morning Meeting.*

*Thursday, May 15, at x; in Exeter*  
*Hall; Wm. Hunter, Esq., Ald. and She-*  
*riff, in the Chair: Col. 208*l.* 12*s.* 5*d.**

*Movers and Secondors.*

Rev. Josiah Wilson; and Rev. George  
Smith: supported by Rev. R. C. Mather,  
of Mirzapore—Rev. Dr. Cumming; and  
Rev. Dr. Halley: supported by Rev. E.  
Davies, of Berbice—Rev. Charles Prest;  
and Rev. Dr. Codman.

*Resolutions.*

—That the brief review now presented to  
this Meeting of the History and Progress of  
the London Missionary Society during the fifty  
years of its existence, be adopted and printed,  
together with a Report of its proceedings in  
particular during the past year. And this  
Meeting hereby records its humble and grate-  
ful sense of the Divine Mercy which has so  
manifestly accompanied the Institution through-  
out the entire series of its labours; and feels  
constrained to mark the present interesting  
season by a renewed pledge of steadfast and  
increased attachment to the sacred cause of  
Christian Missions.

—That this Meeting is deeply convinced  
that the enlarged success with which the Great  
Head of the Church has been pleased to re-  
ward the operations of this Society, and the  
extended prospects of usefulness which His  
Providence has opened, demand from all classes  
of its friends the corresponding exercise of lib-  
erality and zeal. And this Meeting earnestly  
invites its various Auxiliary Institutions and  
individual supporters throughout the world to  
assist in the augmentation of its present inad-  
equate resources, both by their contributions to  
the Jubilee Fund, and the permanent increase  
of its Annual Income.

*Evening Meeting.*

*Same Day, at vi p.m.; at Finsbury*  
*Chapel; Sir Culling Eardley Smith, Bart.,*  
*Treasurer, in the Chair: Col. 36*l.* 10*s.**

*Movers and Secondors.*

Rev. John Jukes, of Bedford; and Rev.  
J. T. Jesson, of Tahiti—Rev. Wm. Brock;  
and Rev. Andrew Reed, of Norwich—  
Rev. W. C. Milne, of China; and Rev.  
W. H. Drew, of Madras—Rev. J. J.  
Freeman; and Rev. Dr. Barth.

*Resolutions.*

—That this Meeting deeply deploras the  
continued occupation of Tahiti by the Govern-  
ment of France, a measure utterly in defiance



of the principles of justice and unworthy the character of a great nation: it renews its sympathies with the deeply-injured Queen, now a refugee in a distant island, and with her faithful subjects in their circumstances of oppression; and it invites the earnest prayers of the Protestant Church, that by the interposition of the all-controlling and gracious Providence of God, the rights of the Queen, and the independence of her people may speedily be restored.

—That this Meeting is highly gratified with the continued liberality and zeal of the Mission Churches; so entirely accordant with the principles of the Gospel and the designs of the Redeemer, and by which the Meeting trusts that they will, at an early period, become not only self-sustained, but also effective Auxiliaries in the wider extension of His Kingdom.

—That this Meeting is encouraged by the increased interest of the Juvenile Classes in the cause of Christian Missions, evinced both by the amount of their contributions, and the extended circulation of Missionary Publications adapted to their age; and the Meeting looks with hope and confidence to the rising generation as the steadfast and generous supporters of this Institution in its onward progress.

#### State of the Funds.

The ordinary Income for the year amounts to 65,563*l.* 2*s.* 2*d.*; the Expenditure to 82,876*l.* 9*s.* 8*d.* The Contributions already received toward the Jubilee Fund amount to 21,000*l.*

Communications:	£	s.	d.
Sion Chapel.....	18	0	2
Craven Chapel.....	12	5	0
Falcon-Square Chapel.....	20	11	6
Claremont Chapel.....	30	2	10
St. Thomas's-Square Chapel..	19	1	6
Stackwell Chapel.....	20	0	0
Maberley Chapel.....	9	14	10
Tottenham-Court-Road Chapel,	15	0	0
Hanover Chapel.....	31	18	0
Trevor Chapel.....	27	3	0
<b>Total.....</b>	<b>£203</b>	<b>16</b>	<b>10</b>

#### IRISH SOCIETY OF LONDON.

(A Branch of the Irish Society of Dublin.)

#### TWENTY-THIRD ANNIVERSARY.

##### Sermon.

Monday, May 12, at vii; at St. Dunstan's, Fleet Street; by Hon. and Rev. Montague Villiers: Col. 14*l.* 11*s.* 1*d.*

##### Meeting.

Thursday, May 15, at xii; at the Hanover-Square Rooms; Lord Ashley, M.P., in the Chair: Col. 113*l.* 7*s.*

##### Movers and Seconders.

Lord Bernard; and the Bishop of

Cashel—Sir Digby Mackworth, Bart.; and Rev. Arthur Wynne, Vicar of St. Peter's, Drogheda—Rev. Robert M'Ghee; and R. Bourke, Esq.—Rev. H. H. Beamish; and Richard Heywood, Esq., of Bath.

##### Resolutions.

—That this Meeting, deeply sympathizing with the poor peasantry in Ireland, who have suffered persecution for conscience sake, and particularly those in the South West who have recently endured the loss of all things so that they might win Christ, desire to look on it as a token of the great value of the Society's labours; and committing their persecuted Brethren to the good spirit of our God, urge on them to be steadfast in the Truth, holding fast the Word of Life.

—That it is the conviction of this Meeting, that by enabling the peasantry of Ireland to read, and circulating among them the Word of God in their own language, an extensive inquiry into the truths of pure Religion has been excited, and that vast numbers of the people are ready to be taught the way of God more perfectly; they therefore feel called on by every means in their power to advance the interests and operations of the Irish Society of London.

#### State of the Funds.

Receipts, 486*l.* 19*s.* 9*d.* — Payments, 465*l.* 18*s.* 9*d.*

#### GOSPEL-PROPAGATION SOCIETY.

#### ONE-HUNDRED AND FORTY-FOURTH ANNIVERSARY.

##### Sermon.

Tuesday, May 20, at iii½ P.M.; the Bishop of Peterborough preached the Anniversary Sermon at St. Paul's Cathedral, from Mark xvi. 15: Col. 185*l.*

#### PEACE SOCIETY.

#### TWENTY-NINTH ANNIVERSARY.

##### Meeting.

Tuesday, May 20, at vi P.M.; at Finsbury Chapel; Charles Hindley, Esq. M.P., in the Chair: Col. 47*l.* 12*s.* 10*d.*

##### Movers and Seconders.

Rev. G. Rose; and Mr. Collins, of America—Rev. Mr. Dukes; and Rev. J. Burnet—Sam. Bowley, Esq.; and Mr. Henry Vincent.

##### Resolutions.

—That this Meeting expresses its cordial approbation of the course which has been, from time to time, adopted by the Committee, in taking the earliest opportunity of memorializing and petitioning the Government of this and other lands against all warlike measures and

proceedings, as the occasion has arisen; as well as the practice which in two recent instances has been resorted to, of addressing the inhabitants of countries which have been found in a state of civil distraction; and especially rejoices in the encouraging success which appears to have attended this effort in the Republic of Hayti.

—That this Meeting regards the present position of the peace movement with feelings of lively satisfaction; sympathizes with the sentiments expressed in the Report as to the necessity of an effective Agency for the wider dissemination of the pacific principles of Christianity; and encourages the Committee to employ their best endeavours to obtain the services of at least one additional Agent, with as little delay as possible, being persuaded that the friends of peace will cheerfully contribute the necessary amount of funds.

*State of the Funds.*

Receipts, 1459*l.* 6*s.* 10*d.* — Payments, 1418*l.* 18*s.* 6*d.*

TRINITARIAN BIBLE SOCIETY.

FOURTEENTH ANNIVERSARY.

*Sermon.*

*Sunday, May 18, at xi $\frac{1}{4}$* ; at the Episcopal Chapel, Long Acre; by Rev. Peter Hall; from Isaiah xliiii. 12: Col. 13*l.* 4*s.*

*Meeting.*

*Thursday, May 22, at ii P.M.*; at the Hanover-Square Rooms: Earl Mountcashel in the Chair: Col. 18*l.* 10*s.*

*Movers and Seconders.*

Capt. F. Vernon Harcourt, R.N.; and Rev. Peter Hall — Rev. G. W. Phillips; and James J. Cummins, Esq. — The Chisholm; and Rev. J. R. Page.

**Western Africa.**

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

FROM the Journals of the Missionaries we now give some information on subjects relating to the Mission generally.

*Increased Healthiness of the Colony.*

The following Extracts are from the Journal of the Rev. J. Warburton—

*March 26, 1844*—I attended our Quarterly Meeting, held for the purpose of reading the Reports and Journals of the current Quarter; and for the transaction of other

*Resolutions.*

—That the peculiar aspect of the times in which we live, and the doubtful and final contest between Popery and Protestantism which seems now to be hastening on, and becoming more fearful and momentous every day, make it peculiarly incumbent upon British Protestants to labour while it is called to-day, in sending forth, in every direction, and especially into Romish Countries, pure and faithful Versions of that Word, which is the sword of the Spirit, and mighty, through the blessing of God who gave it, to expose and overthrow all the forms of Antichristian Error and Delusion: while they call on God, with fervent and united prayers, to make that Word a savour of life unto life, to the conversion, edification, and salvation of many souls.

—That, at a time when the subject of Christian Union is so deeply engaging the attention of the disciples of the Lord, and circumstances seem to be ordered by the Providence of God to compel His people to unite in opposition to a common enemy, it is highly desirable that the principles of the Trinitarian Bible Society should be more widely known and more fully appreciated; and that it is, therefore, the duty of friends to exert themselves diligently to make them known, and to take every opportunity of pointing out, that, while these principles afford a broad and firm ground for such Union, the work in which the Society is engaged is more especially that in which all real Christians should cordially unite; and which, with earnest and continual prayers, they should commend to the blessing of the Triune Jehovah.

*State of the Funds.*

Receipts: Contributions, 1521*l.* 9*s.* 7*d.*; for Books, 930*l.* 14*s.* 11*d.* — Payments, Foreign Translations, 354*l.* 2*s.* 9*d.*; English Scriptures, 1132*l.* 14*s.* 8*d.*; Grants, 327*l.* 17*s.* 2*d.*; Expenses, 669*l.* 10*s.* 4*d.*

business of the Mission. I enter in my Journal, as remarkable circumstances, that not one member was absent, and that the number of Clergymen and Catechists present was twenty-three. How different was the first Meeting of the kind which I attended on my return to Sierra Leone in 1835, when only seven persons were present, and that small number included all the Clergymen and Catechists, European and Native, then in the Mission! Truly *the Lord of the Harvest* has sent out Labourers. May a rich harvest be reaped by them!

*May 9* — I heard with deep regret, this day, of the death of Mrs. Müller, and followed her remains to their resting-place in the burial-ground at Kiskey. By

this solemn providence the Society and the Mission have been deprived of a cheerful, active, and pious Labourer. While, however, we sorrow for the loss we have sustained, I would notice, with gratitude to our Heavenly Father, that this is the only death, by the country fever, that we have had for about two years and a half, during which period eight new comers have joined the Mission.

*Translations, &c., into the Yoruba Language, preparatory to Missionary Labours in that Country—Yoruba Service and School.*

The Rev. C. A. Gollmer writes, in his Report for the Quarter ending September last—

The acquirement of the Yoruba Language has taken up by far the greater portion of my time during the Quarter. My two interpreters, whom I have daily employed from half-past nine till two, endeavour to help me on as much as possible. They are not only intelligent men, but good Yoruba scholars; especially one, who is the son of a Chief, and whom I intend to take with me to the Yoruba Country, as, by the blessing of God, he may hereafter prove useful, especially in exploring that country.

My Vocabulary, consisting of two parts, Yoruba and English, and English and Yoruba, contains upward of one thousand words in each part. I have collected a goodly number of sentences, and translated the Lord's Prayer, the Ten Commandments, and the first two chapters of the Gospel according to St. Matthew from the original.

In the erection of the two houses for the new Mission, which are being prepared under my superintendence, good progress is being made, and they will no doubt be finished, so far as they can be here, before the time required.

The Rev. S. Crowther has the following remarks, in his Report for the Quarter ending June—

Although the excitement which was caused last Quarter at the opening of the Yoruba Service, and the interest shewn by the people, have greatly subsided, yet this Quarter has caused a great stir and alarm among the Pagans, from the following reasons. During this Quarter my whole attention has been uninterruptedly fixed on translating into the Yoruba Language, and making frequent visits to the

people in the suburbs of Freetown. It is plainly seen that the Gospel preached in the Yoruba Language is understood by the people to be the same as was preached by the Apostles of Christ to the Heathen, which, instead of adding Christ Jesus to the Calendars of their innumerable deities, trampled on the Calendars themselves. It is likewise plainly understood, that there is no other name under heaven to whom the power of salvation and the honour of a Saviour is given whereby we can be saved, but the name of Jesus Christ alone, and Him crucified.

The translation is progressing. I have secured 1200 more words during the Quarter. The translation of the Scriptures is greatly facilitated by my having a large store of words at command. I have read a large portion of St. Luke's Gospel to the Congregation this Quarter. The book of the Acts is being translated.

My Yoruba class contains twelve adults and Colony-born School-boys: two adults and three of the others have learnt the Lord's Prayer and the Ten Commandments by heart, and can repeat them correctly, from memory, in Yoruba.

And again in September—

The Yoruba Service has been regularly kept up once a-week during the Quarter by myself, and Mr. King in my absence. The attendance averages twenty-five, most of whom are regular hearers. The Yoruba School also continues; but has not been well attended during the rains.

In translating, I have got through the first draught of the Gospel according to St. Luke, the Acts of the Apostles, and the Epistle to the Romans. I am daily securing suitable words toward their revision.

The following notice, by the Rev. J. F. Schön, in June last, shews the increasing importance of a Mission to the Yoruba Country—

While emigration to the West Indies proves a complete failure, entirely owing to the disinclination of the Negroes, and not to any opposition against it, the emigration to Badagry proceeds on a larger scale. But a short time since a commodious vessel was hired by one hundred and sixty-one Yorubas, for which they paid, in hard cash, 1000 Spanish dollars, besides laying in provisions for the passage.

*Preparatory Work for a Mission to the Haussa Country—Visits from Natives understanding the Language.*

The Rev. J. F. Schön writes, in

his Report for the Quarter ending June last—

During the Quarter I received a very interesting visit from an African Traveller named Ari Babaribari, a native of Bornou. Having a great desire to see the world, and especially the chief places of renown among the Mahomedans, and to strengthen his faith with those of his own persuasion, he had visited Constantinople, which he called Stamboul, and was on his way back when he called here. He intends to return by way of Teembo, Sego, and Timbuctoo.

Hearing that I had accompanied the Expedition up the Niger, he came to tell me of the disappointment of the people of Rabbah: he was there, it appears, while the Expedition lay at Egga. He told me that the people of Rabbah were very anxious to know the object of our visit. Some said we came for war; but the principal part of the people concluded that we could only have come for peace and commerce; and they could not therefore conceive why we should only come and peep at them through our long glasses, and then go away, as they imagined we had done. He told me that when the messenger who was sent by Rogang, the Chief of Egga, at the request of Captain Trotter, arrived at Rabbah, Sumo Sariki expressed his delight with the presents which the Queen of England had sent him, and his regret at the cause of our hasty return. It was Ari's opinion that we should have been received very favourably.

I read to him some of my translations into Haussa, to which he listened with evident interest, and wished that God would spare my life to reach his country. I assured him that it was my most ardent desire to do so; and I asked his advice respecting the most desirable route to be taken. He strongly dissuaded me from attempting the same road which he should take, on account of the treachery of the Foulahs, his poverty being his safeguard; but said that it would be far better for me to accompany the Yorubans who were returning to their native land, from whence I could, in a few days, pass into the Haussa Country: once there, I need fear nothing, as I should meet with the greatest hospitality from the Chiefs and people. After some further interesting conversation, he requested a Letter from me as a testimony of his having seen the Mallam of the Ex-

pedition in Sierra Leone. Unlike the generality of Africans, he did not ask for presents. I was very favourably impressed respecting the state of his mind: he seemed to feel that he was destitute of those things which alone could work for his peace. Other Mahomedans, of the Bornou, Haussa, Nufl, and Yoruba Nations—such of them as understand the Haussa Language—have now and then paid me a visit, and afforded me opportunities of testing my translation, and expounding to them more particularly the doctrines of our holy Religion, and the falsities of the Koran.

I am sorry to observe that some, who before frequently visited me, now either keep away, or come very seldom. On meeting one of them some time ago in the streets of Freetown, I said to him, "It seems that you are not my friend now, as you never come to see me." He replied, "Yes, Sir, I am your friend still; but whenever I come to you my heart cannot give me rest. I am like a man standing on two roads, and do not know which to choose." I told him that for this very reason he ought to come more frequently, that he might become sure which was the right one.

Lately I had a visit from no fewer than thirty-seven Haussa women at once, who came "to give me honour," or pay their respects, and to express their pleasure in the interest which I took in their nation and language.

They told me that only half of them had come, as my house could not hold them all, and the rest would come another time. As usual on such occasions, I read to them some portions of Scripture in their own language, and spoke to them of repentance and faith in Christ Jesus as the only conditions of our acceptance with God. One of them, a Mahomedan, said, that both their own and our religion were all one: to which one of our Communicants from Kisey replied that she was greatly mistaken. There were many things, she said, in the Testament which were common to both; but the New-Testament Religion and Mahomedanism were quite opposed to each other: that Mahomed wanted to be what Jesus Christ alone was—the Redeemer of all mankind: that Jesus Christ wanted the hearts of all His followers; but Mahomed asked for fasting, washing, bowing to the East, &c.—things which a man might do, and yet be a bad man. They expressed a wish that I would allow them to come to me some-

times to hear more of the Word of God in their own language; to which I most readily agreed, and trust that I may gradually collect a small Hausa Congregation.

I find that the Hausa People are as anxious to emigrate to their own country as are the Yorubans.

*Visit of a Native Catechist to his Family in the Bassa Country.*

In the early part of the year 1819, Mr. Cates, a Catechist of the Society at Sierra Leone, accompanied by William Tamba and William Davis, with other Natives, made a long journey down the coast, with the view of making known the Gospel in that direction. They travelled nearly 400 miles from the Colony, through the Sherbro, Cosso, and Bassa Countries. In the Bassa Country, in particular, their reception was highly favourable, and it was then hoped that a Mission might be established there.

About the end of 1843, Mr. Jacob Vonbrunn, a Schoolmaster connected with the Society, a Native of the Bassa Country, who accompanied the Rev. G. A. Kissling from that neighbourhood about fifteen years ago, was anxious to visit his relatives and friends. This desire he has been enabled to accomplish. From a Journal which he kept, at the request of the Missionaries, during his absence from Sierra Leone, we extract the following account of his intercourse with his family and countrymen—

*Nov. 29, 1843*—I started for the place where my father lived, and proceeded as far as Becksley.

*Nov. 30*—After breakfast I left Becksley, and reached my father's between nine and ten o'clock. I was now among my family. They were very, very glad, beyond expression, and shouted for joy, when some were leaping for gladness, especially the younger brethren and sisters. I promised to answer every question they shall put to me hereafter; but I wished for silence for some time, during which I wished to tell them something of greater importance, which I have learnt, and which I dare say they never heard

*May, 1845.*

before. No sooner had I said this than they brought mats out from the sleeping-houses to the sitting one: every one sat quietly down, ready to hear.

As soon as I concluded with prayers in Bassa, many of them wondered, and asked me whether that was the way to speak to Him—meaning the prayers. I told them that was the only way we may speak to Him at all times. My father replied, that more than twenty years ago he heard this very matter spoken by a White Man, who came to this country with some of our countrymen from Sierra Leone. Immediately I recollected that I had read the Journal of Mr. Cates, who came to this country at that time with the Native Teachers, William Davis and William Tamba. I was then a small boy, and Mr. Cates was the first White person that ever I saw. On inquiry, I learnt from my father that I was about eight years of age at that time. Many who were present were glad to hear when I spoke of the Saviour, especially in Bassa. But one of my sisters said she wanted to hear no more of the great matter, because it made her heart to tremble. At the moment, my mind was greatly impressed with the greatness of the obligation under which I am as long as I live; I mean, the obligation for their instruction. I told her that she was the fittest person among the hearers to hear it more. "My son," said my father, "this is a very good matter, and ought to be spoken at all times to us before our hearts be right; and if not, we shall forget it all again." I told him to believe that God is good to us in every thing. He will surely provide them teachers in time to come.

When I saw that my country-people were highly interested everywhere to hear the Word of God, I employed myself the more by going out among them in different towns, especially on the Lord's Day, to impart unto them religious instruction. There is generally among them a great desire after instruction.

*Feb. 23, 1844*—I ventured to tell my friends that I was ready to return to Sierra Leone. I wished to leave them; but not without difficulty. Every one was in opposition to my coming back; but when they saw they could not prevail on me to stay, they wished me to explain to them the reason, because they could not see why I should turn a deaf ear to the invitations and crying of my people after me to stay. They said, also,

that if it be on account of my School in Sierra Leone they would give me plenty of children. I told them that it was not because I have no feelings for their spiritual welfare, but because I could not, when I consider I can do nothing without the kind Society, by whom I was raised up, and by whom also much has been done for me. Having promised to tell all they said to my superiors at Sierra Leone, and they also begged me not to make me ashamed, but to do as I promised, I jumped into the boat, and so departed.

#### TIMMANEE MISSION.

##### *Prevalence of the belief in Charms.*

April 9, 1844—I went to town to see a man whom I am in the habit of visiting. He had often pretended faith in Jesus when conversing with me, and now again began to extol his faith in Him above all. After I had kept silence for some time, I said, "Is it true, as people say, that you write charms upon paper, wash them off again, and, for money, give the water to sick people to drink? If so, how does that correspond with the Word of God and your faith in Jesus?" Evidently struck by this question, he stammered, after some moments, "Ah, this I give but to infidels, because they cannot read; and if they believe in God while swallowing this water, it will be a medicine for their sickness." I could not forbear speaking to him of the great punishment by which those sinful works of darkness will be followed.

Such is the help for which the people in general apply in time of sickness. These Mahomedans write for them some sentences of the Korân upon a paper or table; and when done, they wash it off, and supply the sick people with the water. Or they give a written charm to be worn about the neck, for which the poor people have always to pay a considerable sum; and if, after all, the expected help fail, the question arises, Who is the witch who has caused this disease, or what "Griffh" have we to reconcile? On looking at these satanic works, we cannot but long that the days may be at hand when the darkness shall be taken from their eyes, enabling them to see Jesus the true Physician.

##### *Religious Conversation with a Mahomedan.*

July 15—In the afternoon a young man came to me, asking for some children to be received into our School. As I had often spoken with him before about the state of

his soul, the uselessness and sinfulness of his adhering to his Mahomedan principles, and about Jesus, the only way of our salvation, to which he had never openly proved adverse, we soon came to the subject of Religion. I told him how glad I should be to see his own and his people's eyes opened, through the light of God's grace, that they might see, that neither by means of Mahomed—himself a great and blind sinner, and therefore unable to lead a blind man—nor of any other name under heaven can they be saved, except by Jesus, the Mediator between God and man. I told him, also, that, in order to this end, he should search after the Truth in his Bible—he has an Arabic Bible, and can read—and pray to God Almighty for the light of His Holy Spirit. While I was thus speaking to him he was wistfully listening, while my prayer to the Lord was, to influence his heart by His Holy Spirit, and to cast off the impostor's scales from his blinded eyes. After some moments' silence, he said, "That I must pray to God in the name of Jesus, you can tell me easily; but how can I pray to God, not knowing White Man's book?"—all their prayers are learned by heart—"How shall I pray?" I endeavoured to explain to him, by the example of a hungry child, which does not run to a book to learn a form of prayer, but, compelled by his wants, hastens straightway to his parents to beg bread, how God would hear his prayers when coming from an upright heart. Some moments after, he said, in a tone betraying great anxiety, "The words you speak to me this day go deep into my heart: I will try to pray." Though I could not forbear rejoicing over this man, yet I do not venture to rest a sanguine hope upon the expression of his excited feelings. My hope is rather mixed with fear and trembling, as experience shews but too clearly how hard a thing it is for a Mahomedan to sacrifice his paternal religion to the true faith in Christ Jesus.

[Rev. D. H. Schmid.]

##### *Death of Ibrahim Luk—Ceremonies consequent thereupon.*

July 27—To-day I was informed that Ibrahim Luk, a Chief mentioned several times in my former Reports, had been murdered by some people of his own family. He had been absent from Port Lokkoh for above a year, and was up the country, near the Lokkoh Tribe, for the purpose of carrying on war with them in order to get slaves. He was shot one

morning at cock-crow; and when he fell they immediately came near, cut off his head, and carried it away as a trophy. He had such bitter enemies among the Lokkoks, and among his own people, that he was warned several times to return to Port Lokkoh; but he took no notice of it.

[*Rev. C. F. Schlenker.*]

Sept. 5, 1844—I went to the late Ibrahim Luk's yard, now called Bey Yibbairuh's, the brother of Ibrahim, he having taken possession of it according to the country law, the children being yet infants. On entering, I found him surrounded by many people, whom I perceived to be waiting for some important matter. On inquiring whether my visit was inconvenient to him, I was told that they were preparing to make Sadakah (sacrifice) in behalf of the late Ibrahim Luk, for which three bullocks, three sheep, and four goats, were in readiness.

The Timmanees are in the habit of making repeated little Sadakahs after the death of a person, consisting of a sheep, goat, or a young bullock; but the most significant are particularly three; namely, the first, which is made three days after the body has been laid in the grave; the second, sixty days after; and the third, one hundred days after. The professed objects of these Sadakahs are, lamentation, and the completion of the prayers—or rather supplement to them—which the deceased had been prevented from offering up before he departed, in order to procure him the entrance to heaven. But I am sure these objects are neither wished for nor attained; for the Timmanees in general are never so glad as when they are in expectation of Sadakahs. Their prayers, again, are so mumbled as not to deserve the name. The Sadakahs themselves are performed in the presence of the King, if in town, and the relatives and friends of the deceased, the greater part of whom have brought presents for the successor of the deceased, who has had to procure his offerings. After the King has spoken some words to the people, expressing his sorrow, and the owner of the sacrifices declared that he wishes to offer the Sadakahs for lamentation and prayers in behalf of his deceased friend, the first Mahomedan Priest, having led forth the victims, has to lay his hands upon their foreheads, and after him all the people, mumbling any form of prayer they like; after which the animals are killed, and the meat distributed.

They are also in the habit of making Sadakahs of thank-offerings, which are performed almost in the same form; when, for instance, a man has recovered from sickness, or returned from war, and in similar cases.

The wives whom Ibrahim Luk left, twelve in number, are to be distributed among the relatives, after the brother has chosen his part; but if they prefer returning to their families they have liberty to do so. The slaves, of whom he had forty-eight, are considered like other property.

[*Rev. D. H. Schmid.*]

#### *Visit to Ali Kali.*

Sept. 5—To-day I went to Ro-Malall, to see Ali Kali. He was very glad to see me; but had little time to speak, as they were holding a court all day. When I asked him why he did not come back to Port Lokkoh, he said he had come to Ro Malall to rest a little, purposely withdrawing, for a short time, from Port Lokkoh, as many said he was spoiling the country. When I left, he told me that next week we should see him in Port Lokkoh. I placed but little confidence in his words, as he had repeatedly promised the same to others. However, he came on the 14th, and was received with great noise, as drumming, shooting, &c.

#### *Hopeful State of a Sick Woman.*

Sept. 8—To-day I was called to see a sick woman at Old Port Lokkoh. She was a Sierra-Leone woman; and her husband, at her desire, had brought her hither from his factory in the Port-Lokkoh River, in order that she might be near to a Minister, as she told me. She seemed to have a consumptive cough. On inquiring into her state of mind, she told me that she was resigned to the Lord; that her hope of salvation rested on Him alone; and that if He should call her hence she would gladly leave the world; but, if He should spare her longer, and restore her again to health, it would be well too. According to her desire, I prayed with her.

[*Rev. C. F. Schlenker.*]

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## Inland Seas.

CHURCH MISSIONARY SOCIETY.  
EAST AFRICA.

*Dr. Krapf's Reception at Zansibar.*

DR. KRAPP, on his arrival at Zanzibar, on the 7th of Jan. 1844 was received and treated with much



kindness by Captain Hamerton, the British Consul. "He did all he possibly could," Dr. Krapf remarks, "to make us comfortable, and treated us with uncommon hospitality." He was introduced by Capt. Hamerton, as stated last month, to the Imaum of Muscat, who resides at Zanzibar, and was received in a friendly manner. It being Dr. Krapf's intention to revisit the coast north-eastward of Zanzibar, his Highness gave him the following general Letter to the Governors on the coast—

This comes from Said Sultan, to all our subjects, friends, and governors, our greeting. This Note is given in favour of Dr. Krapf, the German, a good man, who desires to convert the world to God. Behave ye well toward him, and render him services everywhere. This has been written by Achmed, the Secretary and Servant, at the order of your Lord.

The Imaum also furnished Dr. Krapf with separate Letters to the Governors of Lamo, Mombas, and Takongo.

From the United States' Consul, Mr. Waters, Dr. Krapf experienced much kindness. "He heartily welcomed us," Dr. Krapf writes, Jan. 10, "and offered his house, which we accepted, and in which we live very comfortably." The like friendly offices they experienced from Capt. Cogan, connected with a mercantile House at Zanzibar.

*Voyage along the Coast to Mombas.*

After a sojourn of about two months at Zanzibar, Dr. Krapf departed thence, in a native vessel, on the 5th of March. He reached Pemba on the 7th of March. Pemba is an island in about 5° south latitude. Here he was politely received by the Governor, and lodged in the fort built by the Portuguese 200 years ago. The island contains sixty villages, and about 10,000 inhabitants, most of them slaves. Dr. Krapf thus relates some of his communications with the Governor of Pemba—

The Governor asked me the object of my proceeding to Lamo. I told him, without reserve, that I intended to teach the Gallas. He then asked how I received my daily subsistence. I replied, that I derived it from the benevolence of Christian friends, who, being urged by fervent and sincere love and zeal to promote the eternal welfare of their fellow-creatures, had formed themselves into a Society to send forth, and support by their own means, Messengers of the Gospel into many countries of the globe, to teach Mahomedans and Pagans the way of eternal Salvation. The disinterestedness of these Societies, which derive no temporal advantage themselves, and are unconnected with any secular Government, astonished him so much, that he repeated what I had said in this respect to every one entering the room.

The Governor having asked whether we believed in the resurrection of the body, I alleged Scriptural passages referring to this subject, and added such practical inferences as I thought would call forth his attention, and application of the subject to himself. Then he asked whether we could see God with our eyes. I said, "Nobody can see the invisible God, except His Son, who is the visible image of the invisible Father. As the faculties of the human soul can be made visible in their effects but by the instrumentality of our bodies; so the invisible and eternal Being can only be reflected to His creatures by and through an express image of His person, which image is as perfect in His nature and attributes as God Himself. Him can we see with our eyes, as He has assumed human nature; and through Him alone we can and must enter into communion with God. This communion is of a spiritual nature, and requires a total change of our thoughts, words, and deeds. This change and conversion from sin, the world, the flesh, and the devil, must be wrought in us by the Holy Ghost, which draws us to Christ our Saviour, and the only Mediator between God and man."

Dr. Krapf continues—

Upon the whole, I met in this Governor a Mahomedan who could be reasoned with, and who listened dispassionately to arguments diametrically opposed to the doctrines of the Koran.

The Governor having expressed a desire to obtain a copy of the New

Testament, Dr. Krapf gave him one, and says—

I begged him to read and examine carefully its contents, which would shew him the right way to his eternal welfare much better than I or any human book could explain to him.

On the 11th of March Dr. Krapf reached Tanga; and, on the 13th, Mombas, a small island at the mouth of Tuaca River, in about 4° south latitude, and met a friendly reception from the Governor. He was invited to dine with the Governor, who treated him in the European style. There were a chair and sofa of European manufacture, and spoons, knives, and forks, were used. Dr. Krapf learned that the Wonica Country approaches within three miles of Mombas. The Gallas are two days off from Mombas, the way to them being through the Wonica Country.

At Mombas Dr. Krapf was surrounded by visitors from morning till evening, and had ample opportunities of speaking to the people of his object.

Dr. Krapf records the following information respecting the Wonicas, which he collected at Mombas—

1. In the present month occurs the Wangnaro of the Wonicas, *i.e.* the time when the young people assume the mastery of the aged ones. They whiten their faces with lime in order to make a more ghost-like appearance. If any spectator should laugh at this comic parade, they would beat, strip, and send him off empty-handed. Therefore the Sooahelees do not like to travel among them at the time when their annual pranks take place.

2. The Wonicas assemble, from time to time, a meeting called Moronee, under a tree. The meeting is convened by sounding a trumpet, whereupon the people of the village assemble. Even young people are admitted. A speaker arises and proclaims that whoever has any business to propose shall make it publicly known for mutual deliberation. Questions relative to war or peace are also discussed in the Moronee.

3. Different from this meeting is ano-

ther, called Kambinee, which only persons of age and rank or influence are permitted to attend: they cannot wear more than a single cloth around their waist, all the rest of the body being left bare. Matters of great note are adjusted in this meeting; and only those who make some sacrifice—in presenting the meeting with clothes, &c.—are authorised to be present.

4. Kitshumbo djā Moolongo (the House of God) is the place where they assemble to pray for rain and other temporal gifts. It would appear that they have some idea of a Supreme Being. In this, and other traces of their customs, they evince a strong similarity to the notions of the Gallas. These assemble under trees to engage in prayer for the same end. The annual meetings of the Gallas are held at Wodanabē, on the borders of the river Hawash, south from Shoa. These meetings decide, in like manner, upon war or peace, &c.

5. Ooganga is the expression for the practice of witchcraft; to which the Wonicas are so much attached, that they now and then attempt to kill the man whom they suppose to have prevented rain from falling upon their plantations of rice, Indian corn, &c.

6. Their practices of incontinence I blush to transcribe, as they are too abominable. They are, besides, very fond of a drink which they prepare of coconuts, and which has an intoxicating effect.

7. In many villages which are built on the sea-shore, the Wonicas live together with the Mahomedans. In others, the inhabitants are all Pagans.

Dr. Krapf applied himself to the study of the Sooahelee and Wonica Languages. The Sooahelee he considers indispensable, whether the Missionary proceeds to the Galla or other tribes on the coast. Neither of these languages has been reduced to writing. Dr. Krapf supposes that the Sooahelee is spoken by a population of 500,000.

Dr. Krapf states—

I considered, with much prayer, the situation of Mombas with reference to a Missionary Establishment on the Sooahelee Coast, and was led to the following results—

1. The Mombas people are civil toward Europeans, and the English in particular.

2. There is a caravan route leading through various pagan tribes inland.

3. The island is salubrious, and the town houses present such accommodations as are found nowhere else on the coast, except in Zanzibar and Lamo. The island has more resources of its own than any place I know of on this coast.

4. The Pagans, the conversion of whom I conceive to be our chief object, border so closely upon the island of Mombas that they might be visited daily, until the Missionary should be able to stay among them permanently.

5. On commencing our labours at Mombas we could not lose sight of the Gallas, who originated, under God's providence, our penetrating this part of Africa.

6. During my short stay at Mombas I found that people called in numbers upon me, which was not the case when I resided in Zanzibar.

#### *Return to Zanzibar.*

Dr. Krapf found, from the approach of the rainy season, and the consequent direction of the wind, that if he pursued his journey to Lamo he would not be able to make the return voyage for some months. He therefore resolved on an immediate return to Zanzibar, and departed for that place on the 17th of March, and reached it on the 22d.

#### *Return to, and Proceedings at, Mombas.*

After remaining a few weeks at Zanzibar, Dr. Krapf, accompanied by Mrs. Krapf, left that place on the 4th of May, direct to Mombas, which they reached on the 5th. Their first business was to repair the house which the Imaum had set apart for them. Dr. Krapf, however, held much intercourse with the people of the island, and with Natives from the opposite coast. On the 10th of June he wrote—

Every thing is going on very well, and we find many causes for praise and thanksgiving toward our Heavenly Father, who has brought us so far—who upholds and strengthens us daily—and who makes our way clear before us.

Under the same date, Dr. Krapf states that he had commenced the translation of the Book of Genesis into the Sooahelee.

#### *Death of Mrs. Krapf.*

The next communication received from Dr. Krapf, bearing date August 13, 1844, brought the afflicting intelligence of Mrs. Krapf's death; of which a notice was given at pp. 195, 196. On the 6th of July Mrs. Krapf gave birth to a daughter, with every prospect of doing well. On the third day, however, puerperal fever appeared; and on the 13th of July she died. Her end was peace. Her last words, recorded by Dr. Krapf, were—"Do not praise me in your account of my last hours; but tell our friends that the Saviour has pardoned me, a poor and miserable sinner." On the 15th the child also died. They were buried beside each other on the main land, Mrs. Krapf having expressed a wish that her grave should be made in the country of the Wonicas.

#### *Further Proceedings at Mombas.*

Though deeply afflicted by this bereavement, Dr. Krapf was graciously supported under it, fully realizing the truth of the Apostle's words, *As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ*. In the strength of the Lord he addressed himself with cheerfulness and vigour to the work before him. Reviewing his position, he observes—

We shall find that there are more inlets to the centre of Africa than we have hitherto been aware of. Still, I would repeat what I have before mentioned, that we must first establish Missions on the coast, before we push on to the interior.

#### EGYPT.

The Mission continues under the care of the Rev. W. Krusé and the Rev. J. R. T. Lieder. A full and encouraging Report of the Mission, dated March 14, 1845, has been furnished by Mr. Lieder, from which the following extracts are made.

#### *Report, by the Rev. J. R. T. Lieder.*

##### *Distribution of the Scriptures and other Books.*

The Word of God, School-books, and other useful Books and Tracts of the Malta Press, have been largely distributed

during the last two years. In 1843 there passed through my hands from the Mission-house in Cairo, for the use of our Schools, 200 copies of the Holy Scriptures, and 1155 copies of works from the Malta Press; while 584 copies of the Holy Scriptures, and 2181 copies of works from the Malta Press, were either sold or distributed among the people gratis, making a total of 4120. In 1844 there were given to our Schools 115 copies of the Holy Scriptures, and 1587 copies of works from the Malta Press; while 367 copies of the Scriptures, and 2975 copies of works from the Malta Press, were sold or given gratis to the people; making a total of 5044 copies. The total number of copies of the Holy Scriptures, and works from the Malta Press, which have been put into circulation during the last two years, is, therefore, 9164. Many of these works have been introduced into Coptic and other Christian Schools, as also into the new Lancastrian School of the Jews in Cairo; many have gone to Upper and Lower Egypt, by people who have asked for them; and not a few have found their way to the Coptic convents in the Desert.

*English and Arabic Services.*

Divine Service in English, for the Cairo residents and travellers, has been regularly continued in the Mission Chapel. This Service has of late years become more important, and is better attended, on account of the regular influx of travellers passing to and from India and China. I hope that we shall have, by degrees, a respectable number of residents, and that the time is not very distant, when Cairo shall have an English Government Chapel and Chaplain.

During the last eighteen months I have conducted a regular Afternoon Service in the Arabic Language, according to the form of the Church of England. The attendance is yet small; but we have several times had some Coptic Priests, who evidently looked at the Service not only with a curious but an anxious eye. I trust that the evangelical Liturgy of the Church of England, in the vernacular language, which possesses so much of primitive apostolic purity, when compared with the mummery of the Eastern Churches, and their prayers in an unknown tongue, may be instrumental in leading them back to a worship of God *in spirit and in truth.*

*Schools.*

The Boys' Day-school, and the Female

Department, have, during the last two years, been in a most satisfactory condition. Education in general, as also female education, begins to be appreciated, and the superiority of our Schools over those of the Natives is acknowledged. The Schools are now not only attended by the children of the poor; but I have received into them children of the first Coptic families. The number of the pupils has greatly increased, especially from the Coptic community; of whom I had in the Schools, during 1843, 214, and during 1844, 260. During 1843 the Schools were attended by 297, and during 1844 by 316, among whom were 19 Mahomedans.

*The Boys' Day-school*—The school-hours in this School are from 8 to 12 A.M., and from 1 to 4 P.M. The languages taught in it are the Arabic and Coptic; and the system pursued is, with little deviation, that of the British and Foreign School Society. The branches chiefly taught in it are, Reading, Writing, and Arithmetic: the books used for reading are, the Bible, Bible-doctrine Catechisms, and other books; keeping always in view the primal object of Protestant Mission Schools—to give to the minds of the scholars a clear idea of the way of salvation through our Lord Jesus Christ. The School is always begun and ended with the reading of a part of the Word of God, and prayers. On the Lord's-Day morning School is held from 8 to 9 o'clock, when a chapter of the Bible is read, with prayer, and catechetical instruction in the Christian or Bible Catechism given.

*The Female Department*—This important part of the Cairo Mission is under the special care of Mrs. Lieder, and has become, to the friends of the spread of Christ's Kingdom who come here as travellers, the most pleasing and attractive part of the Mission.

The system and school-hours are nearly the same as in the Boys' Day-school. During the forenoon they receive mental instruction, and in the afternoon learn Native and European sewing and embroidery. The language taught is Arabic, and to a few the English also. This department is divided into the High Class and a Lancastrian School. During 1844 the High Class was attended by 40 pupils, and the Lancastrian School by 120.

In the High Class, 12 of the pupils read in the Old Testament, write on paper, and are taught to keep an account

of the expenses of a house. Five of the girls assist, by turns, as Monitors in the Lancastrian School. Five read in the New Testament, and write on varnished boards; and 20 read the Scripture Stories, and learn to write on slates. All receive instruction in the Christian Catechism. The last half-hour of the morning, when the pupils of the High Class join those of the Lancastrian School, is occupied in reading the Word of God, and prayers.

The Lancastrian School is conducted in every part as those in England. The children begin with the Alphabet, and are step by step advanced until they can read portions of the Holy Scriptures from the Lesson-books. Every day part of Watt's Catechism is read to them, which they have to repeat, and 30 of them have thus committed the whole to memory.

The progress of this School is watched by us with great care and hope, because it imparts a Christian female education, by which a nation, by degrees, will be elevated. When this School was opened by me, at the end of the year 1835, there was no Egyptian lady who could read or write; but since that time more than 300 pupils have left the School, who are now at least able to read the Word of God and other useful educational works.

*The Coptic Institution*—This being my chief care, I feel deeply anxious that its progress should be such as will answer the purpose for which it was established. On its present and future inmates much depends with regard to the spiritual raising of the Coptic Church; for so long as its priesthood remains in its present state of ignorance and superstition, very little good can be expected at large from all other Missionary endeavours. My hopes and labours are therefore chiefly connected with this portion of my duty—a duty so important and interesting to the Christian world. The workings of Providence shew us, that the invisible hand of Him who rides above the water-floods has already begun to operate by His Holy Spirit, and to rouse a curiosity and love of research among these Coptic Youths.

I had to begin this Institution under great disadvantages, partly from the want of suitable teachers, but especially from the want of youths who had already passed through the instructions of a common Day-school; so that I had to receive youths, recommended mostly by the Patriarch, who generally could not read their own language. During the year

1843 I gathered, by degrees, 11 new pupils for the Institution, rejecting many who shewed no talent at all; so that the whole number of the pupils, including three who belonged to the former Seminary, was 14, beside 3 Day-scholars. Toward the end of that year I had to dismiss two of my new pupils, and, at the beginning of the year 1844, a third; so that there remained 11 boarders. During the course of the year 1844 I received into the Institution, as boarders, 3 new Coptic Youths, and Galy, an Abyssinian Priest; the intended number of boarders, 15, being thus completed. The number of Day-scholars during the year was 5, who were allowed to share in the instructions given in the Institution, being especially recommended by the Patriarch. These pupils were divided into two classes: the first class, consisting of the most advanced scholars, was placed under the care of Mr. Gawoly, and the second under Mr. Metry: both received, also, daily instruction in Coptic from Abuna Tekly.

Galy, the Abyssinian Priest mentioned by Mr. Lieder, was formerly Confessor to Oubea, Governor of Tigrè; and, wishing to go on a pilgrimage to Jerusalem, was induced to go to Rome, from which place he escaped, and resided for some time with the Rev. S. Gobat at Malta.

The languages taught in this Institution are, the Arabic, English, and Coptic: they are of the greatest importance for the education of these youths, and have therefore been cultivated in all their practical ramifications during the last two years.

In the Arabic, it being their vernacular language, and therefore the chief medium of their future usefulness in the preaching of the Gospel, they have received instruction in Reading, Grammar, Dictation, Composition, and Caligraphy.

In the English they have been instructed in Reading, Grammar, Dictation and correction, Composition, and Caligraphy; and four hours of each week in 1844 have been devoted to conversational exercises. This language is, next to the Arabic, of the greatest importance, on account of our literature; for as we possess in the Arabic Language, by means of the Malta Press, only works conveying the first rudiments of education, English must un-

avoidably be introduced as a second living language, and be used not only in the importation of the necessary educational works from our literature, but also as a means of teaching.

In the Coptic, instruction is given in Reading, Grammar, translating from Coptic into Arabic, and Caligraphy. Whatever objection may be made to the introduction of this dead language, it is inevitably necessary so long as it is a law of the Coptic Church that none can be ordained Priest or Bishop without knowing it. All the works used in the Church exist in it, which is much to be deplored; but beside this, the sacred language of the Bible in this Church is the Coptic, and all translations made of the Bible for that Church, and all points of theological dispute and general Church doctrines, will always be referred and tested by it. As, however, the present Coptic priesthood is able only, with very few exceptions, to read in it the prayers and forms of their Church, it is only necessary that the youths of the Institution should be so far instructed in the study of this language as our theological students at home are in the sacred languages of the Bible, the Hebrew and Greek.

From the above statement of the capacity of the youths with whom I had to begin this School, it will be clear, that, as I had to begin with them even the first common School lessons, I have found myself obliged to use, during the last two years, by far the greater part of the time for the study of these three languages, in which the scholars must at first be advanced to a certain degree before any other scholastic branches can be profitably introduced. I am glad to report now, that the pupils of the first class are so advanced in these languages, that some other branches, of a more intellectual and religious character, can and will be introduced during the course of the year 1845. The two classes of the pupils have received nearly the same instruction, according to their advancement; with the exception, that the second class have had no Composition, but, instead of it, Arithmetic. All the pupils have received daily instruction in singing, in which they have made good progress: not only the English, but also the Arabic Divine Service is enlivened by their harmonious chants and hymns. Six of the scholars of the first class are going on in their studies in a satisfactory way: one of them not only

May, 1845.

shews much talent, but is especially an attentive scriptural scholar, and gives me reason to hope that he is under the influence of the Holy Spirit. The inmates of the Institution attend regularly, on Lord's-Day Morning, the Service of their own Church, in the Patriarchal Church in our neighbourhood, from 6 to 8 A.M., under the care of the servant of the Institution. The three eldest scholars of the first class were, toward the end of 1843, made Deacons of the Church by the Patriarch himself, not without my permission, as I could not allow one of my pupils to assume an office in the Church without being able to perform its duties. These three lads are now chiefly called up in the Church to read the portions of the Holy Scriptures in Arabic, and the Homilies, which are generally taken from those of St. Chrysostom.

I am fully aware, and keep carefully in view, in the execution of my duties in this Institution, that no prescribed course of study or preparation, however judiciously chosen and wisely administered, can of itself secure success in educating those entrusted to my care for a truly evangelical or efficient Ministry; and I therefore constantly and earnestly impress upon the minds of my pupils the important truth, that the success of all our efforts and labours depends upon the blessing of Almighty God, and that the only appointed means of access to the Father is through the merits of Christ alone. Difficult as the beginning of this Institution was, I trust that, by prayer and patience, in connection with time and steady perseverance, I shall in some measure succeed in this important work, in giving an intellectual as well as a Biblical education to those intended for the restoration to life, and strength, and holiness, of this early Apostolic Church.

*Examinations of the Schools.*

The Schools of the Cairo Mission have often been inspected during these two years, especially between September and March, by many highly-respected Mission friends, who have come here as travellers; and they were particularly honoured by a lengthened visit from His Royal Highness Prince Albert of Prussia during his stay in Egypt.

The first public examination of the Mission Schools in Cairo took place September 12, 1843, and was honoured by the presence of the Coptic Patriarch; it being, in fact, the first time that he had entered

the Mission-house. As the Patriarch can only be absent from the Patriarchate from 6 to 9 A.M. and from 3 to 9 P.M.—being obliged to sleep some hours during the day, as he has to spend the greater part of the night in the Church in prayers for his people—the examination took place from half-past 3 to 6 P.M. The Patriarch was attended by Amba Damianus, the newly-created Bishop for Senaar—who was ordained on the 6th of August, the first Bishop ordained for that once Christian country since the 14th century—a number of Priests, and a concourse of respectable laymen. The Boys' Day-school was first examined, and the Patriarch was much pleased with the instruction of the children; but especially with the order in which it was conducted. Then followed the examination of the pupils of the Institution. The Teachers went through the several branches in which instruction is given in the Arabic and Coptic Languages, and I finished this part of the examination by catechizing—a practice unknown among the Copts—on the first twelve verses of St. Matthew v., to which the Patriarch listened with great attention. Lastly followed the examination of the Female Department. This part of the Mission Establishment interested him most, it being the first School for female education which he had ever seen. He heard the girls read, saw their writing, and their exercises in Arithmetic; but was perfectly surprised when he saw some of the best instructed girls, one after another, mount the rostrum, and read, with a loud intelligible voice, some portion of the New Testament; a thing formerly unheard-of in Egypt, and a fact which he would perhaps never have believed without seeing it.

When the examination was over, the Patriarch partook of some refreshment at the Mission-house, which he had not entered before; and on leaving it he offered up a short prayer for the welfare of the Mission Establishment, and took leave evidently highly pleased with what he had heard and seen. The Report proceeds—

This honour, so openly paid to the Mission Schools at Cairo, has proved very beneficial. By this act the Schools have been openly sanctioned by the Head of the Coptic Church, and since that time

they have been frequently visited by the Bishops from Upper Egypt, when they have come in the autumn to Cairo, as also by their chief influential men. Indeed, not only do monks often come from the convents in the Desert to see the Institution; but many of them express a wish to enter it as pupils.

*General View.*

In viewing at large Egypt and the adjacent countries, though the sword has not yet been removed from over the head of the born Mahomedan who shall turn Christian, Christianity, at least in Egypt, no longer needs to seek protection in concealment, as in the early days of Islamism. Thanks to the tolerance of Mahomed Ali, the Native Churches have assumed a bolder front, and, even in the broad light of day, can call aloud and in public on the name of the Lord Jesus. Never, indeed, at any period of our sojourn in Egypt, have opportunities been greater, or our usefulness more evident, than at present. We have, through God's blessing, been enabled to open the springs of salvation to the Native Christians of this deeply-interesting country: the fountain of knowledge—the Bible—is no longer sealed by general ignorance; but begins to be free and flowing throughout the narrow valley of the Nile.

*Encouraging Case of Conversion from Poperly.*

In a Letter dated Jan. 23, 1845, the Rev. W. Krusé speaks with gratitude of the encouragement with which he has met in his labours. He has opened a room in his house for the purpose of holding conversations with inquiring Natives, many of whom have availed themselves of the opportunity thus presented to them.

Mr. Krusé thus speaks of one Convert, who was formerly a Roman Catholic—

When in former years I held an Arabic Service in the School-room with the boys, this man was a constant attendant: then, however, he evinced no decided love for the Truth. Upon my return this time, he, with many others, called upon me, and on learning my intention of opening a room in my house for Religious Meetings, he gladly embraced every opportunity of the kind. For some time his errors clung to him with great force: first he was willing



to allow the inefficacy of the Saints; but the Virgin, he said, he never could give up. These were his own words. I endeavoured, on every occasion, to shew him, from the Scriptures, that one only Saviour and Mediator was needed—that He was truly sufficient for all our wants. After many conversations, it pleased the Lord to remove the scales from his eyes, when he at once exclaimed, "None but Jesus! none but Jesus! He is all my hope and all my salvation!" It is most gratifying to observe, that in every instance this man's conduct is entirely changed. He does not dare to deny the Lord that bought him; and although occasionally suffering persecution for the cause of Christ, he still steadily adheres to the Truth which he has embraced, openly confessing Christ before men wherever he goes. This is one very pleasing instance of the Lord's work. I could bring forth others; but that, as their evidence is not so clear, I fear to write of real conversion of heart.

Respecting another hopeful case, Mr. Krusé writes—

On Fridays my Meetings are very well attended. I usually devote the whole day to reading, conversation, and explaining the Scriptures to my visitors. We often assemble from twelve to eighteen in number, Copts, Roman Catholics, and Mahomedans. Last Friday a Mahomedan gave most pleasing evidences of his having searched the Scriptures diligently. Many questions were put to him, and he readily and fully answered all of them, from the Gospels as well as the Acts of the Apostles. Of this man I will not for the present say more; but he gives me strong hopes of his sincerity.

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.  
KRISHNAGHUR.

THE Missionary work in this district has been prospering during the past year. The Missionaries have obtained a firmer footing than ever before; peace and tranquillity, with but few exceptions, have prevailed among the Congregations; and great and cheering progress has been made in the education of the young. Some youths have already passed through the Schools, and have entered upon life as cultivators or ser-

vants; not as their fathers entered upon the engagements of life, in heathenism and ignorance; but as at least professing Christians, and with a good amount of Christian knowledge and general information. Other youths have become Teachers; and there is every prospect, the Committee are thankful to say, that Teachers, adequate in number to the wants of the Mission, and fitted, by their habits as well as by their studies, for the work assigned them, will be supplied by these Christian Schools, and brought into the field under the eye of the Missionary by whom they have been trained. Thus a Native Agency is in course of preparation, and Native Teachers, suited to the present exigency, are actually being furnished.

The number of baptized Christians, including children, now connected with the Mission, is 2931; and if to these we add those who are inquirers, we have a total of 3902. The number of Communicants, in all the districts, is 234.

SUDDER STATION—KRISHNAGHUR.

The Rev. C. H. Blumhardt has furnished the following Report of this part of the district—

*General View.*

I have to look back on the past year with thankfulness, and I look forward to the future with encouragement. The blessing of God has evidently accompanied every branch of my labours, both the ministerial and educational. Considering the temptations to which Native Christians are exposed among their Heathen neighbours, the weakness of their own character, and the many disadvantages, civil, moral, and domestic, under which they labour, we cannot but rejoice to see a number of Christian Congregations scattered through a large district, forty miles in length and thirty in breadth; and especially when we have reason to believe that many adorn, by a consistent life, that Holy Name by which they are called. There is evidently a progress in spiritual knowledge, and, I trust, a growing in grace, in many of our Christians. They seem, on the whole, to be more settled than before in their views of Reli-

gion, and convinced that the Gospel of Christ alone can impart real and substantial peace. It cannot be denied that there are some who walk disorderly, and they add greatly to the anxiety and trouble of their Pastor; but this does not do away with the fact, that many walk orderly. Those of my Christians who live in and about the Mission Premises have given me every encouragement. Many of my Christian families have their private devotions, independently of Public Worship; and this appears to me to be the best sign of their being savingly impressed with *the truth as it is in Jesus*.

#### *Christian Congregations.*

Two Services in Bengalee for the Native Christians are held every Lord's Day, beside Morning and Evening Prayer every day in the week. Mr. Blumhardt gives the following account of this and the other Native Congregations—

The attendance at Service has increased during the year, and some who live in the neighbouring villages come to the Station in order to attend. The Readers are sent into the villages on Saturday evenings, and sometimes on week-days, to hold Service with the villagers; and the reports which they give of the attendance is on the whole satisfactory. The number of persons baptized during the year amounts to 51, of whom 28 were children. Three new inquirers have come forward, and are now under instruction: one of them is a poor widow with four children. The actual number of Christians and inquirers under my care amounts to 329 souls, viz. Christian men, 70, women, 76; Catechumens, 30 men, 20 women, 84 boys, and 49 girls. The number of Communicants is 33.

#### *Education.*

In the *Christian Boys' School* are 35 boys. They are principally the children of Christian parents living in the villages, and have given much satisfaction.

The *Christian Girls' School* contains 17 girls, who go on steadily, and with whose conduct Mr. Blumhardt has every reason to be pleased.

The *English Heathen School* has been properly arranged during the course of the year; but has not

worked so well as might have been expected. Mr. Blumhardt says—

The attendance has been smaller than last year, owing, I suppose, to prejudices, and to an opposition School set up in the Bazaar by a Native of high caste, who was educated in the Government School in Calcutta, and is a great enemy to the Gospel of Christ.

There are three *Vernacular Schools*, two in the Bazaar of Krishnaghur and one at Bohirghatchee. The attendance is good, amounting to about 250 boys. The School-rooms afford favourable places for the preaching of the Gospel to passers-by.

#### CHUPRA.

The number of baptized persons at this Station is 432, and the number of Communicants 40. The number of inquirers admitted by baptism during the year is, 15 adults and 18 children. The whole number baptized, including old inquirers and the children of Christian parents, is 66. The number reclaimed from idolatry is 26, of whom only one has yet been baptized.

#### *Christian Congregations.*

The Rev. H. C. Krückeberg gives the following account of these—

There are 8 Places of Worship, including the Church at Chupra, and 7 Readers are connected with the Station. Every Christian village is visited at least twice a week by one or more of the Readers. The average attendance on the Means of Grace in the several places, including Chupra, is about 200. I cannot speak of disturbances within; but outward disturbances continue to afflict some of the people. During the first part of the year the village of Dipchunderpore suffered constantly from robberies. After nine daring robberies had been committed, one of the men was caught, and was sentenced to three years' imprisonment with hard labour. Since that time the people have been left at rest. Just now the people in Talshuka are suffering from the most lawless ravages, for no other reason than that some have embraced Christianity, and some are willing to do so. The greater part of the people in the place, which is very extensive, have become friendly to the Christians within the

last year or two. There are, however, a few Rajpoots and some Mahomedans who cannot be reconciled to them, and would do every thing in their power to drive them away. It is only those of the Christians from whose conduct Heathenism has most to fear that have to suffer: the others are left at rest. This shews that it is a work of Satan.

#### *Education.*

The *Boys' Boarding School* contains 35 boys in two departments. Their principal studies are, English, Sanscrit, and Bengalee, History, the Bible, Writing, and Arithmetic. They are, on the whole, obedient, and give very little trouble.

The *Girls' School* numbers 28, who learn to read forms of prayer and the Catechism in Bengalee.

The *English Heathen School* at Nuddea, supported by local subscriptions, goes on steadily. It is attended by 40 boys.

At the *Bengalee Heathen School* at Nuddea the daily attendance is about 80 boys.

#### KABASTANGA.

This Station is under the care of the Rev. C. T. Krauss, who gives the following account of his work—

#### *Christian Congregation.*

There are eleven places, including the Mission Compound, where the Christians assemble for Prayers and Week-day Services; and on the Lord's-Day they are collected in six principal villages, and meet also on the Mission Premises, where Divine Service is twice performed, and at which the neighbouring villagers attend. The Catechist and six Readers have been superintended in their work as usual, their reports received, and the different Congregations in which they are respectively placed have been constantly visited. They, as well as some of the elder boys, have attended me whenever I have preached in the neighbouring bazaars. Every Wednesday they attend Divine Service on the Mission Premises. I have, in general, felt satisfied with their conduct.

During the past year 54 individuals have been baptized, of whom 23 were adults and 31 children; and 49 persons continue under a course of preparation

for that ordinance. The aggregate number of Christians is about 954, of whom 575 are baptized, and 379 are on the list of inquirers. The number of Communicants is about 52.

The number of individuals living on the Mission Premises is 172, and these, being under my immediate superintendence, are most regular in their attendance on the public ordinances both on the Lord's-Day and on week-days; and the private life of some corresponds with their knowledge of the Truth and the Means of Grace administered to them. It is surely a cause of great thankfulness, if there were nothing else to encourage and gladden the hearts of those engaged in the field of labour, that thus far we are permitted to see the fruits of our work in the steady walk and conversation of those who have *tasted that the Lord is gracious.*

Of new converts, one died after having been baptized, 12 are still under instruction, and 16, who had been under a course of special preparation, some for six and some for eight months, have been admitted into the Church by baptism.

Mr. Krauss also remarks, respecting the people generally—

Real piety and spirituality among the Christian community are still at far too low a standard, and worldly-mindedness and the fearfully corrupt nature of all Natives in this dark country too often check the good seed sown among them. For this cause the prayers of the Christian Church at large are most earnestly solicited for the outpouring of the Holy Spirit upon our flocks.

#### *Education.*

The *Christian Boys' School* contains, at present, 54 children, who make steady progress in their various studies.

The *Christian Girls' School*, containing 30 boarders, is also in a satisfactory state. They are instructed in reading and plain needle-work.

#### ROTTENPORE.

The Rev. C. W. Lipp writes encouragingly of his work during the year, as will be seen from the following extract—

I cannot but express, with feelings of thankfulness, that with all the trials and slow progress of the good work, the mercies and blessings vouchsafed on my

labour have been great and many during the past year.

*Christian Congregations.*

Of the Christians generally Mr. Lipp writes—

The new Church, which was completed last cold season, proves too small for the reception of my Congregation on the Lord's Day: there are 180 Christians who live on or near the Mission Compound, and these, together with those who come from the villages, sometimes amounting to 80 persons, require a place for Service about as large again as the present Church is. I am assisted in my work in the villages by my Catechist and 7 Readers.

In the course of the year two families, one Hindoo and the other Mussulman, have become Christian. There are many Brahmins hereabouts who almost daily come for conversation on Religion: others have asked for instruction in their villages; but none have yet come forward.

During the year 23 persons have been admitted into the Church by baptism, viz. 2 men, 4 women, and 17 children.

*Education.*

There are two Boarding Schools on the Mission Premises; the *Christian Boys' School*, containing 54 boys, and the *Christian Girls' School*, containing 23 girls. Of these Schools Mr. Lipp writes—

These Schools are my chief hope: both boys and girls give encouragement enough to induce us to go on teaching them. The boys, after they have been at School for several years, are, according to their talents and proficiency, retained to prepare for becoming Catechists and Readers; others are sent back to agricultural pursuits; and others have opportunities afforded them of learning trades and servants' work. The girls learn to read the New Testament, and to do plain needle-work.

*SOLO.*

The Rev. A. Alexander, who has charge of this Station, is greatly assisted by the two Catechists Luke and Jadoo, who are living near to the Mission Premises. These young men have given constant satisfaction. The subject of Caste had produced some temporary unsettlement in the Congregations; but eventually re-

sulted rather in good than evil. The following passages are from Mr. Alexander's Report—

The Congregational attendance at the Mission Chapel on the premises still continues encouraging, numbering between 200 and 300, young and old. The Congregations at Solo for Morning and Evening Prayer are a source of comfort, constantly numbering from 40 to 50; but at other villages these Services are attended, I regret to say, by only from 5 to 25. The temporal distress of the people is a great hindrance to their attendance at worship, and to their strict observance of the Lord's Day. It is not uncommon to hear persons who come to Solo speak thus: "Sir, I am giddy from want of food." Another, "I have no day: it is all night with me." Others, "Our husbands are absent in search of work, and if you do not assist us we must starve."

Among the Communicants, now 74 in number—an increase of 6 during the year—there are decided signs of growth in grace. There are now several Candidates for this ordinance, who have been kept back on trial, and I believe they will be admitted in a few months.

Several new Candidates have come forward during the year, and remain for the present receiving instruction. One adult and thirty-nine infants have been received into the Church by Baptism.

*Education.*

The instruction of the young here, as in the other Stations, forms an interesting as well as important branch of the work. The Report which Mr. Alexander is enabled to give of the Schools is cheering.

The *Boys' Schools* here and at Joginda are now attended by 68; 58 at Solo, and 10 at Joginda. The two first classes at Solo have been instructed in the Bible, Church History, History of India, Geography with Maps, Writing, and Arithmetic. The Boys at Joginda are instructed in the Bible, Reading Lessons, Catechisms, and Hymns.

The Boys of the Solo School are formed into five divisions out of School hours, the five eldest youths having each charge of a division, for the conduct of which he is held responsible. These youths are also sent to near villages for the Evening Prayer, and I have reason to be thankful for the assistance I receive from them:

they are altogether superior to their neighbours, as might be expected; and in God's good time I trust they will be a blessing to many. On the Lord's Day these youths are eminently useful in preserving order among the younger Boys. A sixth youth from this School was taken into the house, and instructed in various duties, with a view to his procuring a livelihood: he became a very superior servant; but as he had an evident desire to make known the Gospel among his countrymen, I have engaged him as a Reader.

The *Girls' Department*, numbering on an average 60, is divided into 8 classes. The first are instructed in parts of the Old Testament, the New Testament, Elberton's Dialogues, and Geography. They commit to memory questions and answers on Bible and Gospel History, Church Catechism, Collects, Catechism of Scripture Names, and Hymns. On the Lord's Day we are visited by those young women who have married from the School; and the contrast between them and the females who have had no instruction is at once striking and pleasing.

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## Ceylon.

### CHURCH MISSIONARY SOCIETY.

#### BADDAGAME.

##### *Seminary.*

THE number of youths in the Seminary is the same as last year: none have been admitted, nor have any left, since our last Report. Their progress in their different studies is very satisfactory, and their general conduct good; but their advance in spiritual things seems to indicate that they are still in some measure affected with the prevailing apathy of the people in general. They all possess very considerable knowledge of Christian Truth, and we cannot say that several of them have not faith; but it is weak and languid, neither evincing much power against temptation, nor much desire to bring others to a knowledge of the Truth. There is apparently a great want of religious feeling among them. Two or three of them, who have not been baptized, are Candidates for Baptism.

The Day School for English, connected with the Seminary, and under the care of the same Master, continues to go on well. We have admitted several boys during the year, so that the number on the list is now nineteen. The studies of the boys in this School are the same as those of the

Seminary Youths, only in a less advanced stage. They, with the Youths of the Seminary, attend daily morning prayers in the Girls' School, and hear exposition of Scripture.

##### *The Baddagame Girls' School.*

We are glad to report that this School goes on very satisfactorily: the number of girls on the list is 120.

##### *Boys' Day Schools.*

These continue the same as last reported, viz. Baddagame, Majuwana, Pellettege, and Cottagoda.

##### *Conclusion.*

Upon a general view of the Station, though we do not find any thing to fill our hearts with joy and gladness, or any thing to excite sanguine hopes that a great and blessed change is very near at hand; yet there are some things to encourage us, and many for which we have reason to be thankful. There is reason to hope that a greater readiness exists among the people to receive us to their houses, and to hear our message, than there was in years past. Many assent to the truths we teach them, and appear inwardly to approve of them. The knowledge of God, as the Creator, Preserver, and Benefactor, is spreading, and the people more readily acknowledge their responsibility to Him and their dependence on Him. The knowledge of the way of salvation through the sacrifice of the Son of God is increasing, even where faith is not placed on Him. The truth is becoming better known, and thus we trust that *the way of the Lord* is being prepared.

##### *General View of the Population.*

The passage which we now give is taken from a Letter of the Rev. G. C. Trimnell, dated November 18, 1844.

I heartily wish we could see some more encouraging signs of a decided separation between the Buddhists and the Christians. The amalgamation of the two is an awful symptom of the apathy and spiritual deadness that prevail in the land. And I am not sure that there is not something of this disposition approaching. The Buddhists seem to be more decided in their attachment to idolatry, and I trust the Christians will become more decided in coming out from among them and being separate. We endeavour to enforce the precept, *touch not the unclean thing*, and to convince our people that *light can have no fellowship with darkness, or the Tem-*

ple of God with idols; and that they cannot be partakers of the Lord's Table and of the table of devils. But it is only the grace of God that can extirpate from the minds of converts from Buddhism the doctrine of that system, that all religions are good; and consequently, many around us, who profess Christianity, do not hold Buddhism in that abhorrence in which all idolatry ought to be held. Persecution on the part of the Buddhists would probably do good; yet we must not wish for that which is in itself an evil, though it is often overruled for good. There is a class of persons with whom I find it very difficult to know how to deal—nominal Christians, children of parents who, by Proponent baptism, are Christians, but, by practice, Heathens and devil worshippers. Some of these nominal Christians have been taught in our Schools, but manifest no religious feeling; and after leaving School perhaps never, or scarcely ever, come to Church.

To the same effect Mr. Greenwood writes, in a Letter dated Nov. 21, 1844—

We have now been six months at this Station, and in that time I have visited a great number of families for some distance around us. And a most trying and disheartening work I find such visiting.

The general character of the people seems to be, an awful and dreadful apathy to spiritual things. May He with whom is *the residus of the Spirit*, pour out of that Spirit on them, and give them feeling to feel for themselves.

*Proposal, by a Native, for building a Chapel.*

The following Extract is from Mr. Trimmell's Letter, previously quoted—

I have lately had an application for ad-

vice respecting the building of a Chapel for Natives, and for a contribution in money toward erecting it. The application is from a young man who was for several years a youth in the Seminary here, and was baptized by me in 1831. He is in Government employment in the Cutcherry at Galle. The following is the Prospectus which he has drawn up—

Prospectus for building a Protestant Chapel, and a Minister's Dwelling, at Combawelle, within the four gravets of Galle, according to the new Church Ordinance lately passed by the Legislative Council, and sent to England to be sanctioned.

A place for the above building shall be gratuitously granted, which is the summit of a hill, where is a plain, and also a beautiful view of the neighbouring gardens, fields, and remote hills.

The footing round this land is inhabited by people; and, from every circumstance, it presents a suitable Place for Christian Worship.

Persons desirous of promoting the Christian Religion will be pleased to subscribe their names to the annexed list.

Contributions will be accepted by premiums, or monthly donations, according to the desire of the parties, who are requested to mark down the amount they wish to pay.

A monthly collection of all subscriptions will be made by the Christian Brethren, and the funds will be carefully deposited with —.

When a sufficient amount is collected, aid will be asked from Government for making good the difference, and also for its protection to support and appoint a Minister.

The Chapel will be built on the spot above mentioned, or on any other nice place which can be got freely.

The young man who has drawn up this Prospectus purposes to give the site for the building himself. I am glad to find a disposition among any of the Natives to come forward in this way.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Church Miss. Soc.*—Mr. Edward S. Venn, M.A., and Messrs. James Beale, Robert James, James O'Neill, John Rebmann, Charles Rhenius, and Frederick Schurr, were admitted to Deacon's Orders, on Trinity Sunday, by the Bishop of London.

*Eastern-Fem. Ed. Soc.*—A Meeting has been held in behalf of the North-London Auxiliary of the Society, when 115*l.* was received.

*Wesleyan Miss. Soc.*—The Rev. Thomas Raston, of Sierra Leone, landed at Cork on the 12th of April: the ship in which he left Sierra Leone was extensively injured by coming in contact with another vessel. Mr. Raston was therefore obliged to leave her, as soon as he

reached Cove Harbour, and take another vessel to complete his passage.

*London Miss. Soc.*—Mr. and Mrs. Davies, of Berbice, arrived in London on the 24th of March.

#### WESTERN AFRICA.

*Church Miss. Soc.*—Rev. E. Jones reached Sierra Leone on the 22d of February (p. 64.)

#### SOUTH AFRICA.

*London Miss. Soc.*—Mrs. Hughes, wife of the Rev. Isaac Hughes (p. 44), of Griqua Town, died at Philippolis on the 7th of January.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—Rev. A. Dredge arrived at Bombay on the 24th of March.

# Missionary Register.

JUNE, 1845.

## Biography.

### BRIEF MEMOIRS OF FOUR NATIVE CONVERTS,

SAMUEL, THOMAS, ANTHONY, AND NYANAPRAGASAM,

CATECHISTS IN THE TINNEVELLY MISSION OF THE CHURCH MISSIONARY SOCIETY.

THE following accounts are extracted from the Report read at the Eighth Anniversary of the Catechists' Widows' Fund, held at Palamcottah on the 4th of July last. It was drawn up by the Rev. G. Pettitt, Treasurer and Secretary of the Fund.

The first Catechist who died during the year was Samuel, formerly Assistant Catechist of Nulloor, and usually called Mountain Samuel. Before he embraced Christianity he gained the names of devotee and hermit. He lived in a hut in Veeravanalloor, and constantly wore an iron ring, weighing a pound and a half, around his neck, which prevented his lying down: he used to sit all night, leaning upon a crutch used by hermits in this country. Persons would daily come to him to ask his advice as to what vows they must undertake in order to obtaining children, and removing their various maladies; and in his house he kept a vessel, into which rice and other articles of grain, and copper coin, were put by the visitors. Every month he emptied the vessel, cooked what was eatable, bought curry and other articles of food with the coin, and then distributed the whole among ten or fifteen people, eating of it also himself, dressed in his hermit's dress. At this time the Rev. V. D. Coombes, then a Catechist in this Mission, in his journeys among the people, went to the village, and conversed with him on the deceitfulness and folly of these things, and exhorted him to believe in the Lord Jesus. He listened, and came to Palamcottah, where he gave up his iron ring, his hermit's crutch, and coloured dress, to the Rev. C. T. E. Rhenius; learned the doctrines of the Gospel; was baptized, by the name of Samuel Pryn, on the 12th of May 1831, being  
*June, 1845.*

then 49 years old; and, as he was able to read, was admitted into the Preparandi Class. Subsequently he was sent to Nulloor as Assistant Catechist, and thence to Kuruvankotei; in both which places he and his wife lived faithfully according to the Gospel of Christ. It appears that formerly he believed it possible to discover the philosopher's stone and the elixir of immortality; but there is reason to believe that he gave up these false notions. Becoming very decrepit, the Rev. Stephen Hobbs allowed him to live at the village of Semmapothoor, at which his relatives dwell, that he might teach them as well as his strength would admit; and there, in great age and feebleness, he instructed the people, till he peacefully died in the faith of Christ in the month of September 1843, aged 62 years. It will be remembered that Pannachi, who died in Mrs. Pettitt's Boarding-school several years ago\*, was the daughter of Mountain Samuel. His wife came to Palamcottah at Christmas last, and, with an evident desire to follow her husband, cheerfully told the account of his happy death. Within a few weeks after, she also was numbered with the dead. We have every reason to believe that father, mother, and daughter, have all reached the same happy place in the kingdom of heaven.

The next whom we shall notice is Thomas, late Catechist of Kiroobeipooram, in the Meignanapooram District, who died after a lingering illness, which he bore with Christian patience, on the 7th of October 1843, aged 52 years. He was a man of unquestionable piety, and of good abilities, with more character and intelligence than is usually found among the Natives; while perhaps he

\* See the Missionary Register for October 1839, pp. 464, 481, 482.



was not inferior to any Native Christian in his knowledge both of the words and meaning of Holy Scripture: his consistent conduct, too, for a period of nineteen years, leaves no doubt of his having now attained the heavenly crown prepared for those who are Christians in deed and truth. The following is the Rev. J. Thomas's account of his character and death—

Thomas was among the first Converts of the late Mr. Rhenius in Tinnevely. After his conversion to Christianity, his father and several families of the caste became Christians also: the father, who lived but a short distance from Meignanapooram, was a good man. He died several years ago; but to the present day he is spoken of among the people generally as a person of no ordinary piety. Thomas, before his conversion, was a zealous Heathen, had read extensively the Heathen Tamil works, was a proficient in the arts of conjuration, and rigid in the performance of the rites and ceremonies of Heathen worship. The same temper which characterized him while a Heathen, led him, after his conversion to Christianity, to study the Holy Scriptures with uncommon zeal and diligence. I have understood that he not only repeatedly read the whole of the Bible, but had also written in verse the principal events related therein. He was in the habit of writing a diary; and has left a short Autobiography in Tamil, parts of which I have read. During his last illness I visited him several times, and administered the Lord's Supper to him. His knowledge of Holy Scripture was extraordinary, which he evinced, during conversation, by frequent and apt quotations. His confidence in the mercy of God through Christ was unwavering, and his hope and anticipation of eternal life firm, and attended *with joy unspeakable*; not, however, because he was deficient in humiliating views of his own sinfulness, but because he had such exalted thoughts of the merits of Christ's death, and the infinite efficacy of His blood to cleanse from all sin. About half an hour before his death, he sat up, called his family around him, and spoke to them with great earnestness, exhorting them to be steadfast in the faith. While making this last effort, his speech suddenly failed him; but, though unable to speak any longer, yet, to express his confidence in the all-sufficient atonement made on Calvary, he folded his arms in the form of a cross, and thus, within a few moments, departed in peace.

The third whose death we have to record is Anthony, Catechist at Atchan-

goondam, in the Nulloor District. He was born at Savariyapooram, of Roman-Catholic parents. After he grew up, he became acquainted with the Gospel; was admitted into the Preparandi Class in the year 1828; learned under the Rev. Messrs. Rhenius and Schmid; was appointed Assistant Catechist in 1829, and laboured till December 1843. At that time the cholera raged in Tinnevely, and on the first of December he was attacked by it, and, conscious of his approaching death, spent the remainder of his time in earnest prayer. He died the following night at eleven o'clock. The Rev. Stephen Hobbs writes concerning him—

He was, I trust, a faithful and good man. He was particularly noticed by the Rev. J. Tucker, when he was staying here, and he judged from his appearance that there was something superior in him. He wrote me a short Letter two days before he died, informing me of the death of his child; and I think, from his Letter, that he was waiting in solemn expectation of his own summons.

Concerning the death of Nyanapragasam, Catechist in the Dohnavoor District, the fourth person whom we have to mention, the Rev. E. Dent writes as follows—

He was born, and spent his early life, at Pambenkoollam, in the Dohnavoor District. The people of that village, after having embraced Christianity, relapsed into Heathenism; but Nyanapragasam, desirous of saving his own soul, and the souls of others, refused to join them, and earnestly requested me to admit him into the Preparandi Class. Accordingly, I arranged with the Rev. G. Pettitt to have him admitted into the Preparandi Class at Palamcottah. After he had been instructed for more than a year by Mr. Pettitt, he returned to the Dohnavoor District, and was appointed by me Assistant Catechist. He married on the 30th of May 1843, and was sent to Oopparoo, where he diligently laboured six or seven months in the service of God. He and his wife came to Dohnavoor with the Catechists of my district, as is usual, on New-Year's day. At that time the cholera was raging in the province of Tinnevely, and was very severe in Dohnavoor. Nyanapragasam was attacked by it; and though we used every means, and administered medicines, it could not be subdued; but carried him off on the 3d of January 1844, at nine o'clock in the morning. His age was about twenty-six years.

## MEMOIRS OF TWO FEMALE COMMUNICANTS,

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S TINNEVELLY MISSION.

We take the accounts which follow from the Report of the Satankoolam District of the Tinnevelly Mission, for the half-year ending June 1844, by the Rev. John Devasagayam. He writes—

Among those who have departed this life during the last six months, two were regular Communicants. One of them was a widow, called Packiam. We knew her long ago as a pious woman, and employed her as an Udavikary. She discovered real hunger and thirst for the Word of God and the Holy Communion. A few days before her death, although she was very unwell, she walked about two miles, at 10 o'clock in the morning, to Meyyoor, where I performed Divine Service on Ascension-day. I was obliged to reprove her for it. As a Sunday-scholar she was very diligent to learn the letters, and was promoted to the third class. The members of this class are those whom we expect to be able to read the Scriptures at the end of this year. But the Lord has removed her to a far better School, where her knowledge is perfect, and her happiness infinite. I add a few lines from the Journal of the Catechist, who visited her frequently in her last days—

May 24, 1844—I visited Packiam, who is very ill of fever, and spoke of patience under affliction. She answered, that she prayed to the Lord to give her that patience which He gave to Job; and indeed I found her fully resigned to the will of God. In my subsequent visits I found her longing to hear the Word of God, and to enjoy the comfort of my praying with her. She expressed deep sorrow for her sins—one of which was, her working on the Lord's Day. She expressed, also, real faith in the Lord Jesus for the pardon of all her sins. When I asked her if she had such faith in former days, she answered, that, from the time of her having been a Communicant, when she looked upon Him as her Saviour, who died and shed His blood for her, she had had this faith.

Once a heathen woman was present, and seeing that I began to converse with Packiam, said to me, "Why do you trouble the sick

woman?" Packiam immediately reproved her, and begged my pardon, pleading that the woman was an ignorant Heathen. She then continued her conversation with delight, saying that she longed for the day when the saints will be addressed by the Lord, *Come, ye blessed of my Father, &c.*

On the night of the 26th she breathed her last without any struggle. All our women lament her death, because they have lost in her a kind Christian friend and teacher. They told me that they had frequently heard her repeating in her house several hymns, early in the morning, which awoke them from their bed, and to which they listened while they were spinning.

The second was a very old woman, about 70 years old, also called Packiam. She was one of our Saturday beggars; and I extract the following notice of her from my son Jesudasen's Journal—

This evening I visited a sick old woman, called Packiam, belonging to our Congregation at Sebayanapooram. She was one of those who received charity rice at Satankoolam. When I saw her she was very ill, and her voice low. I asked her the state of her mind in this sickness. She said her mind was kept upon heaven.—When I asked if she had no care about the world, she answered, "No; my whole care is on Jesus, who is my Saviour."—"Will you go to heaven because you are very poor?" said I. She said "No; I am worthy to enter into heaven only through Jesus."—As she was troubled by her cough she could not speak much with me. I explained to her the Parable of Lazarus, and his happy state, and advised her to look to Jesus in her affliction, and be prepared to obey His call. I have observed several times, when teaching the beggars, that she loved the Word of God. She often repeated the Parable of the Rich Man and Lazarus, and the Prayer of the Publican, and the Jailor's word, with much pleasure. Having offered up a short prayer for her, I returned. The Catechists informed me, that, a few hours before her death, she repeated these words: "I trust in the Lord, I trust in the Lord Jesus, and I wish to go to Him."

# Proceedings and Intelligence.

## United Kingdom.

### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

#### UNITED KINGDOM.

##### *Importance of Anniversary Meetings.*

It has been well said, that these Anniversaries form a delightful spectacle. They are indeed seasons peculiarly acceptable to those whose avocations do not permanently mingle them with subjects of this nature. They are of the highest importance, because they re-ignite and re-excite those feelings which are too apt to be deadened and calmed by intercourse with the world. When, after some interval, we enter these walls, many of us come with feelings which seem to ourselves cold, in comparison with those which we once experienced. We remember the ardour and enthusiasm with which once we entered on the service of this Institution; and we cannot but feel, that admixture with the things of a lower world has, in some degree, tarnished the brightness of those emotions. But when we hear a Report like that which we have heard this day—when we see an assembly like that before us—the coldest must be warmed, the most dead must be excited to life; and he who before breathed only a gentle wish for the success of this Society, must now pour forth his feelings in warm prayers for its continued prosperity;—that that which has been so gloriously begun, and which has so gloriously continued its course, may still, under the blessing of God, whose standard we rear, be enabled to perpetuate that course—not to bring it to a close, for never can it be brought to a close till time shall close its career. Then only can this great Institution terminate its labours and its victories; then, and then only, will the reward of those who have joined in its progress be complete.

But there is another great and important advantage connected with Annual Meetings: here we act on the great principle of publicity. Publicity is the great security of the constitution of this country; and no Institution whatever can truly prosper, unless, through all its various masses and ramifications, it is open and conspicuous to the eye of day. However well this Institution might be

conducted by its officers, still, if there were not one period at which all their proceedings were laid open to our view, that we might perceive the details of their work, and know all the various circumstances with which they have had to struggle, and the particulars of their success, I venture to assert, that even this Institution would not long retain its purity.

But there is a still higher reason for publicity. *These things have not been done in a corner.* Our course has been glorious and luminous; and we desire the observation of mankind. We are not ashamed either of the course we profess to pursue, or of the means by which we pursue it; and therefore we ask for observation. This has been our course and our language. There have not been wanting those who have come forward to oppose us; and we have been glad to receive their opposition that we might refute it. And what has been the result of that opposition? What was the charge brought against us? That we have dared to believe that the Word of God is sufficient for the salvation of men—dared to avow, that the arm of the Omnipotent requires not the puny aid of mortal efficiency. It is, in one word, that, *after the way which they call heresy, so worship we the God of our fathers.* We plead guilty to that charge.

[Lord Glenelg—at B F Bible Soc. An.

##### *Blessing attendant on the Scriptures in the Irish Language.*

I always honour the Bible Society, not only for what it has done everywhere else, but for what it has done for us in Ireland; supplying us liberally, freely, with the Scriptures of Truth, not only in the English Language, but also in the Vulgar—in the sad, savage tongue of the poor Irish; so that every man in that country can hear, in his own *tongue wherein he was born, the wonderful works of God.* And I have the privilege of being able to state that that Word is getting free course, and being glorified: it is doing its work, and it is drawing many people out of ignorance, out of superstition, and out of idolatry. On a

trial that lately took place in the county of Kerry, there has been an opportunity of substantiating the triumphs of God's truth through the Irish Bible printed and circulated by this Society. The Rev. Mr. Gayer had stated at a Public Meeting, in the neighbourhood where he lived, that there had been 800 Roman Catholics converted, by the reading of the Bible. A Kerry Newspaper declared that this was an utter falsehood; that Mr. Gayer was a liar and an impostor, and a man that went about collecting money on false pretences. Mr. Gayer felt that it was due to his character, but, more than that, due to the reality of the work, that he should bring an action for libel against this Newspaper, which he did at the Tralee Assizes. The jury consisted of six Protestants and six Roman Catholics; who, after a patient investigation, gave a verdict of forty pounds damages and sixpence costs, against the publisher of the Newspaper. Three Protestant Clergymen were examined on their oath, as to the number of persons that had been brought out of Popery by the reading of the Scriptures; and they proved them to have been about 800—and that they are now assembled in four different congregations in the south-west of Kerry. They also produced on the trial some of the converts: and there was one poor man introduced, whose statement on oath was a simple and a plain one;—that he had been a Roman Catholic; that he was employed, while a Roman Catholic, to teach in a School; (it was not a National School, for the rule in the School was, to teach the Scriptures to all, whether Roman Catholics or otherwise: and that he made them read the Scriptures. As to what good the children may have got, I say nothing—they may have got much good; but the Scriptures were too strong for him; he found them *quick and powerful, and sharper than any two-edged sword*. The consequence was, that he discovered the errors of the Roman Church, and he became a Protestant. He was cross-examined by a Roman-Catholic lawyer; and when he exhibited some knowledge of the Scriptures, this Gentleman asked him, in a sarcastic manner, what instructor he had, and who taught him to understand the Scriptures. The poor, simple man answered, "I believe the Lord God helped me by His Spirit to understand them."

[*Bp. of Cashel—at the Same.*]

*Scriptural Education the Education for Ireland.*

I consider it to be to the honour of the Established Church in Ireland, that out of 2000 Clergymen, in spite of all the influence and all the power that is on the other hand, 1700 have put their hands to a paper, saying they will never join in any system of education which does not allow them freely to put the Word of the living God into the hands of the young. It may be in the will and purpose of God, to allow the scaffolding of the Established Church to be swept from under her; but I trust that, when it falls, it will fall not disgraced by having joined with Popery in keeping the Scriptures from the rising generation. Whenever the Clergy do this, in my judgment, they will deserve to be removed as unfaithful, as insincere, as being Protestants in name, but ready to be, in practice, anything for gain. In the Scriptural Schools in Ireland there are now 103,000 persons reading the Scriptures: and I am happy to say, that out of that number 33,000 are Roman Catholics; who, in spite of all the opposition which comes from their priests, and of any influence on the side of the National Board, come and read that Word which is able to make wise unto salvation through faith in Christ Jesus. I can state, that there are many in Ireland who feel themselves under the greatest possible obligation to this Society for what it has done; who are most warmly attached to its principles, and who look to the circulation of the Scriptures as the great means, if ever God in His providence intends to benefit that country, of uniting its inhabitants in the bonds of peace and love. Be assured, that the propagation or the continuance of false views (which will always bring division and dissension,) will never produce union in that country. If ever there is to be union, it must be union upon Truth—upon the Word of the living God. Oh that the Lord may be graciously pleased to enable His servants to circulate His Word more and more; and wherever it is circulated, may He accompany it with His blessing.

[*The Same—at the Same.*]

*The Progress of the B F Bible Society.*

I come before you in the character of a witness; and, by your having placed me here, I conceive I am bound to answer some questions, very likely to arise in your minds on the present occasion. You

say to me, "Well, since you have been conscious of the whole progress of this Society, from its first commencement to its present state, what report can you make concerning the feelings of those who instituted it? and what answer can you make to this question—How far has it fallen short, or how far has it exceeded those expectations which the originators of the Society formed?" I can answer that question most satisfactorily, by referring to the Report that has now been read. If I compare that Report with the feelings, with the expectations, with the most ardent hopes which those individuals durst entertain, I may say truly, that it has exceeded them all, as far as the body of the globe exceeds an atom of sand on the sea-shore. I can scarcely exhibit the disparity in any other way than this. The excellent Mr. Hughes and myself were more intimately concerned in the original formation of this Society, than any other individual. We used to meet frequently by ourselves, and many were our doubts and fears. When plans that seemed too bold were suggested, we used to remind one another of the old saying, Take care what weight the shoulders will bear, and what they will refuse to take upon them. It was after great hesitation, and many, many difficulties, that the plan at length became matured—and especially when the presumptuous step was taken of saying, "It shall be denominated not only the British, but also the Foreign, Bible Society." It seemed to be such a grasp of presumption, such a flight of imagination, as hardly to be consistent with sober sense; and it was long before that decision was come to. I would wish to rear an altar of gratitude to Him from whom the whole proceeded, and whose work, no doubt, the Society is effecting—an altar on which to inscribe,

#### CHURCH MISSIONARY SOCIETY.

THE following particulars of the proceedings of the Society are taken from the Forty-fifth Report.

#### Patronage.

The Committee have to deplore the loss, during the year, of two friends long connected with the Society—Sir Thomas Fowell Buxton, Bart., and the Rev. Josiah Pratt, B.D.

Mr. Pratt held the office of Secretary of the Society from 1802 to 1824; and was eminently instrumental, under the

*Not unto us, not unto us, but unto His name be all the praise:* for He hath done great things, whereof not only the founders and managers of the Society, but also every true-hearted Christian, cannot but rejoice.

[*W. Aiers Hankey, Esq.—at the Same.*]

#### *The Gospel the stability of a Land.*

Much allusion has been made in the Report to the civilizing effect of the everlasting Gospel; and our Chairman noticed that that characteristic had impressed itself on the minds of the citizens of London. What has made England what she now is—a land with asylums for the poor, hospitals for the sick, education for the ignorant, protection for the orphan—a noble land with all its faults—a land in which we can lie down night after night, and feel that we are safe—a land whose shores the slave has but to touch, and, as by an electric shock, his chains fall from his limbs, and he is free? What has made England the home of freedom and of civilization? I attribute much to its Constitution; much to its Senate; much to its Courts, in which innocence is sure to find a champion, and wrong-doing an avenger; but I feel that it is the Church of the living God in England which is the crown of glory that rests upon her brow. Take away the Church of Christ, and you deprive England of the stability of her throne, and the spring and fountain-head of all her greatness and all her grandeur. I do not anticipate such a catastrophe: I look forward to better things. But this I may say, that, if I might venture to unfold the destinies, or to cast the horoscope of our father-land, its fate most certainly depends on the adherence of the people to the Word of God, on their devotion to the glory of their Maker, and their obedience to His commands.

[*Dr. Cumming—at London Miss. Soc. An.*]

Divine Blessing, in laying its foundations wide and deep, and of firmly establishing its position at home, as well as of guiding the formation and early progress of its Missions. He was also permitted to see the blessing of God largely and increasingly resting on its great work.

Sir T. F. Buxton had for twenty-six years been an attached and zealous Vice-President of the Society, and throughout that period had been always prompt to further its objects. In all its proceedings directed to the religious improvement and temporal welfare of Africa,

and in the successful prosecution of them, he took a peculiar interest, and to Africa he unsparingly devoted his substance, his time, and his powerful mind.

During the year the following individuals have been added to the Vice-Presidents of the Society—The Right Hon. the Earl of Effingham; the Bishop of Lichfield; the Bishop of Colombo.

#### *Decease or Return of Missionaries.*

The Committee have to mourn over the removal from their labours, by death, during the past year, of four Missionaries and five Missionaries' wives.

Six Missionaries and two Catechists have returned home on account of ill health.

#### *Missionary Labourers sent out.*

In the course of the year seventeen Ordained Missionaries have been sent forth to the several Missions of the Society, including six who have returned to their Stations, and three whose services have been transferred to other Missions.

#### *Association Proceedings.*

Thirty-three new Associations have been formed during the year, including four Juvenile Associations.

The need of the assistance of Clerical and Lay friends in furthering the objects of the Society in their respective neighbourhoods is increasingly felt.

#### *Ordination of Students.*

Nineteen of the Society's Candidates have been admitted to Holy Orders during the year, at home and abroad.

#### *Institution.*

The general state of the Institution during the year has been satisfactory. The Principal implores the friends of Missions to be instant and special in their supplications, that it may please God so to accomplish the original design of the Institution, as that it may not cease to furnish an abundant and regular supply of *faithful men*, duly qualified and zealously disposed, to execute the Saviour's parting commission to His Church.

Nine Students have been received into the Institution during the year, and twenty-two remain under preparation in it.

#### *State of the Funds.*

The Committee have the satisfaction to report a favourable state of the Society's Finances. The Receipts of the year stand as follows—

General Fund, out of which the Establishments of the Society at home and abroad are provided for.....

Special Funds:

	£	s.	d.
Sick and Disabled Missionaries' Fund.....	1140	15	8
Capital Fund.....	921	10	5
Fourah-Bay Institution Buildings' Fund... ..	748	14	6
China Mission Fund..	2015	16	7
	4826	17	2

Total, from all sources, of.....£15,249 7 7

The Committee have thus to report, that the aggregate Receipts of the year have exceeded those of the preceding year by the sum of 925*l.* 13*s.* 9*d.*; and they call on the Members of the Society to unite with them in thanksgiving to God for the gracious manner in which He has been pleased to prosper the Home Operations of the Society.

The Expenditure of the year, on the General Fund account, amounted to 89,093*l.* 14*s.* 9*d.*, including the sum of 911*l.* 14*s.* received from Her Majesty's Government out of the Parliamentary Grant of 1844 for Negro Education.

The several sums which make up these amounts were given at pp. 230, 231, of our last Number.

The surplus of Receipts over Expenditure, on account of the General Fund, was, therefore, 11,328*l.* 15*s.* 8*d.*

Out of this sum, 5077*l.* 15*s.* 7*d.*, the amount received in the year for Legacies, was transferred to the Capital Fund, in accordance with a Resolution to that effect adopted at the commencement of the preceding financial year. The remainder, 6251*l.* 0*s.* 1*d.* was a balance at the Bankers', to commence the operations of the year, the claims on the Committee for Bills falling due on account of the Missions being unusually heavy in the earlier part of it.

Under these favourable circumstances, the Committee have considered it to be their duty to raise the maximum of Expenditure for the current year to 92,000*l.*, being an increase of 5000*l.* on that of the preceding year. Provision is thus made for some enlargement of the operations of the Society in the West-Africa and the India Missions, as well as to meet certain contingent expenses in the Missions, especially for Buildings, which are likely to be of larger amount than usual in the current year.

#### *Conclusion.*

The Committee would, in conclusion, earnestly press the duty of enlarging the

resources of the Society in order to meet the enlarged blessing which God has given to its labours.

It must be ever borne in mind, that the very success which God gives, creates additional demands upon the Society.

It is important that the Members of the Society in general should fully understand the rapidly advancing state of the several Missions; the evidence of which is found in the statistical details of the Annual Reports. Among those details a special reference may be made to the number of Communicants. The Missionaries exercise great caution in admitting their Converts to the Lord's Table, and interpose an interval of probation between their Baptism and their coming to the Sacrament. All, moreover, who are admitted as Communicants are enrolled, and subjected to strict ecclesiastical discipline. Under such a system, therefore, the number of Communicants affords one of the best criterions by which the state of the Missions may be ascertained. Now, if a retrospect be taken of the last ten years, it will be found that, in 1835, the number of Communicants was below 900. This year they approach to 10,000. Surely we may well pause upon this fact, in admiring gratitude to Him, to whom be all the praise! Ten thousand immortal souls gathered from among the Heathen, *from the East and from the West, and from the North and from the South*, introduced to the table of the Lord's Supper! A blessed earnest, we trust, of their sitting down hereafter *with Abraham and Isaac and Jacob in the kingdom of our Father!*

But, satisfactory as is this statement of numbers, it is still more satisfactory to see the steps by which this great increase has taken place. Each year there has been some increase, and in later years a much larger increase than in former years; so that now, blessed be God! more Communicants are added, in one single year, than were collected during the first thirty years of the Society's existence.

It must be yet farther stated, that the increase has taken place in EVERY ONE of the Missions. The dew of the Divine blessing has descended upon the whole ground cultivated by the labourers of the Society.

Surely, when the Lord is thus enlarging His blessing, the Church may well be called upon to enlarge its efforts. We must not, we cannot, stand still, while

such a glorious work is in progress.

The Committee would therefore, in the first place, appeal for increased pecuniary aid.

The surplus of the Income for the last two years has happily sufficed to place the Society beyond the need of borrowing money to supply the inequalities, at different seasons of the year, between the Receipts and the Expenditure.

The present Income will enable the Committee to keep up the present Establishments of the Missions, and to meet the demands of the present measure of success. But if the Lord continue to grant His blessing—and especially if that blessing be granted in increasingly larger measures, as the experience of His goodness encourages us confidently to hope—then the present Income of the Society will be utterly inadequate.

But beyond the demands of our established Missions, there is still the China Fund. The open field of China lies before us: a field of such fair promise, and such boundless extent! Surely the whole present Income of the Society were not an inadequate or unreasonable allotment to the gigantic enterprise of evangelizing, in one nation, a third of the human race.

But the Committee have yet a second demand to make, equally pressing with that which they have already urged: viz., for men—for men prepared to go forth as labourers into the Missionary field. From year to year, indeed, has this appeal been made. But once more would the Committee urge it in connection with that advanced state of the Missions which has been just described.

Never was there a period in the Society's history in which there was so much work actually standing still for want of labourers. There are several posts which were once occupied, but now are vacant. The case of Meerut has already been brought before you. In Ceylon the loss of that able, devoted, and long-tried Missionary, the Rev. J. Bailey, has not yet been supplied. In British Guiana a zealous Missionary, the Rev. T. Youd, has been removed by death, and has left an important work to relapse.

In addition to these actual vacancies, the Committee are pledged to send a Missionary to strengthen the Himalaya Mission. Two additional labourers are urgently required to meet the advanced demands of the Krishnaghour Mission. Calcutta, the heart and centre of all moral im-



provement for Bengal, has urgently pleaded for an increase to its present slender supply. In Madras, a single Missionary to a population of above half a million congregated at the seat of a Christian Government, presents a reproachful spectacle. In Tinnevely, the addition lately made has been already happily absorbed by the increase of Converts; and now there is as much need as before for new labourers. In Travancore, the age and failing health of several faithful men admonish us to be prepared to supply their places. And in New Zealand there is a prospect of an early demand for labourers, to supply the places of two at least who are fainting under their burdens.

This enumeration shews, that if the Committee had now sixteen Missionaries at command, they would all be introduced to the work of gathering in those who are waiting to enter the fold of Christ, and of building up believers in *their most holy faith*. And these are exclusive of any addition to the China Mission.

The Committee would, therefore, earnestly press upon their numerous friends throughout the country the importance of seeking out suitable candidates for the Islington Institution—men of enlightened zeal, of natural ability for acquiring foreign languages, and of sound health.

But in addition to this source, which, under the most favourable circumstances, cannot be available for three or four years to come, the Committee anxiously look to the Universities, and to the younger Clergy of the Church, to meet the immediate wants of the Society. To these classes the Committee respectfully, but urgently and affectionately appeal; and put before them the case of these rising Christian Churches, situated indeed on the borders of our own, but full of promise, and well able to repay the noblest measures of consecrated talent with immediate returns of *glory to God and goodwill to men*.

But, above all, the Committee would remind their friends, that the true and most efficacious means of procuring a supply of men is pointed out by our blessed Lord Himself—Prayer. Prayer to the *Lord of the harvest to send forth labourers into His harvest*. They would remind you of one of your standing laws and regulations, framed by the fathers of this Society, and breathing the spirit in which they ever conducted its early proceedings, and laid the foundation of its great success—

June, 1845.

It is recommended to every Member of the Society to pray to Almighty God for a blessing upon its designs; under the full conviction, that, unless He “prevent us, in all our doings, with His most gracious favour, and further us with His continual help,” we cannot reasonably hope to meet with persons of a proper spirit and qualifications to be Missionaries, or expect their endeavours to be crowned with success.

### Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.

*Soldiers' care of the Scriptures.*

UNDER the Report of the Riga Auxiliary, the Clergyman of Lennewarden writes:—

Although we have often seen with regret that many recruits considered the present of a Testament as of little value, and even, after having had it in their possession a few days only, made away with it; yet we have of late been gratified by finding that the Sacred Volume has been more highly prized by others. A couple of soldiers who went from home, as recruits, more than twenty years ago, and, on their departure, were supplied by the Bible Society which formerly existed in this place with a copy each of the Livonian Testament, returned hither a short time ago, on obtaining their dismissal from the army, and brought back with them their Testaments, which they had preserved during the Turkish and Polish wars; declaring, with unfeigned gratitude, that they had found in the precious boon a rich source of comfort, strength, and encouragement, amidst the numerous and harassing vicissitudes to which they had been exposed.

*Distribution of Scriptures among Soldiers.*

In the Report of the Narwa Auxiliary, the Rev. Dr. Flittner, Superintendent-General, communicates the following, in testimony of the beneficial effects of the distribution of the Holy Scriptures witnessed by a Clergyman in that place:—

Some time ago an officer despatched seventy soldiers to him from a small neighbouring town, entreating him, as they were Protestants and Lutherans, to administer the Holy Communion to them, of which they were desirous to partake. They consisted of Germans, Livonians, Esthonians, speaking the Dorpat and

Beval dialects, Finns, and even a few Lutherans speaking Russ; and "I had to prepare these seventy people," writes the Clergyman, "for the approaching solemnity, by addressing them in German and Russ, and, as well as I could, in Esthonian also; but with how much greater power and effect did the Lord himself condescend, by the voice of His Holy Spirit, to speak to their hearts. I had a stock of Testaments in these various languages; and, after the Public Address in the Church, I invited them to my house, promising to give to every one of them who could read, and was willing to accept my offer, a copy of the Testament. Never shall I forget the impression made on my mind on this occasion; and often do I revert to the scene I then witnessed, as a convincing proof that an anxious longing for the Word of God can exceed in intensity the warmest desire of obtaining worldly wealth, and that the possession of it affords greater satisfaction than the possession of earthly riches. I called every soldier to me individually, and directed him to read a few verses from the New Testament in his mother tongue. Whoever among them could read was presented with a copy; and singular were the effects produced upon different individuals on receiving the Sacred Volume.

A veteran warrior, by birth a Livonian, whose resolute mien and muscular frame seemed to bid defiance to the very notion of fear—who had, moreover, crossed the Balkan—had stood before Warna and Brailoff—had seen Prague, and had assisted at the storming of Wola and entered Warsaw, grasped the book which I offered to him, and pressed it to his bosom: then kissing it, while the tears trickled down his furrowed cheeks, he exclaimed, "Many thanks to you, Sir! It is long since I have had an opportunity of visiting a Protestant Church, or hearing the Word of God in my native tongue, and of approaching the Table of the Lord, my adorable and ever blessed Redeemer. Often have I sighed for spiritual comfort, and, in distress of soul and body, earnestly prayed to the Lord to have mercy upon me and grant me relief. And now I have obtained it; for here I possess a treasure which will make me rich and happy. Once more accept, Sir, my warmest, my sincerest thanks."

Another soldier related, that, thirteen years before, when he joined the army as a recruit, on taking leave of his afflicted

mother he had received from her, in token of her lasting remembrance, a small Prayer Book, which he had carried with him during all his marches in Turkey and Poland. Many a ball had passed through his knapsack, and many a shower of rain had penetrated to his book, so that it had at times been completely wet through; but he had as often carefully dried it and carried it with him (nearly a dozen years), to his great comfort and encouragement. At length, about a year ago, the book which he prized as his richest treasure had become so worn out that it actually fell to pieces, and he could keep it no longer together. Ever since it had been the earnest desire of his heart to obtain a similar book in his own dear native tongue; and inexpressible, therefore, was his delight in becoming possessed of one which surpassed every other book—the Word of God itself, from which he declared that nothing should separate him till death.

Never before did I behold such deep, unfeigned, and, I may say, heavenly joy, as was manifested by a young Livonian from Mitau, about twenty-five years of age, when I presented him, in his turn, with a New Testament. He kissed my hand and the hem of my gown, patted me on the cheek and the back, while, amidst tears of delight, he assured me, in Livonian and Russ, that he would never cease to pray to the Almighty for me, and my wife and children, and he was sure that God would hear him and reward me at the last day for having enriched him and made him so unspeakably happy. He went on to say, that, since entering the army, he had often saved money sufficient to purchase a New Testament, and had frequently inquired where a copy might be had, but all in vain; so that he had again spent his savings on other things: but now that he had so unexpectedly come into the possession of that invaluable jewel which he had so long and fruitlessly sought after, he declared it should remain with him to the end of his life.

After the crowd had dispersed, amidst lively and loud protestations of gratitude, and I was left alone musing on the scenes which I had just witnessed, a knock was heard at the door, and an old soldier, whom I had not particularly noticed before among the rest, entered once more. He was an Esthonian; and bowing low,

with an appearance of great bashfulness and reserve, at length stammered out, "Ah, Sir! you have not thought proper to give me a New Testament, because I cannot read. It is true, I am an old man, and my stupid head is no longer able to learn what I neglected in my youth; but next spring the term of my service expires, and I shall return to my home in Esthonia. There I have a wife and two children; and if I might be so bold, I would humbly beg you to give me a New Testament for them, that they may be instructed in the Word of God, and thereby rendered better and more pious than myself." His joy was very great when, in consequence of his urgent application, I presented him with a New Testament.

The preceding extracts are taken from Reports forwarded by Auxiliary Societies to the Bible Society of Russia. The Society in its Report also mentions the following instance in reference to the

*Happy results of Reading the Scriptures.*

The Clergyman who has communicated the foregoing, also relates a striking instance of the operation of Divine Grace through the reading of the Holy Scriptures. A Swiss, who had a long list of crimes to answer for, and was condemned to work on the fortifications, came into the possession of a New Testament. After reading in it a few days the Spirit of God was pleased to touch his heart; and giving him an insight into the awful depravity of his state by nature, caused him to mourn over his sins with that godly sorrow which leadeth to salvation, until he found forgiveness and peace through Him who is set before us in the Gospel as the Saviour and Redeemer of a guilty world. According to the testimony of his superiors he became altogether a different person from what he had previously been; so that shortly afterwards he was released from confinement, and passed on to one of the regiments as a soldier.

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### Inland Seas.

BRITISH AND FOREIGN BIBLE SOCIETY.  
GREECE.

*Death of the Rev. H. D. Leeves.*

THE Rev. W. B. Lewis, chaplain at Smyrna, has communicated the painful intelligence that the Rev. H. D.

Leeves died at Beyrout on the 11th of May. He had left Smyrna with the intention of visiting Jerusalem.

CHURCH MISSIONARY SOCIETY.  
EASTERN AFRICA.

*Translational Labours.*

DR. KRAPP thus relates, under the date Aug. 13, his views and difficulties with regard to the Native Languages—

I have been hitherto almost exclusively engaged in studying the Sooahelee and Wonica Languages, and have, with the assistance of a learned Sheik, translated the Book of Genesis into the Sooahelee. This translation enables me to develop the principal rules of grammar, and gives me an insight into the language in general. I find its internal construction more difficult than I believed at my first onset. It is, however, remarkable, that its structure bears a resemblance to the Amharic; and I am glad to acknowledge that this Abyssinian Language is, in a measure, still useful to me, although in a very latent and indirect way. Hitherto not a single Amharic word has occurred to me, but the Amharic formation has thrown much light upon the subject. It cannot be otherwise, because the Amharic has joined the African idiom in general, although, from its connection with the Semitic Languages, it must be different in other respects. The Galla Language is more simple, and less difficult, than the Sooahelee. This is, with me, a matter of fact.

It is further remarkable that the languages of the above-mentioned tribes bear more or less affinity to the Sooahelee, especially the Wonica, which is, in fact, a mere corruption of the Sooahelee. I am inclined to suppose that all these tribes belonged formerly to one common stock, ramified into different dialects; but the Sooahelee has been much corrupted by the introduction of a considerable bulk of Arabic words. It is, however, no loss, because we can introduce any Arabic word, when we do not find one similar in the original Sooahelee. I have had to overcome inconceivable difficulties, arising from the ungrammatical taste which in general marks the learned of this country. They translate with a thoughtlessness which would often have induced me to give them their discharge, if I had been able to do without their aid. The Sooahelee Dictionary has been carried as far

as the letter M. The manner in which the Mahomedan Sheikhs translate is truly lamentable. Thus, my interpreter, Sheikh Ali Ben Moodooïn, translated Gen. i. 1. "Created seven heavens." You see how they connect their Mahomedan traditions with the Bible. I should consider it rather dangerous to converse with the pagans on religious subjects through the instrumentality of Mahomedans; and I cannot conceive how a Missionary can preach through the medium of such people. It is better that he should study the language day and night himself.

*Visits to Wonica Villages.*

In a Postscript to his Letter, dated Sept. the 9th, Dr. Krapf says of his visit to the Wonica Country—

I may add a few words regarding my latest excursion to the Wonica villages, Makaronghe, Ribē, Kambē, Djebana, Magombani, Djognee, M'djinire, and Shimolatēo. The whole tour comprised some sixty miles, partly by land, partly by sea. The country which I visited is very fine, wooded, and level, except the towering mountain range of the villages Ribē, Kambē, Djebana, and Djognee, which are exclusively inhabited by Wonicas, who universally received me civilly. These four villages alone contain a population of about 4000 or 5000 souls, and the distance from each other is from four to six miles. They are five or six miles distant from the bay, on which I returned, and which extends some twenty or twenty-six miles inland. This bay is not to be confounded with the Bay of Rabbay, which I visited formerly. It is the bay marked—on Mr. M'Queen's large map—north from Mombas. It is superior to the other. The highest point which I visited was Djebana, which lies about 1600 or 1800 feet above the sea. It is situated in a perfect forest of fine timber, which the Natives use for ship-building. This forest contains, also, a large number of copal trees, which I had not seen before. The tree seems to be a species of white thorn: the bark is white, and the body straight, from fifty to sixty feet high, and two to three feet in circumference. The leaves are small and fine, and the branches commence at twenty-five or thirty feet from the ground. The sap is carried, as it appears to me, from the tree to the soil on which it stands. The soil being mixed with the sap, promotes, as it were, the crystallization of the fluid,

and yields the copal, which the people dig out near the roots of the tree. The copal forms a very valuable article of trade on the coast; but the Mahomedans of Mombas have monopolized it in the Wonica Country. The Wonica Country is perfectly safe and quiet; but, alas! they know nothing of that peace *which passeth all understanding*. It would appear that they have even no idea of a Supreme Being, nor of the immortality of man's soul; for they allege that nobody has seen the maker of heaven and earth, and none has returned from the grave. Thus they live literally *without God and without hope*, and are given up to drunkenness and carnal lusts. They are not stupid, as I formerly believed. I pray God that He may enable the Committee to send immediate and vigorous help to this open field of benighted heathen.

We scarcely need commend this faithful and devoted Missionary to the sympathy and prayers of our friends, in his bereaved and solitary circumstances.

ASIA MINOR.

*Journey onward—Proceedings at Thyatira.*

After passing through a Greek village, Mr. Wolters writes—

Long before evening we reached a coffee-house on the way, where we put up for the night, no other place being within reach before dark. We invited the people of the house to our Greek evening prayer. They came and listened with attention. I read a part of Matthew v., and made some remarks. To the prayers they responded with a loud Amen.

April 13—Among the people of the coffee-house there was one who could read. To him I gave a New Testament, which he thankfully accepted. We were mounted at half-past seven o'clock. The plain of Magnesia was now behind us, and we were approaching a range of mountains stretching along the banks of the Hermus. We met numbers of the Yurucks, who are now moving with their flocks to summer quarters. The women, with their infants tied on their backs, generally lead the camels. We were attacked by their large dogs, and had we not been on horseback, we could hardly have defended ourselves against them. It was oppressively hot, and we were glad soon to get a distant view of Thyatira, now called by the Turks Ak-Hissar (White Castle): it is situated on a plain, a great

part of which seems to be marshy ground. The town is enclosed by fruitful fields and gardens; and among the many trees one observes, at a great distance, the lofty cypress and poplar.

A Greek friend at Smyrna had sent word to his relatives here that they should receive us with hospitality. A man was sitting at the entrance of the town, who immediately arose to shew us the way to the house where we were expected, and at which we were received with the greatest kindness. As we intended to spend the Lord's Day here, we were glad to find a clean and quiet place. Some Greeks came to welcome us: they were mostly natives of the island of Cerigo, being chiefly employed here in the cultivation of the plant, which, as in ancient days—Acts xvi. 14—is famous for dying purple. Only the root is used for this purpose, and the plant is therefore called by the Greeks *πίττα* (root).

While our dinner was being prepared, we took a walk through the town, which has, in common with most Eastern towns, a miserable appearance. On our way home, we visited two Turkish Schools. Among the boys we observed a few girls, one of them spelling, and another reading the Korân. While the Master takes one child after the other, to teach him his lessons, all the others are reading so loud that it is almost impossible to conceive how the teacher can hear the voice of the pupil before him. To one of these Turkish Masters I afterward sent a few Turkish books.

Toward evening we visited the Greek Church, which was built in the year 1832. The Evening Service had just begun; but ah! where is the devotion of the worshippers? It is lip service only: the people's heart is far from God. In vain do they serve Him. If an Apostle were to appear in such a congregation, what would he say? And is not He always present, whose *sacrifices are a broken spirit and a contrite heart?*

The Church is surrounded by a burial-ground. On many of the graves we observed small lanterns, in which, from time to time, they keep lights burning. I asked the son of our landlord for what purpose they lighted these lamps. "To benefit the soul," was his reply. "Ah!" I said, "if no better light has been kindled in their souls these lamps will be of no avail."

*April 14: Lord's Day*—A Greek Youth called upon us this morning. He told

us that he had attended School at Smyrna where he had accustomed himself to wear the Frank dress. His friends here, however, not wishing to see him in European dress, he was obliged to lay it aside, and again to put on the Eastern. This gave occasion to speak to him a serious word of instruction with regard to the true ornament of a Christian, as not consisting in dress and other outward things.

We read, three in number, the Morning Service of the Church in our room. How precious the promise, *Where two or three are gathered together in my name, there am I in the midst of them!* And how beautiful, how impressive, how suitable are the Services of our Church, at all times and under all circumstances, even for private devotion!

Our Services being over, we called on the (Economos, the first Priest and representative of the Greek Bishop, hoping to find an opportunity for useful and religious conversation; but it was impossible to speak in a profitable way, and for this reason we did not remain long. Some Greeks came in, perhaps from curiosity to see us. Speak to these men on earthly things, tell them political news, or any thing but religion, and you will find open ears: for divine and spiritual things they have no taste. Their religion is nothing more than going to Church, bowing and making the sign of the cross, fasting, &c. A religion of the heart is, generally speaking, quite an unknown thing in the East.

In the afternoon we visited the Armenian Church. The Priest was absent, and we found only a few men in the churchyard. To one of them, who could read, I gave a Modern-Armenian New Testament. He immediately began to read from the beginning, the other men standing around him, apparently very much pleased with what they heard, it being in a language which they understood.

A Lord's Day at Thyatira! How interesting, to read here the Epistle in Rev. ii. 18—29! Few were the things which the Lord had against some of this Church, whose conduct was impious and profligate, while the commendations of its faithful members were high indeed. Would the Lord now find any thing to commend in this Church? If the eye of His unworthy servant looks in vain for *charity, and service, and faith, and patience, and works*, among the Christians of this place, what must the Son of God see, *who hath His*

*eyes like unto a flame of fire?* Lord, have mercy upon these ancient Churches, and visit them with Thy salvation! And may we, through grace, be enabled to hold fast that which we have already, till He shall come!

*Departure from Thyatira—Marmara—Sardis—Saleklé.*

April 15, 1844—We resolved to go as far as Marmara. The rainbow, produced by the rays of the declining sun falling on the dark clouds before us, was so exceedingly bright, that I do not remember to have ever seen this *token of the covenant* more beautiful. My heart was deeply moved by the wonders of nature and grace both glorifying our covenant God. Oh may not I be silent in His praise!

We crossed the Koom-tchai (Sand-river) in its different branches; and about sun-set got a view of Marmara, a large village, defended on the south by a rocky and precipitous hill. It contains but a few Greek houses and one Church. In the dusk of the evening we entered this place, and put up at a miserable khan.

April 16—After having united in our morning devotions before we set out, we sang a hymn while riding on our way. It is a mercy to sing the songs of Zion in this wild and dark land. We passed the Gygean Lake to the left; and after having crossed a range of hills, approached the bin-täpä, or thousand hills. These are lofty barrows, or tumuli, covering the mortal remains of ancient warriors: indeed a most extraordinary burying-ground! *All the kings of the nations, even all of them, lie in glory, every one in his own house: Isaiah xiv. 18.*

Beyond these tumuli we descended into the celebrated plain on which Cyrus overthrew the empire of Lydia. We crossed the Hermus by a ferry-boat. It would have been difficult to find our way through the marshy ground of the plain if a Yuruck woman had not been our guide. She, riding in front, shewed us the way to Sardis, which was now before us. After having enjoyed some refreshments at the coffee-house, we went to see the ruins of the once magnificent capital of Lydia—the famous residence of Cræsus. Two splendid columns of the temple of Cybele are still standing, and the ruins of others are scattered about. We did not ascend the hill of the Acropolis; but visited the ruins of the ancient Church. Though the Church of Sardis had a name to live, but was dead, yet it had a few

*names which had not defiled their garments: Rev. iii. 1—6.* Now, Sardis is forsaken—fallen! No Christians reside on the spot, except a few Greeks, who keep a shop for those who visit the place and pass by. Some black tents of the Yurucks are scattered among the ruins.

We rode two hours beyond Sardis, and reached a village called Saleklé, where we found lodgings in the house of a Greek from Joannina in Albania. He and his wife received us with the greatest hospitality.

April 17—I presented our hospitable host with a New Testament, Psalter, and Chrysostom on Reading the Scriptures, and a Spelling-book for his little girl, urging him to teach her to read. He thankfully accepted the books.

*Proceedings at Philadelphia.*

We arrived early at Philadelphia, or Allah-Shehr (City of God), as it is now called by the Turks. The curiosity of some Greek females was much excited by seeing us ride through the streets. A Frank is here looked upon as if he were a creature from another world.

April 18—We called upon a Greek Ecclesiastic. The impression which he made on us was very painful. He asked us about the news of the day, and newspaper stories; and could we have told him many such things he would have been very much pleased. "Such things," he said, "you must tell us, that we may be glad." For serious and religious conversation there was no taste. To introduce the subject of Religion, I said that we had this morning been reading the interesting Epistle to the Church of Philadelphia—Rev. iii. 7—13; but he seemed to be almost ignorant that there was such an Epistle in the New Testament. I had with me a copy of our Liturgy in Modern Greek, and offered it to him. He took it, and, having read a little in it, said that he could not take it, since such books were prohibited by the "Great Church"—the Patriarchate at Constantinople. Though it might not contain any thing hurtful, yet it was very different from theirs. Eventually, however, he said it might be left.

We took a walk through the town, which is beautifully situated on a rising ground beneath the snowy Mount Tmolus. It contains some Mosques and Churches. We inquired after the Armenians; but were told there were none resident. There are about 200 Greek families, who mostly speak the Turkish Language. The town itself is miserable: the streets

narrow, badly paved, and dirty. At many places we saw the bones of cattle scattered about as if a murrain had been at the place. These bones—what a striking emblem they are of the spiritual state of the present Church of Philadelphia! *Can these bones live?* “Alas!” exclaimed the first Missionary of the Church Missionary Society who visited this place, “the generation of those who kept the word of our Lord’s patience is gone by; and here, as in too many other parts of the Christian vineyard, it is difficult”—one might say impossible—“to discover better fruits than those which are afforded by briars and brambles!” (Rev. J. Hartley’s *Researches*, p. 288, 2d edit.)

We returned to our lodgings in the khan, where a messenger from the Ecclesiastic was waiting for us. In returning to us the copy of the Liturgy, he said, “As this book contains doctrines which our Church does not believe—for instance, that of the procession of the Holy Spirit—my master does not wish to keep it; but sends it back to you.”

Last winter, at Smyrna, I made the acquaintance of a gentleman who resides at Philadelphia. He called on us, and his address and manners were pleasing. I left with him some of my Turkish books, as, the New Testament, Psalter, Genesis, and a small number of the elementary works, for the purpose of putting them into circulation among the Turks, which, in his position, will be easy, without being obtrusive. Were I to attempt to distribute books publicly it might easily excite a disturbance, and rather hinder future Missionary efforts among the Turks than further them.

*Departure from Philadelphia—Innighiort.*

We left Philadelphia early in the afternoon, and, after a ride of three hours, arrived at the large Turkish village of Innighiort, situated in a valley at the foot of Mount Messogis. On entering the place we met a number of Turkish females, who, at the first sight of us, hastily climbed over a fence to hide themselves. When we had passed, they entered the road again.

April 19, 1844—Before we left, we called on the Agha of the village. We were told that he had not risen, though it was not very early. We found, however, his Katib (Secretary), to whom I gave an Arabic Atlas and a few Turkish books. They were immediately examined by him and another Turk. “Ajablú shyler

war,” they said: i.e. These are wonderful things. They asked me whether I would leave these books with them, which I answered, of course, in the affirmative. The Agha not making his appearance, and our time being limited, we took leave, in order to continue our journey, which was rather a difficult one to-day, as we had to cross Mount Messogis. In a deep and lonely ravine we met several men in the Albanian dress, armed with guns, pistols, swords, and daggers. My feeble heart almost trembled at the sight of these men; and we said to each other, If the Lord be not our protector here what will become of us?

*At-Küpri—Visit to Hierapolis and Laodicea.*

The party this night reached At-Küpri (Horse-Bridge) in the plain of the Mæander.

April 20—A highly-interesting, and, I trust, a blessed day. We have visited both Hierapolis and Laodicea—Col. iv. 13. Rev. iii. 14—22. We sent our Surgee directly to Denizli, while we took another way to see the two above-mentioned places. We left At-Küpri at a quarter before seven; and after a ride of two hours we were walking among the ruins of Hierapolis, covering an extent of three or four miles in circumference. They consist principally of a fine amphitheatre; triumphal arch; a fine colonade; marble columns, some erect and others prostrate; the massive walls of temples; and the remains of Christian Churches and sepulchral buildings. The cliffs beneath the ruins appear like frozen cascades, an effect produced by the incrustations of the hot mineral waters, which rise from deep springs among the ruins, and are also found in small rivulets for many miles round. The deposits thus left, over which the water again flows, have raised the whole surface of the ground fifteen or twenty feet, forming masses of this shell-like stone.

I cannot refrain from quoting the following remarks of the late Rev. J. Hartley, who visited this place in 1826, as they best express my own feelings with regard to Hierapolis—

There are three objects, all of which cannot fail to arrest attention. One is, the superb situation of the city. It is placed on the slope of Mount Messogis, which rises behind, to a considerable elevation. In front, is the vast plain of the Mæander: beyond, are stupendous mountains, covered half down their sides with brilliant snow.



Speaking of the ruins, Mr. Hartley says—

Such a spectacle speaks, in powerful language, the transient nature of earthly grandeur—*See what manner of stones, and what buildings, are these!* And yet a ruin little less than that of Jerusalem has befallen them: neither the beauty of its situation, nor the salubrity of its waters, nor the strength of its buildings, has preserved Hierapolis from utter destruction. May we, then, ever set our affections on that heavenly residence which is the only true Hierapolis! May we be denizens of that city, which hath foundations, whose builder and maker is God!

To a Christian, Hierapolis is interesting, from the mention which is made of it in the Sacred Writings. In the Epistle to the Colossians (iv. 13.) St. Paul bears record to Epaphras, that he had great zeal for them in Hierapolis. Its vicinity to Laodicea and Colossæ would naturally lead to the conclusion, that it enjoyed the privilege of the labours of Epaphras, at the same time with those two cities. It deserves also to be noticed, that the remains of two Churches are still visible. It is delightful, then, to reflect, that, amidst these ruins of idolatry and pleasure, is reposing the earthly part of many faithful Christians; and that the last trumpet will call forth, from beneath the incrustations of Pambouk-Kalesi,\* many a glorified body, to heavenly mansions. At present no Christian resides in the vicinity.

Leaving Hierapolis, we crossed the plain in a southern direction, and the river Lykus by a wooden bridge. After a ride of one hour and a half we reached the ruins of Laodicea, which sufficiently attest that it was once a large, populous, and splendid city. It was situated on a hill, which is now covered with its ruins, consisting of an amphitheatre, an aqueduct, sarcophagi, and other buildings. Here and there a part of the ground has been cultivated—the plough has gone over Laodicea!

Soon we had seen every thing of interest at Laodicea, and there being no water on the spot, we rode down the hill, and alighted near a brook to take some refreshment. Mr. Meredith did not feel well; and while he was enjoying a little rest, I retired to a solitary spot under a tree, and read, in German, the Epistle to the Angel of the Church of the Laodiceans—Rev. iii. 14—22—with supplications and prayer. How awful the rebuke, *I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art*

*lukewarm, and neither cold nor hot, I will spue thee out of my mouth!* Afterward, we retired together to the same spot, and read the same Epistle in English. And here, the ruins of Laodicea before us, we bowed our knees and united in prayer. It is impossible to describe the emotions of our hearts at such a spot, and under such circumstances. May the remembrance of them ever excite me to faith, love, zeal, and fervour in the Lord's service!

*Arrival at Denizli—Religious Conversations.*

Having thus erected our Ebenezer at Laodicea, we went on to Denizli, where we arrived after an hour's ride. Denizli is a large and populous town, situated in a fine plain beneath Mount Cadmus. Part of it is built on a small hill, and may be properly called the city. Its gates are shut every evening. Our Suri-gee had engaged a room for us in a khan.

April 21, 1844: *Lord's Day*—Having finished our Morning Service in English, it was my desire to find an opportunity to speak to some of the Natives on the one thing needful. The room we occupied belonged to an Armenian Banker, and many people came to inquire after him, as he is accustomed to occupy this room in the week days. I thought that by reading aloud some chapters in the Turkish New Testament the attention of the passers-by might be attracted. None, however, came to the door to hear. I therefore left the room and sat down before the door, continuing to read aloud. To read aloud in public, in the East, does not appear strange. None were attracted by my reading, till at last a Greek, from Cæsarea, came and sat near me. "Are you reading the Gospel?" he asked. "Go on: read: I'll hear." I continued for a while, and then invited him into the room, in order to have more quietness for conversation.

In the afternoon we walked out of the city to the Greek Church, which is at a considerable distance. The way lay through gardens, which are beautifully green at this season. On our entering the Greek Church, the Priest was just baptizing a child. It was exceedingly painful to see in what an irreverent and profane manner the holy rite was administered: there was not a shadow of devotion. The Priest himself was laughing, as was also the *ἀνάδοχος* (godfather). But a Christian is inclined to weep in seeing such mockery of Religion.

\* Cotton Castle, as Hierapolis is called by the Turks at the present day.

After we had returned to our lodgings, the Greek with whom I conversed in the morning called on us and invited us to his room. He lives in the same khan. We gladly accepted his invitation, and followed him. He entertained us with coffee and sweetmeats, while we were seated on the ground in Oriental style. Our conversation soon turned on the *one thing needful*. The Greek shewed us a New Testament in Ancient and Modern Greek, an edition of the British and Foreign Bible Society.

On the 22d the party left Denizli, passed the village of Sarakioi, and crossed the Mæander. They slept at Ortaklé, a small Turkish village, and in the morning prosecuted their journey down the plain of the Mæander. After passing through the village Kujak, they reached Nosli, a considerable place, where the Greeks and Armenians each have a Church. Here they took up their quarters for the night.

*Nosli—Journey to Aidin.*

April 24, 1844—The keeper of the khan in which we took lodgings yesterday is an Armenian. Having asked him whether he could read, I presented him with my last copy of the Armenian New Testament. He received it thankfully, and, to express his reverence for the sacred book, kissed it. This is a general custom in Eastern Churches. The Gospel, as a book from God, is held in reverence: it is often beautifully ornamented, wrapped in a fine cloth, and kept as a precious stone; but no regard is paid to its blessed truths. It is not read in houses, except a person be sick. Then the Priest is called to read over the sick person the whole of the four Gospels; but how are they read?—with a rapidity, of which one who never heard it can scarcely form an idea. Of course, he who reads, and those who hear, cannot be benefited by such an *opus operatum*.

On our way we saw a number of recruits, tied together with ropes. This, and many objects that come within our view, constantly remind us that we are in Turkey.

We were seven hours on our way to Aidin—in Turkish, Ghuzel-hissar, or Beautiful Castle—the ancient Tralles. It is a considerable town, in a beautiful coun-  
June, 1845.

try: the number of houses is estimated at 12,000. The inhabitants are Turks, Greeks, Armenians, and Jews. The climate of the place is considered unhealthy during the summer months.

*Departure from Aidin—Ephesus.*

The next morning the travellers left Aidin, and proceeded through a part of the country considered to be very unsafe, from robbers. The Journal continues—

In descending the mountain toward Ephesus, we passed the ruins of an ancient magnificent aqueduct. Soon we got a view of Aiasaluck, or Ephesus, illuminated by the rays of the setting sun. We had been riding ten hours since leaving Aidin. We took up our lodgings in a coffee-house, among smoking Turks and Greeks. The once-splendid city, with its magnificent temple to Diana, is now a most forlorn spot—the habitation of the stork!

April 26—Early this morning we took a ride over the ruins of Ephesus. They have been so frequently described by modern travellers that it would be entirely superfluous to give a description here. Nor can I express the feelings with which we read the Epistle to this Church, in Rev. ii. 1—7: *He that hath an ear, let him hear what the Spirit saith unto the Churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.*

One of the few Christians who live at Ephesus asked me for some books. I gave him a New Testament, the Psalms, &c. May he not have received the Word of God in vain!

On the 27th Mr. Wolters reached his residence at Boujah.

*Missionary Visit to Constantinople—Interviews with a Persian and Greek.*

Having been for some time anxious to visit Constantinople, with a view to obtain any information which might be useful in his future proceedings, and also to acquire some practice in the Turkish Language, Mr. Wolters left Smyrna on the 9th of Nov. and returned on the 29th of the same month. During his sojourn at Constantinople Mr. Wolters unexpectedly met with an old pupil, who had been under his instruction

when he formerly laboured in Persia. He writes—

Nov. 12, 1844—In the house where we have taken lodgings there lives a young Persian, whose room is close to mine. Coming home this evening I addressed him, asking him from what part of Persia he came. "From Teheran," was his answer. "I have not been at Teheran," I said; "but lived some time at Tabreez."—"Oh!" he said, "do you know Messrs Haas, Hœrnle, &c.?" "I know them very well," I said, "and was myself employed in Mr. Haas' School."—"Yes," he said, "and I was a pupil in that School, and you were my teacher." I was struck with surprise, to meet one of my Persian pupils after the lapse of eight years, and the young man's surprise and joy were as great as mine.—"There you see," he said, "the fruit of a tree which you have planted in our country. Through my knowledge of English I obtained the favour of an English Physician, and at last that of the Shah, who sends me now to England to be educated, and to study the medical profession." It was to me indeed providential that I should find this young man in the very house where I had taken lodgings. I did not know him—eight years of course make a considerable difference in the countenance of a youth—nor did he recognise me, although he thought he had seen me before.

Nov. 16— I inquired to-day whether the Turks at Constantinople asked for the Scriptures, and was told that they did, and that copies of them were sold by the Agent of the British and Foreign Bible Society. The sale of our Turkish books also continues, and a number of copies was lately requested. The only obstacle in the way of their distribution in the capital is the custom-house, through which they are not allowed to pass.

Nov. 19—Having finished my Persian reading with Meerza Sadik, the young Persian, he pointed out to me Matt. vi. 1—4. "These are the first words," he said, "which I heard from the Gospel. When I was a boy, my father received a Persian New Testament, and shewed me this passage, which, he said, contained an excellent exhortation which I should not forget."

Nov. 26—I had a very pleasant interview with a Greek of Constantinople. He was well acquainted with the late Rev. John Hartley, who was an instrument in the hand of God to direct his at-

tention to the Gospel and the things of eternity. He became a true Christian, and has ever since adorned his Christian profession with a life devoted to the service of Christ. The chief employment of this Greek has been the translation of the Scriptures, and the Armeno-Turkish Bible is a fruit of his labours. Some years ago he spent a short time at Syra, during which time we had much delightful Christian intercourse with each other. Oh, how encouraging is it for Missionaries in this country, at the present day, to see some fruit of the labours of their brethren who sowed the good seed before them! Dear Mr. Hartley has entered into his rest; but his works follow him. The value of one immortal soul, for which Christ shed His blood, is unspeakably great; for *there is joy in the presence of the angels of God over one sinner that repenteth*; but there is more than one soul in the Mediterranean that has been brought to a saving knowledge of the Truth by Mr. Hartley's instrumentality, and that will be his *joy and crown of rejoicing* in the great day of the Lord. I would not be discouraged, therefore, in the work of my calling, hoping that, feeble and unworthy as the instrument is, my labours shall not be *in vain in the Lord*.

*Conversation of Mr. A. Dalesio with a Roman Catholic.*

In this visit Mr. Wolters was accompanied by Mr. Antonio Dalesio, who has been appointed as a Native Assistant in the Smyrna Mission. He is a convert from the Church of Rome, and many individuals of that creed come to him for conversation. The following passages are extracted from his Journal—

Nov. 12—I went to a village named Ortakioi, and met an old friend who was a schoolfellow of mine. After a long conversation, he said to me, "Do you remember a Letter that you sent to me, informing me that you had abandoned the Church of Rome?" "Yes," I said, "I remember it, and I was waiting for an answer."—"My friend," said he, "I had written a long answer; but I thought that my Letter would cause dissension among us, and therefore I tore it to pieces, because I had endeavoured to shew you, from many ancient authors, that you were in error. You of course would send an answer, and your foundation would be the Gospel, and thus we should have no

end." "And now, my friend," said I, "must not the Gospel be the foundation of Christianity? Does not our salvation depend on Jesus Christ, who shed His blood for us? How can a man leave the teaching of Him, and follow rather the writings of men, who, if they were enlightened by the Holy Spirit, could not depart from the true Gospel of Jesus Christ our Saviour, and preach things of their own opinions and imaginations. Hear, my friend, what Jesus Christ says in the Gospel according to St. Matt. x. 37: *He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.* He that believes the writings of men more than the Word of God, is not worthy of the Gospel. And again, hear what St. Peter says, when he was commanded by the High Priest, and by all the Senate, that he should not teach Jesus Christ—*Peter and the other Apostles answered and said, We ought to obey God rather than men*—Acts v. 29. Thus I say that we ought to obey the Gospel rather than the opinions of men. Hear again what St. Paul says to the Galatians: *Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.*" He begged me to find for him a book containing the form of our Church, and I promised that I would give him a Prayer-book. I remained with him about two hours.

Nov. 23, 1844—I went into the village Ortakioi, where I again met the above-mentioned friend. I was with him more than three hours, conversing on religious subjects. My heart's desire and prayer to God for this Roman Catholic, and for his Church, to which I once belonged, is, that they may be turned from their errors, and live according to the Gospel. They have a *zeal for God, but not according to knowledge*, being ignorant of the Gospel, and imagining that they belong to an infallible Church. May God our merciful Father send His Holy Spirit into their hearts, and may their eyes see their errors, and turn into the way of salvation!

### India within the Ganges.

CHURCH MISSIONARY SOCIETY.

CALCUTTA.

THE Calcutta Corresponding Committee state in their Report, dated January 1845—

The Committee feel great pleasure in being able to inform their friends that the state of the Calcutta and North-India Mission is such, at the present moment, as to afford the strongest encouragement in looking forward to the future. There is a shaking among the dry bones that lie scattered about in this heathen country, which indicates, the Committee would humbly hope, a coming resurrection to spiritual life. We may now, with more eager hope and more earnest expectation than ever before, *lift up our eyes and look on the fields; for they are white already to harvest.*

The Rev. Messrs. J. F. Osborne and J. Long have continued, during the past year, to conduct the duties of this Station. The premises are situated in that division of Calcutta called Mirzapore, and here the chief operations of the Station generally are carried on. The following is the Report furnished by Mr. Osborne of the

#### Christian Congregations.

*Mirzapore*—Four adults—three men and one woman—have been admitted into the Church by baptism during the year. The first was a leper who had formerly been a Fakeer. He wandered about the country for some years, and at length was admitted into the Leper Hospital in Calcutta. He attended the reading and exposition of the Holy Scriptures in the Alms-house, became desirous of embracing Christianity, and, after having been under instruction for nearly a year, he was baptized in Trinity Church by the name of Daniel. After his baptism he led a consistent life, and departed hence, rejoicing in Christ Jesus, on the 4th of October last. The next convert was a well-educated young Brahmin named Tara Choron Banerjea.\* He is now acting as a Monitor in our English School, and, by a close application to his studies, is preparing himself for a wider sphere of usefulness. Another individual who has received baptism in our Mission Church is Aum Singh, the son of a Subadar in the Company's Service. He was born in Nepal, about twenty years ago, and came to Calcutta as a gentleman's servant in 1842. His conversion was effected, under God,

\* See Missionary Register for October last, pp. 441, 442.

by the instruction which he received from his master and mistress. He was baptized on the 7th of July, and since that period his conduct has been satisfactory. The remaining adult was a poor native woman named Mary, who was brought to the knowledge of the Truth by hearing the Bible read and explained to her during a long and trying sickness. She seemed very penitent, was deeply affected with what she heard out of the Scriptures, and was most anxious to receive the rite of baptism; which was accordingly administered to her on the 25th of May.

The number of Native Christians residing on the Mission Compound has been considerably reduced during the past year. The number of families now actually living on the Compound is 15; which, with the widows, and orphan girls and boys, make a total of 92 baptized persons on the Mission Premises at Mirzapore. About 21 men and 13 women receive the Lord's Supper every month, and their general conduct is, on the whole, consistent. They, with the children of the Christian Schools, attend Divine Service twice on the Lord's Day, and Prayers morning and evening in one of the School-rooms. Every month, since last April, a collection has been made among our little flock for Missionary objects. The subject was fully explained to them, and they were led to feel that they ought to contribute something toward the expense of keeping up the worship of God among them, and the maintenance of Schools for their children; and in seven months they have voluntarily, *not grudgingly, or of necessity*, given, out of their *deep poverty*, 32 rupees, which sum has been paid to the Treasurer of the Church Missionary Association. This is distinct from the Monthly Alms-giving at the celebration of the Holy Communion.

*Thakurpooker*—The Congregation continues about the same in number as at the date of the last Report. Three men, one woman, and fourteen children, have received baptism during the year. The Christians who are connected with this Station reside in twelve Villages, all within a short distance of Thakurpooker; and, according to the latest returns, 184 are baptized, and 33 are still unbaptized. There are four Readers living in these Villages; and the number of Communicants is about 40.

Mr. Long, who spends one Lord's Day in the month at this Station,

writes, concerning his mode of conducting Service among them—

Instead of a sermon, I instruct them catechetically, as being calculated to impress truth more deeply on their minds. The Sacrament of the Lord's Supper is administered once a quarter.

#### *Education.*

##### Mr. Osborne reports—

*Christian Boys' School*—Three boys have been admitted during the year, and one, Nemoj, has been appointed a Teacher in the English School at Agurparah: there are now 35 Boarders and 7 Day Scholars. These are divided into six classes, and receive instruction through the medium of both the English and Bengalee Languages. They have three Christian Teachers, and are making satisfactory progress in their studies. Some of these youths are now qualified to become Teachers in Missionary Schools. Samuel and Nemoj, who were sent some time ago to Agurparah, have proved useful and steady young men.

*The Christian Girls' School* contains at present 23 girls, 13 of whom are Boarders, and the other 10 are the daughters of Native Christians residing on or near the Mission Premises. They are examined once a fortnight, and their improvement is very manifest. On the whole, the general conduct of the girls is good.

Two English Schools for Heathen Boys, one on the Mission Premises and one at Dum-Dum, are under the care of Mr. Long; while that at Allipore is under the superintendence of the Rev. J. Innes. Mr. Long gives the following Report—

The average number of boys belonging to the English School in the Compound, during this year, has been 200. They are divided into eight classes, and the course of instruction continues much the same as usual. The Holy Scriptures, Wilson's Evidences of Christianity, Addison's Essays, Robertson's Charles the 5th, Abercrombie's Mental Philosophy, Algebra, to Simple Equations and the Six Books of Euclid, have formed the chief studies of the first class. The first class of Heathen Boys, with the first class of Christian Boys, have together read with the Superintendent this year the Epistles to the Romans and Hebrews, and a portion of Abercrombie's Mental Philosophy. Six of the Christian Boys give instruction for an hour

daily to the junior boys in Reading and Arithmetic: they are thus gradually trained to teaching, and have an opportunity of speaking on Christianity with the junior boys.

An English School was opened in Dum-Dum six months ago: it was formerly kept near Baraset, at Katorah; but the advantages offered by Dum-Dum, in having the benefit of occasional visits and superintendence from the European residents there, led to its removal. The number of boys amounts to about 80, who study History, Geography, the Scriptures, and English Grammar. The School is visited monthly by me, and several of the residents in Dum-Dum take a warm interest in it.

The English School at Allipore has been going on much as usual during the year; but it is at too great a distance from the Mission Premises to be efficiently superintended.

The six Vernacular Schools for Heathen Boys in Calcutta—Thakurpooker, Ram Nagor, Baraset, and Rajahat—have been going on much as in previous years. Little can be expected from these Vernacular Seminaries; but still they are kept up at a comparatively trifling expense, and hundreds of Native Youths are taught in them to read *the Holy Scriptures which are able to make them wise unto salvation*. They are also instructed in the rudiments of Arithmetic, Grammar, and Geography.

#### *Preaching to the Heathen.*

The following account is from Mr. Osborne's Report—

*Chapel at Tuntunia*—Since the date of the last Report a large Preaching Bungalow—54 feet by 34, and capable of holding about 300 persons—has been erected in the populous district of Tuntunia. The Gospel is here preached twice every week, and the attendance is generally good. Gospels and Tracts are always distributed at the close of the Service, and are eagerly received.

*Chapel at Potuldunga*—Preaching has also been kept up, principally by the Native Catechists, in this Chapel. The audience is composed chiefly of Mahomedans, who frequently enter into discussions, and willingly receive books. Occasionally

some of the students from the Medical College attend, and appear to listen with interest.

Mr. Long also states, regarding this branch of the work—

I have now followed up for two years the plan of going on Lord's Day mornings into the gullies and lanes of Calcutta. I have been generally well received, and have met with numbers who would never enter a Preaching Chapel. I always take Tracts with me in different languages, which I distribute if I find the people able and willing to read.

#### AGURPARAH.

Mr. F. De Rozario has continued in charge of this Station during the past year; and Mr. Osborne has visited it once a month, for the purpose of administering the Lord's Supper, and performing other religious services. Mr. De Rozario gives the following Report of the year's proceedings, and of the present state of the Mission—

Although we cannot record any instance of open conversion since the last Report, yet we have every thing to cheer and encourage us in every department of our peaceable *work and labour of love*.

#### *Native-Christian Congregation.*

The present number of Christians is 70, of whom 22 are Communicants. The performance of Divine Service three times a week; prayers with the orphan girls every evening, and separately with the Christian servants; and the Monthly Prayer Meeting among the Catechists and Teachers; have all been continued. Two deaths have taken place; one an orphan, and the other a widow: both gave tokens of dying in the Lord.

#### *Education.*

The number of scholars in the English School for Heathen Boys has increased during the year; as many as 120 having been in daily attendance. In connection with this School, Mr. De Rozario mentions the following case—

Two young men, of the first class, were serious inquirers into the evidences of Christianity. One of them was in consequence removed from the School, and we have heard nothing more of him.

The other died lately; but half-an-hour before his death, with the Bible in his hand, he professed his faith in Christianity: and reproved his friends for having prevented him from embracing it openly. And when taken to the ghaut, according to the usual custom, that he might die in sight of the Ganges, he prayed earnestly for the forgiveness of his sins, and expressed to a Brahmin, who was in attendance, his regret that he had not been baptized.

*Preaching to the Heathen.*

Of this branch of the work it is reported—

Beside the places at which the Gospel is stately preached, we have frequent opportunities of communicating the Truth to those who visit us, or are visited by us. Much good results from this plan, as we have an opportunity of subverting their false notions, by setting the doctrines of the Gospel in contrast to the peculiar sentiments of each individual. We also preach and distribute Tracts to a great concourse of people, who assemble annually at Penhetty and Khorda, during the Raspojah, which lasts for three or four days. The Rath Jatra and Churruck Poojah afford us opportunities for sowing the seed of truth on the Barrackpore road; and at every other Poojah we have crowds at the ghauts, to whom we may give the Word of Life.

We have had several sincere inquirers; but they think it too much to give up ALL for Christ. On the whole, it is quite evident that the Gospel of peace is progressing among the people here. They are beginning to feel the irresistible force of truth; but the Spirit of God only can make it effectual to the conversion of their hearts.

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BURDWAN.

The Rev. J. T. Lincké has been obliged to leave Burdwan, on account of ill-health; but the Rev. Messrs. J. J. Weitbrecht, who formerly laboured here, and the Rev. B. Geidt, a new Missionary, have since arrived at the Station.

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BENARES.

This Station has been greatly strengthened by the arrival of several additional Missionaries. There are now the Rev. Messrs. Smith, Stolzen-

burg, Johnson, Sandberg, Wendnagel, who has been removed hither from Gorruckpore, and Leupolt, who has ere this, we trust, reached the Station; making, with Mr. Mackay, a total of seven European Labourers.

*Christian Congregations.*

Divine Service is held twice every Lord's Day, by Messrs. Smith and Stolzenburg alternately, on the Mission Premises, the Congregation chiefly consisting of the Orphans. Mr. Stolzenburg has also lately commenced a Service on Thursday afternoon. Beside attending the regular Service, the boys receive religious instruction in a Sunday School, wherein Messrs. Johnson, Mackay, and Broadway, a Country-born Catechist, are chiefly employed.

By the exertions of friends at Benares a Church is now being built on the Mission Premises.

In the Drummer's Chapel, in charge of Mr. Smith, Divine Service has been conducted as usual, with a Congregation averaging about thirty. Mr. Smith writes—

A drummer from the Lines is a Candidate for Baptism, together with his family. He says that another drummer, by repeatedly talking to him on the Gospel, first inspired him with a desire to become a Christian. It is pleasing to hear him describe how, while in camp in the late Gwalior war, they used to sit up till midnight discussing the subject. Upon the whole he is a very pleasing character. He is a Hindoo by birth, a shrewd man, and has a thorough contempt for popular Hindooism. He is straightforward, honest, and frank: I have good hopes of him.

*Orphan Establishments.*

In the *Orphan Boys' Institution* the present number of boys is 96. All these boys, with the exception of a few who have lately joined, have been baptized, and are under daily religious instruction. They have, generally speaking, enjoyed good health. The following remarks are extracted from Mr. Stolzenburg's account of the boys in the Sixth Report



of the Benares Church Missionary Association and Orphan Seminary—

As to real conversion I can say nothing: the evidences of it, at least, are not so striking as we are wont to see them among Europeans. There are, notwithstanding, I am happy to say, some who appear to have been really awakened by the Word of God out of the sleep of sin, and are manifesting a religious character.

Sixty-seven of our boys are engaged in trades: they have made good progress; and it is to be hoped that most of them will hereafter support themselves entirely by the work of their hands. All these boys are allowed an hour every day for mental exercise in reading, writing, &c. They are divided into five classes, according to their abilities, and are chiefly taught by the first-class boys of the Seminary.

A piece of ground has lately been rented close to the Orphan Premises, with the view of establishing a Christian village for the married part of the native community, who will thus be entirely separated from the unmarried.

The number of boys in the Seminary is 29. They are divided into five classes. The first two classes are instructed chiefly through the medium of the English Language: to the other classes, though they all learn English, instruction is still conveyed in their native tongue. It is from among these boys that we hope to bring up some as useful instruments of conveying the elements of sound knowledge to the rising generation, both of Heathen and Native Christians, and thus to *prepare the way of the Lord*. This object has, I am thankful to say, in some degree been accomplished; as two youths of our first class are employed as Teachers, one in our own Institution, and the other at Cawnpore with Mr. Perkins. Both of them give satisfaction.

Of the *Girls' School* Mrs. Smith writes—

There are at present 85 orphans, and from 40 to 48 Heathen girls. They assemble together for their reading and other lessons, which occupy three hours, after which the Heathen girls return to their homes. Some of these girls are very interesting, and have been in regular attendance for four or five years. They read very well, and seem to understand what they read. Some of them are girls whose mothers attended my Day School

fourteen years ago. I am thankful to be able to state that the Christian girls have decidedly improved in the last year. Their lessons are conducted as in former years, except that there is a class, containing 12 girls, now taught by Mrs. Johnson, who read English as well as Hindoostanee.

After their lessons in the School-room, at twelve o'clock about 30 of them come to me for work, at which they are occupied till five, with the exception of one hour, when Tryloke, the Native Catechist, comes to read and speak with them. In the morning the girls assemble with the boys for Divine Worship, when Mr. Stolzenburg meets them for prayer and reading. In the evening, Family Worship is conducted in the Girls' School-room.

*The Free School.*

In this Institution Mr. Johnson devotes himself to the scientific department, and Mr. Sandberg has taken charge of the Theological, Historical, and Geographical departments; while Mr. Mackay gives his time chiefly to the Oriental classes. The obstacles met by the Natives in carrying out the convictions of their minds respecting Christianity are strikingly illustrated by the following case mentioned by Mr. Johnson. He writes—

A short time since one of the boys of the first English class came to me, and said he wished to be baptized: he even went so far as to eat with one of our Native Christians. But the threats and entreaties of his aged father prevailed; and he has, alas! put it off to a more *convenient season*. He said that his father was now more than 80 years old, and had no one to take care of him, and that he threatened to commit suicide, and leave his dying curse upon him, if he became a Christian. The dread of this fearful threat the poor boy was not able to conquer, and hence his going backward.

There are now 232 boys on the books; 96 in the English and 136 in the Oriental Department. Mr. Mackay writes concerning the Oriental Department—

In addition to the books formerly mentioned as read in the School, I have this year commenced the New Testament in

Persian in the first Persian class; and in the Hinduwee first class Adam's Hinduwee Grammar and Arithmetic, both very useful books. With a new year we hope to introduce some books of a higher character. Our Bengalee class has hitherto been very unsatisfactory. The chief obstacle is, the difficulty we find in obtaining a suitable Master.

Our Vernacular School in Ausanganj, consisting of 50 boys, of which I took charge in the beginning of the present year, goes on satisfactorily.

*Preaching to the Heathen.*

There are four Chapels, and four smaller preaching places, in the city, where reading, preaching, discussions, and distributions of books, have been regularly carried on by Mr. Smith, and his Assistant, Tryloke, nine or ten times a-week. Mr. Broadway, accompanied by a few of the orphan boys, also visits the city in the evening, for reading, three or four times a-week.

Two Natives, having given evidence of sound conversion, have been baptized. One was a Bengalee Brahmin, and the other a Mussulman; beside a young drummer in the Lines. The Bengalee Brahmin, some time after his baptism, was compelled by circumstances to return to his native place in Bengal. The convert from Mahomedanism goes on satisfactorily, and is a promising character. He is a man of some education; and it is hoped that, by application and study, he may, in the course of time, become useful, if not as a Catechist, at least as a Teacher or Moonshee.

Mr. Smith remarks, concerning this branch of the work—

The people seem neither desirous of defending their own religion, nor of studying Christianity. They manifest no concern in reference to their eternal state; but still they listen to our addresses, generally in great numbers, and will often come forward with various objections against our system, and in defence of their own; but their manner is heartless: they require to be alarmed. We endeavour to work upon their fears and to

arouse them, as well as to excite their hopes; but hitherto without perceptible effect. I was exceedingly gratified the other morning by the conduct of an old acquaintance of mine. I was arguing with a Pundit, when he came up, and after listening for some time he begged to be allowed to speak. A good deal of disputing ensued between him and the Pundit; and at length my friend said, "Brethren, listen to one word"—there was a great crowd assembled. "I once thought as you think about Christianity, and I used to talk against it as you do; but I read the New Testament: I read it through; and I have never had a word to say against Christianity since. Do you the same, and you will be of the same mind." He spoke with feeling and emphasis, and the effect was great. Even the Pundit himself begged for a complete New Testament.

I have lately had more persons than ever to visit me for discussions and conversation, though there is not one whom I can look upon as a serious inquirer. A son of my old Molwee—himself a young Molwee—has begun to come to me an hour every day to read our Scriptures, he says, with the desire fully to understand our mode of interpreting them.

The old man mentioned in former Reports still cultivates my acquaintance, and exhibits the same friendly feelings. We continue to meet at the School in the city for conversation; but he is very hard and appears insensible to the motives of either fear or love—a state of mind which must necessarily be produced by his peculiar doctrines of Pantheism. I have not been able to baptize his little boy: not that the father has thrown any obstacle in the way; but the mother refuses to give the child up to live entirely with me—with permission, of course, occasionally to visit his parents—and therefore, with the advice of the Bishop, when his Lordship was last here, I gave up the idea of baptizing him for the present: still I cherish the hope that he will ultimately be brought in. He comes occasionally to spend a day at my house, and goes to the City School to learn English.

According to custom, I spent several months in itinerating during the last cold season, and visited a great number of towns and villages in the Benares, Allahabad, Ghazee-pore, Jaunpore, and Azimgurh districts. All I saw and heard was far from being of a discouraging kind,

notwithstanding that I have felt, of late years, a great tendency to look at the dark side of things, and to despond in my work. There is in all the districts around us, generally speaking, a willingness to hear us and to receive our books. In some cases, indeed, the people are alarmed at our visits, and are prejudiced and repulsive; but these are balanced by other cases of great friendliness and readiness to receive and hear us.

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MADRAS.

The Rev. J. J. H. Elouis is the only Missionary of the Church Missionary Society labouring amidst the teeming population of Madras. He is assisted, as our Readers are aware, by Mr. J. B. Rodgers, an East-Indian Catechist, who was educated in the Madras Institution.

*Institution.*

This continues under the charge of the Rev. J. H. Gray. Two students from it have been admitted to Holy Orders during the last year: one of them, George Matthan, a Syrian Christian from Travancore, the fruit of the labours of the Rev. J. Peet, of Mavelicare, and trained under his care. There are six Students at present in the Institution, of whom Mr. Gray reports favourably.

*Report, by the Rev. J. J. H. Elouis,  
August 1844.*

My Native Catechists visit, more frequently than formerly, from house to house among the people, and I trust benefit has already resulted from it.

The Church Mission Chapel and Trinity Chapel Congregations have been brought to subscribe toward defraying incidental expenses, as oil, Church maties, &c., beside the usual collection at the door of the Church on Lord's Day for the poor. I have now a balance in hand, from the subscriptions, of Rupees 22.6.5; which, considering the poverty of most of the members of these Congregations, is not an inconsiderable sum.

The Meetings preparatory to the monthly administration of the Holy Communion are well attended, and afford a good opportunity of presenting Scripture truth to the Communicants, of warning

*June, 1845.*

them against errors in doctrine, and of pressing upon them to seek to live as Christians while they profess to be followers of Christ.

I am now stately meeting the Candidates for Confirmation, all adults, and almost all unable to read. It is very satisfactory to know that some have, for a small consideration, engaged one of our Native Christians to come to their houses to assist them in committing to memory the Church Catechism. The learning of this, to those who cannot read, and who have been quite unaccustomed to learn any thing by heart, is a matter of very great difficulty. It is pleasing to remark the efforts made to overcome this by many who are advanced in years; and the clearer views of Christian doctrine which are gradually breaking upon them, in place of the confused perception which it was so painful to observe, are indeed gratifying. I trust that God is, in infinite mercy, bringing home the Truth to some of their hearts.

The Weekly Meeting at the Monegar Choultry, for exposition of the Holy Scriptures among the Members of my Church Mission Chapel Congregation there—and which is likewise open to the heathen inmates—has been regularly continued, and I trust has been productive of good: several of those who attend it have exhibited a disposition to search into the Word of God, and tokens of a sincere profession of the faith.

The Sunday School in Black Town, after many fluctuations, is again increasing in numbers, owing to a Tamul Day school being now set on foot in the immediate neighbourhood. This is the Royapooram School transferred to Black Town, where I have long desired to establish an efficient Day School; but have hitherto been prevented by not being able to meet with a Christian Schoolmaster, and also by the difficulty of finding a School-room in a good position. Between twenty and thirty scholars have offered themselves; and there is every prospect of the School filling from the crowded Parcherry on the verge of which it stands. A number of the children attend the Services of the Church Mission Chapel on the Lord's Day, an advantage which could not be secured at Royapooram.

The weekly reading of Tamul Tracts to the passers-by at the Central School-room is still continued by one of my Catechists alternately on the Monday after

noon; but it is seldom that any thing of real interest occurs here.

The Meeting for reading the Scriptures and Prayer, in the old School-room at Perambore, has been nearly deserted for some time past, not more than four or five persons being usually present; and it becomes a question for consideration whether this Meeting might not be transferred, with advantage to the Mission, to a more promising situation.

The Perambore Congregation, always a small one, and very unsatisfactory, will in all probability be nearly dispersed, now that the Perambore cottages are removed, as it was principally composed of the inmates of these and their connections. There are two full Services in the Church on the Lord's Day; but a very small attendance indeed can be expected during the moonsoon.

The Tamul Day School at John Pereira's is going on steadily: it is a good sign that the boys voluntarily contribute a small sum toward purchasing ollas\*, &c. to use in the School.

There is nothing remarkable to note with regard to the Trinity Chapel Congregation. I have been sorry to observe in its members, of late, a disposition to neglect the Afternoon Service on the Lord's Day, and to rest satisfied with being present at the Morning Service; and also a decrease in the number of Communicants, on various pleas. There are, however, gratifying features in this Congregation, where I have every reason to believe that God has some who *worship Him in spirit and in truth*; and I trust that they will not refuse to be admonished, and that the Lord, in His great compassion, will revive His work among them.

The Church Mission Chapel Native Congregation exhibits a marked improvement: the Lord's Day Afternoon Service is much better attended than formerly; and though many disappointments have taught me to rejoice with trembling, I think there is much to encourage good hope of a number of the members of this Congregation, especially among those who attend the Week-day Meetings for instruction in Christian doctrine.

The regulation of not allowing any member to participate in the Holy Communion without either seeing me in private, or attending one of the Public

Meetings for Communicants in the week preceding the administration of the Lord's Supper, though resisted at first, is now quietly yielded to: it has evidently had a very beneficial effect, while it puts an effectual barrier to the indiscriminate admission of individuals to the table of the Lord, simply on the ground of their belonging to a Christian Congregation; though it is notorious that the most erroneous views with regard to the Sacrament of the Lord's Supper exist generally among Native Christians who are not carefully instructed as to its nature and the object of its institution; and that a very common idea which prevails among them is, that the grand object, in partaking of this Sacrament, is to have sin forgiven and blotted out.

The chief point which I have kept in view has been, in dependence on the blessing of God, to raise the character of the Congregations of this Mission, rather than to seek, with anxious effort, to swell the amount of members by additions from without.

In aiming chiefly at this, I have not lost sight of the spiritual destitution of the thousands of Heathen around me; but while their own testimony coincides with my conviction that the ignorance of what they profess to believe in, and the worldly and inconsistent conduct of Native Christians here, generally speaking, are formidable obstacles to the spread of the Gospel among these poor perishing idolaters—for, What are these Christians better than we? they say: In what is their conduct superior to ours?—I have felt that my first duty, toward the people committed to my charge, was, to seek to lead them into the knowledge of the doctrines of Christianity; to lead them from their many foundations of hope to Christ as all their salvation, and then to Him as their example; to press upon them the obligations of the Christian to a holy walk and guileless conversation, whereby God's name should be glorified in the midst of His enemies, and Christianity be seen to be more than an empty designation.

It is to be borne in mind, likewise, that our force here is quite inadequate for a Mission where peculiar difficulties present themselves, as will always be the case of one established in a large city, in the centre of a profligate population, and where the profane example of many is a stumbling block to the weak believer,

\* Leaves on which the Natives write with a style.

while it puts a powerful weapon into the hands of the scoffer.

We now give some Extracts from Mr. Elouis's Journal.

*Ignorance and Superstition of the Hindoos.*

April 6, 1844—When the Royapooram School was first set on foot, it was striking to remark the various excuses on which parents, who had consented to their children's attending it, kept them back for some days: it was new moon, and children must not first begin their School-days then: or this day was an unpropitious day; or that day was a propitious day; and so this must be passed over in idleness, and that waited for as fortunate: then an idol-feast intervened, and must be kept as a holiday: and now one of the pupils is kept from School to fulfil a vow, his hair being suffered to grow, and his grand business being to feed a sheep, which, after a certain period, is to be offered as a sacrifice to the idol, when the boy's hair will be cut off: he is feeding the sheep near the School; but must not take part in its exercises until the vow shall have been fulfilled.

It is scarcely credible how much the Hindoos are in bondage with regard to this superstition of fortunate and unfortunate days, and to times and seasons for commencing or abstaining from the most necessary employments.

April 8—In passing through the streets of Black Town, especially in the Parcherry—a densely-populated portion of Madras, where crowds of Natives, huddled together in the midst of a tainted atmosphere from open drains, &c., are peculiarly liable to be attacked with disease, and where the late dreadful visitation of cholera swept off a multitude—a feeling of sadness comes over the mind as one observes the precautions taken by the idolaters in the hope of averting this malady, more especially, from their dwellings: sometimes a square piece of cloth, tinged with yellow, and dotted with red spots, with the sign of Siva, is suspended with a row of leaves from the lintel of the street-door; sometimes Vishnoo's sign, worn by his followers on the forehead—the middle stroke red, or yellow, the rest white—is traced on the door; and sometimes the three parallel white strokes ≡ which the worshippers of Siva wear on their forehead, appear on the door posts.

One also observes precautions taken to avert the effects of the evil eye; for every

thing in the shape of gross superstition is here: an earthen pot dotted over with white, to protect a newly-built house, or a lump of kneaded rice, or cow-dung, with a twig inserted, kindled in the street before a house supposed to be under this spell.

May 23—Passing through a bazaar this afternoon, I observed a square aperture, in the front of one of the houses, recently filled up with loose bricks: doubtless, a dead body had been passed through this aperture into the street, as it is the custom here not to carry out their dead through the door of the house, but to break through the wall in this way, when the death happens on an unlucky day: otherwise, they say, the spirit of the dead person will return again to the house in which he died, and of this they have a great dread.

TELOOGOO MISSION.

The Rev. R. T. Noble and the Rev. H. W. Fox are the Missionaries at Masulipatam, assisted by Messrs. Gordon and Sharkey. During the year three adults have been admitted into the Church of Christ by Baptism.

*English School—Half-yearly Examination.*

A School has been established, as mentioned in our last notice of this Mission, with the view of giving a superior education to boys capable of turning it to advantage. It is conducted by Mr. J. W. Taylor, his arrival relieving Messrs. Noble and Sharkey from the charge. The following account of the Half-yearly Examination is given in a Letter from the Rev. R. T. Noble to the Rev. J. Tucker, dated Masulipatam, July 17, 1844—

We held the Half-yearly Examination of our English School on Thursday morning last, at half-past six o'clock. J. Rohde, Esq., very kindly took the Chair, as the oldest subscriber and promoter of our Mission at this Station. About sixteen or eighteen European gentlemen and ladies were present. Besides these, a large party of the Naib's family, the Head Sheristadar, and several other respectable Natives, attended, and appeared to take an interest

in the Examination. We began with prayer, at which we all stood up; the Native Officers, perhaps, out of regard to the English who were standing at the time.

Our School is now quite full, except in the first class, which we find it difficult to fill, as we have no boys sufficiently advanced for it. Many boys are very anxious to be admitted. If we had another Master, we could immediately find for him two more classes of boys, advanced in English as far as those reading with Mr. Taylor.

All the classes were examined privately, with much strictness, during the two days preceding the Public Examination.

The following is the Report of the Examination furnished by the friends who were present, and who are kind enough to take an interest in this important work—

As many friends of the Mission may be pleased to hear of the satisfaction we all felt in witnessing the extent to which knowledge and habits of thought had been imparted to the boys, whose Examination we attended on Thursday morning, we desire, for their gratification, to express our sense of the valuable nature, the soundness and extent, of the instruction afforded.

The manner in which the Examination was conducted enabled us to form a better estimate of this than can usually be attained at a Public Examination; and it is enough to say that we all were more than satisfied. The acquaintance with the portions of the Gospel in which the several classes, particularly the eldest, had been prepared, was very pleasing; in this, as in other branches, the same understanding of the subject, to the extent of the lesson, was displayed: this was also very satisfactorily demonstrated by two of the elder boys in their examination of two propositions of Euclid.

(Signed)

J. ROHDE. E. W. BIRD.  
F. L. NICOLAY. W. S. MITCHELL, Capt.  
T. MATHISON. W. R. SMYTH.

#### TINNEVELLY.

##### *General View.*

The statistical returns of the Tinnevelly District, for the last year, exhibit a satisfactory result. An increasing diligence has been manifested on the part of Candidates to acquire the knowledge necessary for Baptism; and the administration of the ordinance is regarded with deeper interest than ever. According to the

general testimony of the Missionaries, the spiritual advancement of their people keeps pace with the increase in their numbers. Their zeal to erect substantial Churches in their villages affords another striking evidence of the steady progress of Religion among them. At first they were content to subscribe one day's earnings each, as an Annual Subscription; but afterward, many villages made large pecuniary contributions in addition to their Annual Subscriptions, in order to procure the immediate erection of their Churches. The various Reports which we shall now give are for the half-year ending June 30, 1844.

#### PALAMCOTTAH DISTRICT.

##### *Report of the Seminary, by the Rev.*

*S. Hobbs.*

This Report, although for the half-year ending June 30, 1844, is dated the 6th of July. It states—

The usual Half-yearly Examination of the youths in this Seminary took place on Wednesday morning last, the 3d instant, in the presence of six Missionaries, whose unanimous opinion as to the proficiency of the youths was favourable. One of the elder youths has been sent to the Rev. G. Pettitt, to be employed by him; another to the Rev. E. Sargent; and a third to the Rev. St. Hobbs. Three, also, have been sent to Bishop Corrie's Grammar School. Our present number of inmates is 40. Of these, none, with the exception of the first class, which contains 12 boys, have been twelve months in the Seminary. The average age of the boys is 12 years. We may therefore be fairly said to have recommenced; and since each boy will probably have five years' training, we may reasonably hope that he will acquire such attainments as will be useful to him in after life.

The children declare themselves to be very happy, and are, generally speaking, active and energetic.

##### *Palamcottah Native English School.*

The desirableness of establishing a Native English School for all classes in Tinnevelly, to be conducted on Scriptural principles, having been long felt, the services of

Mr. W. Cruickshanks as Head Master, and Mr. W. G. Browne as Second Master, were engaged. They arrived at Palamcottah on the 26th of February 1844. The School was opened on the 4th of March following, and the first Examination took place on Wednesday the 29th of May. The Collector and three Assistant Collectors, and the Judge and his lady, were present, together with a good number of Natives. The number of boys was about fifty; and it was agreed that excellent progress had been made during these first three months of its establishment. The interest manifested by the boys, as well as their order and energy, were very gratifying.

*Report of the District, by the Rev.*

*G. Pettitt.*

*Erection of new Churches.*

The Church at Asirvadapooram, the central Congregation of the District called by that name, has, after several hindrances and losses, been finished, and was opened on the 20th of June for Divine Service: the little tower, however, has yet to be completed, as I have not been able to go to the village since the Church was opened. The interior of the Church is 45 feet long by 34 wide, exclusive of a chancel of 10 feet by 14; having six arches, and a portico over the front entrance. It is built in the Tuscan style of architecture, partly of rough stone and partly of brick and chunam; and as it seemed not improbable that it might be looked to as a model for the village Churches in those parts, I took considerable pains to secure the proper proportions and correct workmanship. The Rev. E. Sargent preached the sermon at the opening of the Church, from Psalm cxxii. 1. Five Clergymen, the Seminary boys from Palamcottah, all the Catechists of the District, and several from other Districts, together with a large number, both of men and women, from the Congregations of the Asirvadapooram District, were present on the occasion, and a very fair collection was made at the close of the Service: the Lord's Supper, also, was administered to 54 Communicants. The total expense of the Church, including the rebuilding a portion of it which fell in last monsoon, will not exceed 1000 rupees, owing to the unremitting care and atten-

tion of the Inspecting Catechist. The Corresponding Committee of the Church Missionary Society allowed 300 rupees toward the building; and the remaining 700 have been furnished by the Asirvadapooram District Church-Building Fund, by the benefactions of one or two European Friends, and by the special contributions of the Native Christians of that District. In the front wall of the Church, inside, is placed a stone with this inscription: "This Church was built in the year 1844, by the aid of the Asirvadapooram Church-Building Fund, which was established in 1840."

Nor is this the only Church built this year by the aid of the same fund. At Tiroovanenganeri, about four miles distant from Asirvadapooram, a new Church has been built, forty feet by twenty inside, at an expense of 120 rupees.

In the Congregations of Alvarneri, where a section of the members continued for some time in a state of division, through the pride and stubbornness of one of their number, peace has been restored by the submission of the whole party, and something has been done to improve the condition of those who, by absence from the Means of Grace, had sadly fallen back. I am also rejoiced to be able to add that the people have come forward to request that a substantial Church should be erected in their village, nobly offering, though there are only about fifty families; the sum of 100 rupees, beside their usual subscriptions to the Church-Building Fund of the District. I mention it as another of those proofs, which are frequently afforded us, of the settled attachment of the people to the Christian Religion, and their laudable zeal for the House of God. When the Heathen see the Native Christians in a village building a respectable and substantial Church for themselves, they regard the people, and speak of them, as QUITE GONE from Heathenism, without any hope of return.

*General View—Catechists.*

Speaking of my District generally, I have nothing remarkable to add. There has been a little increase in the numbers, notwithstanding that the half-yearly list shows a decrease, owing to the transfer of Districts. A few people in one or two new villages have joined us; but, as the busy palmyra season leaves but little time for the internal improvement of the Congregations, I cannot report any rapid progress in this respect. The people of one village,



Nānalkadoo, have been severely tried, having had their houses plundered by their opponents at night, and then made the defendants in a false complaint by their plunderers. Justice, however, prevailed; and five of the depredaters were sentenced to several years' imprisonment. The people have thus far remained steadfast, and I have every reason to hope that they will continue firm.

The Catechists have conducted themselves satisfactorily, with one or two exceptions. The Anniversary Meeting of their Widows' Fund has just been held, at which a larger number than usual of their wives attended. The Report announced that five Catechists in the province had died during the year, and an Inspecting Schoolmaster; and that at present there were fourteen widows and four orphan children receiving allowances from the Fund.

#### *Education.*

It will be as gratifying to Christian friends to hear, as it is to myself to report, that something more is being done in this District in the way of Female Education. Not only has there been an increase in Mrs. Pettitt's Boarding School, through the kind help of friends in England and India, and the allowances of the Committee; but in the villages, also, there has been an increase of Girls' Schools. Three young women, wives of Catechists, one of whom was brought up in Mrs. Blackman's and two in Mrs. Pettitt's Boarding Schools, have now commenced as Schoolmistresses in their villages, and have from ten to twenty children under daily instruction; and the interest they themselves manifest in their occupation is very gratifying. Thus we are beginning to reap the advantages of our Boarding Schools. The Catechists' Schools, also, have greatly improved in numbers, by our giving a small premium, which they well deserve, to those Catechists whose duties allow of their instructing regularly a number of the children of their Congregations. We are also attempting something more decided in the way of Sunday Schools for adults and young people. I have witnessed with great pleasure an earnest desire on the part of the Catechists to promote this good work.

#### SATANKOOLLAM DISTRICT.

#### *Report, by the Rev. J. Devasagayam.*

I am at a loss how to express the great mercies which I and my Congregations

have received from the Lord, during the preceding half-year.

#### *Congregations—Communicants—Baptisms.*

We commenced the new year with a resolution to keep the Lord's Day holy. Every Congregation, not one excepted, made a written agreement that they would regularly attend the Lord's-Day Service, even in their very busy days, and that they would do their best to abstain from all unhallowed duties; and that the person who disobeyed this rule should pay a certain sum to the charity-box. Although this rule was not so strictly kept as could be wished, the attendance on the Means of Grace has been more regular than in the preceding year.

The Communion Service, which has been celebrated six times at Satankoolam, and four times in the principal Congregations, during the last half-year, has been a most refreshing season to us. Tears of gratitude came from my eyes, when I observed with what thirst and devotion many of my old and new Communicants came to the Lord's Table. The Rev. J. T. Tucker, who has rendered me valuable service, has had also the pleasing opportunity of observing the promising condition of many of our Communicants. Their conduct is exemplary, and this has a favourable influence upon others. The instruction of our people, although I have still cause to lament that it is proceeding very slowly, has been more satisfactory than in former days. The early Morning Prayer by oil-light has been kept more regularly, for the benefit of the people when they go to their work before day-break, and return home late in the night. A good many people have attended prayers cheerfully, and some of them have expressed their thankfulness that the Church drum helps to awake them early; and have said that they would not go to their arduous work without imploring the preserving mercy of the Lord.

The number of people at the end of December 1843 was 3570; but at the end of last June, 3755; an increase of 185 souls. The number of baptized is 1619; of whom 68 adults and 60 children have been baptized in the last six months. Fifty-five adults, including the elder children, were admitted on one occasion. Several backsliders have returned, complaining that the hand of God was severe upon them.

A heathen family at Satankoolam was, under the blessing of God, brought to Christ by their daughter, one of our school-girls. We know that she continued for more than a year, without growing weary, to invite them to come to Church; but they refused, though they so far consented as to permit her to pray kneeling in their house, and said that they had no objection to her being baptized. I intended to speak to her parents; but before I did so, I was rejoiced to see, first her mother, and afterward her father, resolve to come, and say to me openly that they renounced Heathenism, and sincerely desired to be instructed in the Christian Religion. Now I see them regularly attend the Service, both on Lord's Days and week-days, and learn the Catechism daily from the Catechist. This case, with that of two other girls, whose prayers and good example appear to be greatly blessed to their parents and friends near us, and many other similar instances in different Congregations, give us cause to render many grateful thanks to the Lord, and to be greatly encouraged in our duties.

I have also a favourable account to give of my Congregation at Sooganagaram. Several Candidates for Baptism among them appearing to me to be sincere, and pretty well acquainted with the principles of our Religion, I administered Baptism to them in their own village. One of their present Headmen and his wife are not only regular Communicants, but also exemplary Christians. Although his wife has the care of four children, and much work at home, owing to their property in land and palmyras, she is one of our active Sunday-scholars, and was promoted to the third class in the April Examination.

Our Bible Class, 181 in number, viz. 156 men and 25 women, is much blessed. The last supply from the Bible Society, which we thankfully acknowledge, enabled me to give about twenty members each a copy of the New Testament, and the rest one or two copies of parts of it. The interest which the ladies take in the welfare of our women is a great encouragement to them. Numbers of Heathens, Mahomedans, and Papists, who see them learn and write on sand in the Church-yard, greatly rejoice, and praise the object for which they learn.

One Civilian gentleman and his lady have employed a Christian Schoolmaster,

from my District, to instruct their servants, of both sexes, since February last. The last Letter from the Schoolmaster informs me, that all the servants, both Christians and Heathens, attend Morning and Evening Prayers, and that several of them make good progress in the knowledge of letters: one elderly woman is able to spell and read a few verses from the New Testament. Another gentleman has also expressed a particular desire to have a Christian Schoolmaster to teach his servant.

#### *Catechists.*

Their present number is 32. Most of them have endeavoured to do their duty faithfully, and to improve in knowledge.

#### *Schools.*

The number of boys is 418; of whom 258 are Christians, 144 Heathens, and 16 Mahomedans: of these, the number of Scripture Readers is 183. The number of girls is 301; of whom 288 are Christians, and 13 Heathens: of these, the number of Scripture Readers is 157. The improvement and promising disposition of many of the boys and girls, their solicitude for the welfare of their parents and friends, and their obedience and attachment to us, frequently give us occasion to thank the Lord with tears of gratitude, and to offer earnest prayers, that the promising seed which we witness in the little children may bear rich fruit in due time. Late experience teaches me that I can do also much good to the adults through my school-children.

The present number in my Station Boarding School is 16, including 6 day-scholars. They are principally instructed in Religion, Tamul Grammar, and Ciphering, and also two hours daily in English. The Rev. Stephen Hobbs, in his late kind visit, and also Mr. Spratt, examined them, and expressed their pleasure to see the progress they had made in Scriptural knowledge and Tamul Grammar. Some of the boys are truly pious. The parents of one boy, who had long neglected the Means of Grace, are now regular Communicants.

Our numerous Christian children, of both sexes, are the beauty of our Church, and render us assistance in the responses and singing at the Lord's-Day and week-day Services; in teaching the Catechism and letters to the adults in the Congregations; and in inviting their parents to Church, and teaching them the observance of the Fourth Commandment.

Three of my Schoolmistresses were visited lately with very severe affliction. Two of them lost their children—one, a boy of three years old, and another, her only infant of twelve months old. The third, the Schoolmistress of Retford School, was brought very near to the grave by cholera; but has now recovered. These afflictions have been sanctified to them, and their resignation to the will of God is very consoling and exemplary. Far from discouraging them in their services, their losses have roused them to love their Saviour and feed His lambs more than ever. When I went to the house of one of them, soon after she had lost her child, a number of people followed me: among them were Heathens and Papists. I asked the Schoolmistress if she knew that her child was now in far better hands. Her answer, and more especially her Christian countenance, in which might be read her filial submission to the afflicting hand of our Heavenly Father, was such, that it not only confirmed me in the belief of the sincerity of her resignation, but also gave testimony to the Gospel to all those present.

*Preaching to the Heathen, &c.*

We have not neglected the opportunity of inviting Heathens, Mahomedans, and Papists to Christ by conversation and Tracts. Every Catechist and Reader, whenever he can spare a few hours, spends them for their benefit. Two other Itinerant Readers, supported by a Christian benefactor in England, are chiefly employed to go among those who are out of the reach of the Catechists. Many Heathens confess that the darkness of idolatry, superstition, and Brahminical deceit, will not long remain; but that the light of the Gospel will soon remove it. But the love of sin and vanity is too strong to permit them to do what they know is right, and for their best advantage. Very few Mahomedans receive our Tracts: one of the reasons is, that a very small number of them can read; but they shew a delight to converse on useful matters, and are very attentive to hear what we teach of Abraham and other Patriarchs to our school-children. In several places, Papists have discovered a better disposition than formerly; and consequently a number of Tracts and parts of the New Testament have been distributed at Manapar, and in several other villages. Many of them see with won-

der the progress of the Christian school-children of Maravers at Paducapattoo, who were once notoriously wicked, and lament their own ignorance and the unhappy fate of their children, who are deprived of Christian education by the obstinacy of their Priests.

## Ceylon.

### NELLORE.

THE accounts received from this part of Ceylon are much more favourable than those which have reached us from the other Stations. Fewer obstacles to the progress of the Gospel appear to be met with among the Tamul population of the North, than among the Singhalese population of the South of the island.

We regret that Mrs. Adley has been suffering in health, and that she has been obliged to leave the Station, for a season, in the hope of its restoration.

The addition of the Church and Congregation of St. John's, Chundicully, to this Station, as stated on a former occasion, caused such an entire division in the labours of the two Missionaries, that Chundicully became, virtually, a separate District of the Nellore Station; and accordingly a separate Report of it has been furnished.

*Report of Nellore, by the Rev. W. Adley.*

The following Annual Report is dated September 1844.

By the blessing of our Heavenly Father upon the means in operation, the several branches of Missionary effort, and the spiritual welfare of the Native Congregation, have advanced, we have reason to hope, in a greater degree than in any preceding year.

### Schools.

#### *Girls' Boarding School.*

In this School there are 30 girls, between the age of six and sixteen. They are divided into three classes—10 in the first class, 11 in the second, and 9 in the third. With the exception of one child, lately received, they can all read their own language, more or less fluently, and two of the classes have made considerable

progress in English; not only in reading and translation, but shewing, on Catechetical examination, that they understand what they read and learn. We trust there is not only a steady progress in their attainment of Divine knowledge; but also in the formation of those habits of thought and action, which, under God, are the fittest means for the saving reception of His truth. During the year, 5 of the girls, of whom we have reason to hope well, have been admitted into the Church by Baptism.

The eldest of the girls has been married, during the year, to one of our Assistant Catechists. It was an interesting occasion, and the young bride, since leaving the School, has shewn, by her constant attendance on all the Services of the Church, that she knows the worth of the privileges to which she has been admitted. We look forward with hope, that many of those now training in this School may hereafter be blessings to the circles that may be formed around them in domestic life; while some who give tokens of superior intellectual gifts, may, if it please God, become more widely useful as Teachers and Helpers of the Church, and obtain the blessing and the praise of those pious women who *laboured much in the Lord*.

#### *Girls' Day School.*

The attendance has averaged about fifty during the year. Most of the girls read their own language fluently, and have made creditable progress in the attainment of Scriptural knowledge. The first class in this School has made some little progress in English.

#### *English Day School.*

This contains 80 boys, who, with a few exceptions, are in general regular in their attendance. They have continued through the year to attend Morning Prayers in the Church at 9 A.M., at which the Sacred Scriptures are read in order, and briefly explained in the Tamul Language. The Bible is one of the chief School-books, in which all who are able to understand are daily questioned and instructed.

#### *Other Schools.*

The English School at Cokewelle contains 49 boys. The Master has been diligent in imparting Christian instruction to the Scholars, and shewn much concern for their spiritual welfare. Two youths have been baptized during the year, and  
June, 1845.

six or seven are among the Catechumens under special Christian instruction.

The English School at Copay contains 29 boys. The instructions and progress in the several classes are much the same as at Cokewelle. Two youths from this School have been baptized during the year, and 7 or 8 attend the Catechumen Class.

Two new English Schools have been lately established; one at Neerval, containing 31 boys, and one at Oremperaay in which there are 20 boys. The establishment of these Schools, and the enlargement of some others, are owing to the aid granted to us by the Government School Commission, which has made a grant of 150*l.* per annum to our Mission at Jaffna for educational purposes, to be employed chiefly in adding to the means already existing. The desire to gain a knowledge of the English Language is very general, with the exception of those who are wedded to their idolatries and superstitions; as the more bigotted Heathen, the Mahomedans, and Roman Catholics. That the desire should be encouraged, I have no doubt; being fully persuaded that, in proportion as the minds of the Natives are enlarged by a knowledge of English, and have opened to them its treasures of literature and science, their attachment to the ancient customs and superstitions of their country is lessened, and their minds are prepared to receive Divine knowledge, and to embrace *the truth as it is in Jesus*. Among the educated youths in Jaffna truth is working in various ways; and, through them, awaking a spirit of inquiry in those around, which we cannot but hope will result in leading them to renounce their blind superstitions and soul-destroying idolatries, and come to Him who is *the Way, the Truth, and the Life*; that they may have eternal life.

The Tamul Day Schools are 21 in number, containing 945 boys. These are daily taught, in their own tongue, the Scriptures, Scripture History, and Catechisms on its truths and doctrines. Many of them have made considerable proficiency in the attainment of Scriptural knowledge; and, by the impression apparently made on them, when under instruction, shew that it has not been given to them in vain. Two of the eldest of the youths from these Schools, and a Schoolmaster who was formerly a scholar, have been baptized and received into the Christian Church during the past year. This branch of our

Mission labour, after many years of toil and anxiety, is now yielding its first-fruits; the harbinger, we trust, of an abundant harvest. Of the 21 Masters, one only is unbaptized; and he would have received that ordinance, but from a severe attack of fever about the time he was to have been admitted to the Church.

*Preaching and Visiting—Baptisms—Communicants, &c.*

The Congregational duties, and the other Means of Grace, have been continued through the year; the Congregations on the Lord's Day being 12, and during the week 8.

There have been, during the year, 9 infant Baptisms, and 39 Converts from Heathenism.

Two Native Christians have died happily, expressing their faith in Christ, and leaving behind them a good hope of their resurrection to eternal life, when their *vile* bodies will be changed, and formed and fashioned like unto the glorious body of the Saviour. One was Job, whose Christian life had been most exemplary, and who died, looking with hope to the Lord Jesus as his Saviour. The other was the wife of Paul the barber, whose mind had long been favourably inclined toward Christianity, and become more decidedly so after the baptism of her husband; shortly after which she also desired to have that ordinance administered to her.

The number of Communicants is 62, 20 having been admitted to the Sacrament of the Lord's Supper during the year. One has been removed by death, and one, at the persuasion of his friends, has joined himself to the Romanists.

The Female Adult Class has been continued; but from the early part of the present year, through the severe indisposition of Mrs. Adley, their instruction has been chiefly confided to one of the Assistant Catechists.

District and village visitation has been persevered in; and though no special results have arisen from it, it will, I trust, by the blessing of God, prove beneficial to those around us.

*Report of St. John's, Chundicully, by the Rev. J. T. Johnston.*

This Report is also dated September 1844.

*Congregational and Ministerial Services.*

The attendance on our Lord's-Day Ser-

vices remains the same as last year. At various times a considerable number of strangers, chiefly Roman Catholics, but some Heathen, have attended.

The Lord's Supper has been celebrated monthly, the average attendance being 45 to 50. The present number is 65, comprising both Native and Portuguese. Seven new Communicants have been admitted.

One native youth and eight infants, children of Portuguese, have been admitted into the Church by Baptism.

*Week day and Out-Services at Bunglous.*

One new Meeting has been commenced on Monday evening, in the Naduttero District. The Tuesday-Afternoon Service at Colombogam has been regularly continued, and forms a very pleasing Meeting. The Wednesday-Morning Catechetical Service at the Church is attended by the children of all the Schools connected with the Station.

*Distribution of Scriptures, &c.*

Portions of the Old, and the entire New Testament, together with a considerable number of Tracts and small Tamul Books, have been distributed.

*Schools.*

*Seminary.*

At the date of the last Report there were 20 youths in the Seminary. Of these, five have left the Institution, having been placed in Schools as Teachers. Four others have also left; two having completed the term of study, one for incompetency, and the other owing to ill-health. Their general advance in study is tolerably satisfactory. There is a good knowledge of Scripture, and of the way of salvation; but I have to mourn over the want of a spirituality of mind, and general consistency, even in the youths who are baptized. This branch of my duties I would especially commend to the prayers of Christian friends, that God would water it with the spirit of grace, poured out from on high.

I should here mention that six youths have been furnished by the Seminary as Teachers for Schools, and that they evidence the advantages of a better class of instructors being placed in such situations.

*Out-Schools.*

A Day School for boys has been opened at Chundicully.

The Chundicully Girls' Day School has continued as before. The books shew a small increase in the number of Scholars.

The Colombogam English and Tamul Boys' Day School has justly the character of being one of the best of our Out-Schools. The English Class, formed last December, is now able to read the Testament fluently, and to answer simple questions upon it. One little boy, whose character is very hopeful, has been admitted into the Seminary, and is able to learn with the lowest class.

Five other Schools have been also lately opened, at the expense of the School Commission.

The Teachers in the Schools, appointed from the Seminary, attend an Evening Class four times a-week; and the Catechists and Seminary Teacher attend twice a-week, in the afternoon. By this course of teaching they are enabled to keep up what they have learned, as well as to add to their stores.

The following Extracts are from Mr. Johnston's Journal.

*Superstition of the People.*

Jan. 7, 1844—As the Church is now altogether under repair we are unable to hold Service in it; and I have therefore, by permission of Mr. Dyke, the Government Agent, appropriated the Government School Bungalow, which is near the Church. It being very commodious, we have every convenience which such a place can afford; but as it is not the Church, and as my people generally have an almost superstitious reverence for the walls of St. John's, they regard it as improper further to worship God in a Bungalow. Although they have been for many years under Mr. Christian David, yet being, for the most part, of Roman-Catholic extraction, they inherit all the superstitions, but, I am sorry to say, not the zeal, of their neighbours and friends. St. John's, too, is regarded as a very peculiar edifice; so much so, that people make vows, during the sickness of themselves or family, that they will give so much oil to light up the Church. On one occasion the Catechist found, in the morning, that oil had been burned at the front entrance. Roman Catholics and Heathens will both scrape a little of the chunam, or mortar, from the walls; the Catholics putting it into their mouths, and the Heathens smearing it over their foreheads, in the same way as they do the sacred ashes, according to their system. Such is the knowledge of the

Roman Catholics and Heathens of this favoured province! I fear that in the case of many who attend St. John's, though they do not act as plainly contrary to the dictates of common sense, their attachment rests upon the sanctity of the spot, arising from the supposition that St. John dwells there.

*Visit to Nellore.*

Feb. 4—I went to Nellore to-day, it being the first Lord's Day in the month. I read prayers, and Mr. Adley preached. It was a pleasing occasion; and the number of Communicants has much increased. With about 20 or 22 of my people, our number was 70 or more. In the afternoon I had Service at my Bungalow. The Congregation being composed chiefly of children, I had a Catechetical Service. In the evening the usual English Service was held.

*Conversation with a learned Tamulian.*

Feb. 18: Lord's Day—This afternoon I went to Chetty Street; and while I was waiting, before the Service, Serev an Muttoo, one of the most learned of the Tamul Scholars in the Province, came to speak with me. He is a remarkably shrewd man, and deeply read in Tamul philosophy. His chief desire and delight is, if possible, to lead a Missionary into a difficulty, and then exult. I knew his disposition well, from having frequently met him. After some conversation, he asked if I did not want a Teacher, and, if I would like that he should teach me, what I would give him a month for teaching. I said I had come for other business; but if he would come to my house any day in the week, I would talk to him. He asked why he might not talk on the subject on that day. Perceiving a book in his hand, I inquired the nature of its contents. "It is upon the soul," he replied. "Indeed," I said: "that is a very important subject, and one upon which we should strive to learn."—He then asked me, "What do you think the soul is?" I asked him, "Have you not read what is said in the Bible?"—"Yes; but what kind of a thing is that breath?" I replied, by asking him if we had more information respecting its nature given us in the Word of God. He then changed the subject, and asked how sin first entered. I again replied, by asking him if he had not read what was said in the Scriptures. "But," he said, "how was it that Satan became an evil spirit?" To

this I replied, that it was not stated how. We knew that he had become such by what we saw and felt: the means by which it came to pass we knew not. He replied, with evident contempt, "You answer all things in the same way; you refer to your Scriptures." I said, "Why, respecting these matters, what can we know? Who can find out more than God has been pleased to reveal?"—He told me that a Missionary he knew was very clever in these questions; but I only said, that in such subjects I could not go beyond what was told me by the unerring Word of God. That I believed, that I came to teach. I then said, "You have asked me some difficult questions, to which none can give a full reply. No man has seen the soul. None can tell what it is, beyond what God has revealed. To attempt to know more is to go into danger. But," I said, "one thing I do know." I then explained our lost state, and besought him to look to his own condition. He is the most consummately proud man I have ever seen; but he is a fair specimen of the learned men of this province.

The Hindoo system is altogether metaphysical. The Hindoo mind, at least an instructed Hindoo mind, is peculiarly so.

*Opening of a New School at Colombogam—Benefits of Christian Education.*

Feb. 27, 1844—I went to Colombogam again, to open a School-Bungalow. It is a good-sized one, and is very convenient. To the erection of this the people of the neighbourhood contributed about twenty palmyra-trees; equal, in amount, to about twenty shillings, or a little more. I had a good Congregation of about thirty people, and spoke to them upon Ephesians ii. 1—3. After the Service, the Vedalm complained of my saying that the devil urged us to do evil. He felt that it was not right to speak in such a way of one whom they worship. Alas! he has blinded their eyes indeed. I examined the boys previously, and was pleased with their replies. One boy, who had formerly left the School, came, marked with ashes; but it was evidently a cause of shame to him: he held down his head, and seemed conscious that he had done wrong. When the Catechist began to question him a little, the difference between one who has been taught by us, and another who has never been in our School, was very manifest. The manner of the two is different, and I think I may truly say that the

feeling also is very different. I do hope and believe, that, in the fishing village of Colombogam, an effect will be produced by our School, such as shall, by God's blessing, prove wonderful in the end. I have a very well-disposed steady young man as Scripture Teacher here; he also teaches English to about twenty boys. The answers which these little boys give are the most sensible of any of the Schools I have seen in this province, or in the south. Our meetings at this School weekly are generally good: the average is from 15 to 20 adults, and 40 boys.

*Visit to Neura Ellia—Scenery—State of the Population.*

The health of Mrs. Powell rendering it necessary that she should leave Baddagame, it was decided that the climate of Neura Ellia, the sanatorium of Ceylon, should be tried for a season. Mr. Powell, in a Letter dated March 5, 1844, states that they reached Neura Ellia on the 31st of January; and that even within a few days Mrs. Powell felt much invigorated by the change. He writes—

The climate of Neura Ellia is very much like that of an English Spring, the thermometer averaging in the day about 59° or 60°; but the mornings and nights are very cold. In the morning the plain is often covered with hoar-frost; and I have occasionally seen ice half an inch thick. We were in raptures with the scenery of the interior, as we came up: one really wants words to express its exquisite beauty and magnificence. I never recollect to have had my mind so intensely drawn from nature up to nature's God; never to have been so impressed with the power, wisdom, and goodness, of the Great Creator. One is indeed everywhere reminded, in this beautiful island, of Bishop Heber's words—

Where every prospect pleases,  
And only man is vile.

But there are some prospects which more than please: they are gorgeous, they overwhelm, they defy description.

We are residing here with our kind friends, the Rev. H. Von Dadelszen and Mrs. Von Dadelszen. Mr. Von Dadelszen is a Missionary of the Gospel-Propagation Society. He is stationed here for the present, and ministers to the English residents,



soldiers, and a few burghers. I assist him in his English duties every Lord's Day; and hold, in addition, a Singhalese Service in the Bazaar, which is attended by from twenty to thirty Natives, consisting of Bazaar people, and a few servants. There are only thirty or forty Singhalese families resident in this place; and these are chiefly natives of Colombo, who have settled here for purposes of trade. The majority of them are Roman Catholics; and the remainder, about ten families, are Protestants. There are no professed Buddhists. They are all living in a state of profound ignorance, and many of them in open sin. The Roman Catholics have lately had an Italian Priest to visit them; and, in consequence of his directions, they will not come near us. Mr. Von Dadelszen is now learning the Singhalese Language; and one of our Cotta-Institution Boys is just coming up to him as a Schoolmaster and Catechist. I hope, therefore, that ere long something more effectual will be done for the spiritual instruction and welfare of the native population.

*Missionary Excursion to Badulla.*

Soon after my arrival here, Mrs. Powell having become a little better, I accompanied Mr. Von Dadelszen on a Missionary excursion to Badulla, a place about thirty-six miles further in the interior.

The scenery on our way to Badulla was even on a grander and more magnificent scale than that which we witnessed on our way up to Neura Ellia. Badulla itself lies in a valley or basin, surrounded by very high hills, on most of which are flourishing coffee estates. It has a small fort, garrisoned by a company of Malay soldiers; and the town, which is not large, contains a few hundred inhabitants; some of whom are burghers, chiefly Government servants, and the remainder Kandian Singhalese: all the Kandians, with about ten or fifteen exceptions, are Buddhists. We were at Badulla one Lord's Day, during which we held two English Services and one Singhalese Service, in addition to another English Service on the Monday Morning. Only three Natives, after due notice had been given, attended the Singhalese Service. As, however, I was to preach in the Cutcherry, or rather District Court, which has an open side toward the road, I determined to proceed; and before I had gone far in the Service the novelty of the thing, as I had expected, attracted a goodly number of passers-by. We have reason to believe that a

Christian Service had never before been held in Badulla, by a Clergyman, on the Lord's Day; and we can only hope and pray that our Services on this occasion may be but the commencement of regular and more successful ministrations. Mr. Von Dadelszen intends visiting Badulla as an Out-Station, and spending a Lord's Day there once in six weeks or two months. We spent a few days in visiting the people at their houses; and it was really awful to witness the sin and profligacy which prevailed.

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## West Indies.

### CHURCH MISSIONARY SOCIETY.

BRITISH GUIANA.

#### *General View.*

THE trials of this Mission have lately been great, chiefly owing to the failure of the health of those engaged in it. From a Letter recently received from the Rev. J. H. Bernau, it will be seen, however, that the general aspect of the Mission is encouraging. He writes, December 23, 1844—

Although the closing year has been one of peculiar trials from within and without, yet do we thankfully acknowledge that goodness and mercy have followed us. In consequence of the failure of my health from the beginning of the year, my labours have been confined to the Grove and Penal Settlement. Travelling I have been compelled to discontinue almost altogether, from want of an efficient Schoolmaster; for, be it remembered, our Schools are the *crown of our rejoicing* in our labours.

#### *Hopeful Death of a little Girl.*

In the midst of these discouragements, however, I have been greatly encouraged to persevere by the following circumstance. One of our little girls had been lingering for some time, and the Doctor informed me that, humanly speaking, there was no hope of her recovery. When I was conversing with her on the joys of a better world, she said, "Yes, I long to be with Christ." At this I was agreeably surprised, having never heard her speak of Christ and her need of Him. I therefore directed my questions more immediately to her heart, and was truly astonished at the knowledge of Scripture which she displayed. "My hope, my only hope is, Jesus died for me. I love Him; I love

Jesus ever since. I always liked to hear you talk of Him."—"Well, my dear Joanna," I replied, "you ought to thank Him for His love, and be willing to give up yourself to Him for life and death." "Yes, sir; He knows that I did so long ago."—Some of her relatives, hoping that a change might do her good, took her into Massaroony River; but finding that she grew weaker every day, she desired them to bring her back again. On her return, she sent her grandmother to inform me of it. I went to see her, and found her suffering severely from pains in her knees; but she soon composed herself when I told her how much the Saviour suffered for us. Her state of mind was truly enviable; and ever afterward, when asked how she did, no complaint escaped her lips; but she always said, "Very well, Sir." One evening, late, she called for me, and on my arrival said, "I am not baptized: will you not baptize me before I die?" I read to her that Jesus said, *He that believeth and is baptized shall be saved.* "I believe that His blood will wash me. I wished to ask you ever since. Oh, Sir, do baptize me." After having spoken to her a few words of comfort, I baptized her. The scene was a truly solemn one, the room being filled with friends. A few days afterward, she departed this life in peace, having given charge that her corpse should be conveyed to the Girls' School and from thence to the grave, the children accompanying and singing a hymn.

#### *Baptism of seven Adults—Candidates.*

I have also had the joy of baptizing seven adults. Six of them were Carra-bees, and the other an Arrowack. The Carrabees may be called the first-fruits from among that Tribe. They have been under instruction for two years—a long term; but people like these require to be led step by step, for there can be no faith without knowledge, and Baptism without faith cannot profit them. These are all settled at the Grove; so that I have had occasion to observe their walk and conversation, and feel satisfied that it is their desire to walk worthy of their profession. The Candidates for Baptism from this Tribe still number about 40; but their attendance on instruction is rather irregular, owing to their living so scattered and distant. There are, however, some who will probably be soon admitted into the Church of Christ. The Akaways, of whom I spoke in a former Letter, have

settled in our vicinity, not at the Grove—Meantime they have entrusted us with several children, who are going on well. At first they usually become seriously ill; but when reconciled to the change they get better. This, no doubt, is owing to the striking change in their mode of living as to order and regularity. Their parents frequently supply them with fruit and fish, and they seem to have more confidence in us. The affection which these savages bear to their children and relatives is astonishing, and might well cause many to blush who boast of civilization and education.

#### *Visit from the Roman-Catholic Bishop.*

We have had a visit from the Roman-Catholic Bishop and his private Secretary. He begged permission to see the place of which he had heard so much, and felt satisfied with the reality of things. Among other things, he asked what inducements the Society or myself held out to the Indians. I answered, "None whatever; but to him *that believeth on the Son of God is promised everlasting life.*" He was very polite, but not less reserved, and our conversation turned only upon general topics. He seemed very much pleased with the boys, who, just at the time of his coming, were working in the garden. He visited, also, the Girls' School, and found them busily employed in needlework.

#### *Examination of the School Children— Need of another Missionary.*

On Christmas eve I felt very happy in the midst of 108 children. In the morning I examined them as usual, when some of their parents were present, and expressed themselves delighted with the progress which their children had made. What a change has God wrought in the condition of this people! The children partook of a hearty dinner, and in the evening were joined by their parents in taking a cup of coffee and a little cake provided for the occasion. Their singing is peculiarly sweet and melodious, and they reward the trouble which I take in this employment doubly and triply. Were I but stronger I would gladly give all my time to the teaching of the young; but I am frequently admonished by my infirmities that I am sinking, and shall perhaps be soon compelled to think of a change for a more bracing air. I will, however, not do this until there shall be some one to carry on the work, begun with many

a tear, and carried on with many a struggle, though I should sink into the grave.

*Communicants—Candidates for Baptism—Bible Class, &c.*

The number of those who are admitted to the Holy Communion amounts to nearly 100: the Candidates for Baptism to about 50 of both Carrabees and Akaways. The Boys' School numbers 48 scholars, of whom 35 are boarders: the Girls' School 42, of whom 25 are boarders. The School at Oujah numbers about 20, mostly coloured children.

As so much depends upon a sound and connected knowledge of Scripture, I am daily reading the Word of God with several of the most advanced adults, and am pleased to see a marked improvement resulting therefrom in Frederick and Erie, whom I still employ in speaking to their people in their own languages. On the Lord's Day the Word of God is thus explained in the English, Arrowack, Carrabeese, and Dutch Languages at nearly the same time.

The Logie for strangers being blown down, I am just now employed in erecting another, of a more substantial description. It is 100 feet by 17, and I hope suited to accommodate any strangers who may occasionally visit us. Without such an accommodation I feel persuaded our cause would materially suffer: it is on this account only that they are willing to come and spend some time with us.

One of the boys whom I apprenticed in town lies seriously ill in a decline; and although, when first I told him of his condition, he seemed greatly alarmed and distressed, yet he is at present reconciled to the will of God. I have good hope that he is truly believing and trusting in Jesus.

Pray that the Lord, who has hitherto richly blessed us in our labours in this Mission, may visit us with His quickening grace and Spirit. Then, indeed, shall *this wilderness blossom as the rose, and the excellency of Carmel and Sharon be found among us.*

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## Recent Miscellaneous Intelligence.

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### UNITED KINGDOM.

*Bishop of Calcutta*—The Bishop of Calcutta, accompanied by his Chaplain the Rev. J. H. Pratt, reached London on the 25th of June on a visit to England for the benefit of his health.

*Church Miss. Soc.*—The Rev. H. C. Krickeberg arrived at Southampton, from Cairo, on the 9th of June—Mrs. Mühlhauser, widow of the late Rev. J. G. Mühlhauser, left Demerara, April 25, 1845; and arrived at Liverpool on the 5th of June.

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. M. Wilkin-

son and Mrs. Wilkinson arrived at Simla on the 30th of March last; and intended to proceed to Kotghur on the 15th of April (p. 64).

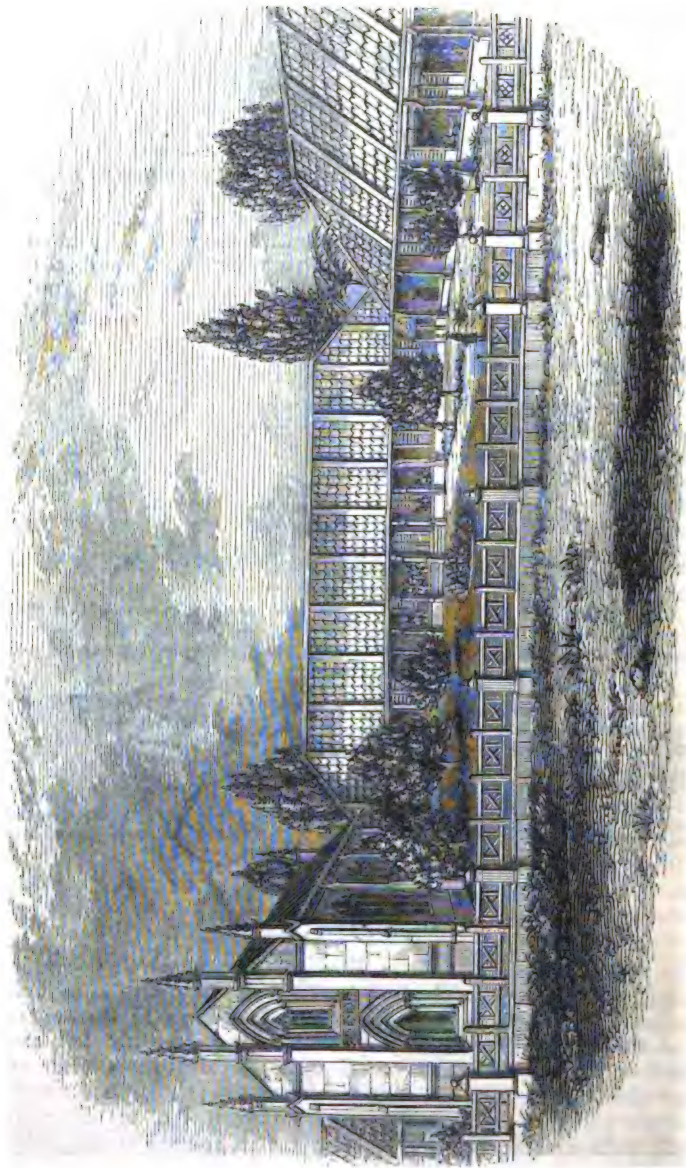
### NEW ZEALAND.

*Church Miss. Soc.*—Messrs. Thomas Chapman, William Colenso, Christopher P. Davies, James Hamlin, and Joseph Matthews, were admitted to Deacons' Orders on the 22d of September last, by the Bishop of New Zealand. The Rev. O. Haddfield having for some time suffered in his health, was compelled to leave his Station for Wellington in December last.

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## Miscellanies.

On the other side is a view of the Mission Buildings at Cottayam, in the Province of Travancore. The long building in the centre is the College, with deep verandahs supported by buttresses. It is under the care of the Rev. J. Chapman, whose house adjoins the Chapel on the left, assisted by the Rev. J. Johnson, whose residence is seen next the College on the right. Between the College and Mr. Johnson's house, just behind the palm-tree, you may see a small portion of the roof of the dining-room. All the roofs are covered with small flat tiles, pointed at the ends, and divided by streaks of white chunam, a beautiful kind of stucco used in India, which takes a polish like marble. The Chapel scarcely needs pointing out. The roof projects about four feet, and is supported outside by curved props from the cornice.



**MISSION COLLEGE CHAPEL, AND RESIDENCES, AT COTTAYAM, TRAVANCORE.**

# Missionary Register.

JULY, 1845.

## Biography.

### OBITUARY NOTICE OF MRS. SMITH,

WIFE OF THE REV. I. SMITH, OF THE CHURCH MISSIONARY SOCIETY'S WEST-  
AFRICA MISSION.

OF the Missionary Labourers who left this country for Sierra Leone at the close of last year, it pleased God to remove one, Mrs. Smith, very shortly after her arrival in the Colony. She died of acclimating fever within twenty-two days after she landed.

The account of her last hours is from the pen of her bereaved husband, and is extracted from a Letter dated Jan. 15, 1845.

When we took leave of our dear friends at home, and again, when we left our native shores for Africa, we rejoiced exceedingly, because we were on our way to the place where we had so long desired to be, and where we both hoped to become an extensive blessing to the sons and daughters of Africa. During the first part of our passage, we both suffered very considerably from sea-sickness; but were quite well during the latter part. As we drew near our destination, the blue mountains of Sierra Leone became visible, and continued so for nearly three days. As we viewed them, with feelings of gratitude for all the mercies we had received during our passage, I perceived that my dear wife, at times, seemed to betray some inward emotions of fear; but thinking it to be nothing more than I felt when making the same coast seven years before, I did not say any thing on the subject. She still rejoiced in the prospect of being soon engaged in the great and good work in which we had embarked. We landed at Freetown on the 3d of December, and before evening were received into the family circles of the Rev. Messrs. Schön and Rhodes. With Mr. Rhodes we remained until appointed by the Local Committee to occupy the Society's Station at Bathurst, when we again rejoiced in the prospect of soon being settled, and engaged in our proper work. During our stay in Freetown, we had an opportunity of seeing most of our Missionary party, and my dear partner expressed her

July, 1845.

heartfelt gratitude to God that she had been permitted to join their number, and longed to co-operate with them hand and heart. She had also had an opportunity of seeing many of the Natives, who came from the mountains—especially from Gloucester, the scene of my former labours—to welcome us; to all of whom she expressed her sincere wish, if it were the Lord's will, to do them good, and to *spend and be spent* among them; adding, "Pray for me, that God may bless me and make me a blessing here." The many visits of this kind which we constantly had from this affectionate people, and the joy and thankfulness which they expressed in seeing me again, drew from her a corresponding feeling. She often said that the place and the people far exceeded her expectation.

We left Freetown to spend a few days at Gloucester before going to Bathurst. While there, she expressed herself much pleased with the place. She would sometimes say to me, "We have every thing to encourage us to proceed with our work: surely God has greatly owned and blessed the work among this simple-hearted people. I only wish that those kind Christian Ladies in England, who feel so much interest in the welfare of their sex in Heathen lands, could see with their own eyes these dear and interesting little children in the School: I am sure they would feel a double interest for the future: all doubts respecting their capability or readiness to receive instruction would be re-



moved. If they be deficient, it is because they have lacked opportunity to learn: I am sure they only want more kind Missionary friends to teach them." Again, on seeing the Sunday-school of adults, and the Congregation, at Gloucester, she said, "I feel exceedingly attached to this people: there appears to be so much simplicity, mingled with so much sincerity and affection, that I did not expect to find here." She thought this to be much more evident among the villagers than in Freetown, and consequently felt for the villagers a decided preference.

On the 18th of December we left Gloucester, and proceeded, by way of Regent, to Bathurst. I supposed that my dear wife was quite well, as she appeared in such excellent spirits, but somewhat excited. On reaching our dwelling at Bathurst she complained of a pain in her head; adding, that she had felt a similar sensation the day before at Gloucester; but that it had left her before she saw me in the evening, and she had consequently said nothing to me on the subject. I now perceived that she had fever, and kept her very quiet all day. She had a very restless night, and was in high fever; but at 6 o'clock A.M. the fever had subsided, at which hour I had her conveyed to Freetown, in order to be near our medical adviser, who said I had done wisely in taking such prompt measures.

The fever again returned, and I, with a nurse, remained at the Mission House with her, where she was seen by the two medical men three and sometimes four times a day. She inquired if it were country-fever, and was told, in reply, "Very probably so." She said, "I hope it is."

The fever continued till the 24th; but no unfavourable symptoms were perceptible, and our medical advisers gave the most favourable account of her case. On that day, however, she felt the cold hand of death seizing her mortal frame; gave me directions respecting the future; and then took leave of me.

At first, I felt much surprised at her expressions, and the confidence with which she spoke of her approaching dissolution, for I saw no appearance of death; but, on the contrary, had good hope that the worst was past, and spoke to her accordingly. Her reply was, "Your kind feelings toward me will not allow you to be faithful in this matter." I assured her that

I spoke the conviction of my mind, and, I believed, the opinion of our advisers. She said, "I think not; but we shall soon know: we have used the means—yes, all the means in our power—but the will of the Lord must be done. This we have often sought in prayer: such was our constant petition before we came together. Moreover, I constantly besought the Lord to prevent the union, if contrary to His will that I should go forth into the Missionary Field with you; but He allowed it. For the last nine years, at the least, I have had the desire to labour among the poor Heathen, though I ever felt my inefficiency for it. The desire has been granted, and my hope, in a measure, realized; though now I am only allowed to behold it with my eyes: in this let us say, *Thy will be done*. I sincerely hope that my case will neither discourage nor prevent others from engaging in the work: it must be carried on, though not by me. I feel for you, because I know you will feel your situation to be very lonely; but even here we must say, *Thy will be done*. Don't be discouraged: go on in your work, and the time of separation will be short. Remember the promise, *I will never leave thee, nor forsake thee*: therefore cast thy burden upon the Lord, and He shall sustain thee. You have proved His faithfulness in times past; then trust Him for the future." She afterward said, "Never once think that I repent of the steps I have taken, or of coming to this place with you: far, very far, from it. My desire is still as strong as ever to spend and be spent in bringing the poor Heathen to Jesus, and for this alone we came hither." She often repeated part of the twenty-third Psalm, and once requested me to read the fifty-first Psalm, a great portion of which she repeated after me.

In the morning of the 25th she seemed much better, and even entertained some hope of recovery. When told that it was Christmas-day, she said, "I yesterday did not expect to see it." In the afternoon, however, she said, "My time is now come: I must leave you." And in the evening, after I had prayed with her, she herself offered up a most earnest prayer for us both, and closed with these words—"And now, O Father! I commit unto Thee my dear husband, through Jesus Christ, my only Saviour. Amen." After this, she seemed to be quite in raptures, and at once, in a very

strong tone, sang the two first verses of the Hymn—

“Come, let us join our cheerful songs  
With angels round the throne.”

She then became much altered, and wandered in her thoughts; but continued to mention her brothers, sisters, and other intimate friends and acquaintances.

At four o'clock the following morning, I perceived a decided change for the worse, and immediately called in the doctor. He promptly came; but could render no assistance. She became quite insensible to all around, her speech had left her, and her eyes were closed, while a serene and peaceful countenance remained. She spoke no more; but knew my voice almost to the last.

Thus died that meek and lowly follower of the Lord Jesus Christ—*strong in faith, giving glory to God*, and possessing a hope full of immortality beyond the grave. She lived constantly very near her God and Saviour. She had long since consecrated herself and her all to His service, and desired to live only for His glory and the good of souls. In health and prosperity she desired no will but His, and in death her chief cry was, *Thy will be done*. The loss of such an amiable and exemplary Christian, such an attached friend, and, above all, such an affectionate wife, is great indeed, and calls for the exercise, on my part, of no ordinary measure of faith. My rebellious heart still urges me to repine, and ask, Why is this? Why am I thus left in a strange land? Oh for more grace to say, with her, *Thy will be done; He doeth all things well*; and, What I know not now I shall know hereafter. *My times are in His hand*; and, be they long or short, may I be enabled to meet death like my dear partner, who, *being dead, yet speaketh*.

The following notices of Mrs. Smith occur in other communica-

tions. The Rev. J. Warburton writes, Dec. 26—

During her short stay with us at Gloucester we had sufficient opportunity to perceive the acquisition which the Mission had gained in our late Sister. Her sweetness of temper and affectionate disposition, joined with genuine and fervent piety, endeared her much to us; while her affability to the people seemed to mark her out as one chosen by the *Lord of the harvest* for great usefulness. The interest which she took in visiting the School here, with her expressions of hearty attachment to the work, of her desire to be engaged in it, and of the satisfaction which she felt in the people, so far as she had become acquainted with them, increased our thankfulness for such a fellow-helper. Previous to her dissolution, she expressed a sentiment which has before been called forth on similar occasions; namely, that she did not regret having come to Africa, and hoped that her death would not deter others from coming.

In a subsequent communication Mr. Warburton especially notices the kind and prompt medical assistance rendered by Lieut.-Governor Ferguson and Mr. Surgeon Clarke.

We close with a passage by the Rev. T. Peyton, Dec. 26—

She expressed, from the commencement of her illness, a strong hope in her Saviour's merits; and, as death advanced, she became more joyful, and seemed to obtain such a view of the heavenly glory as made her long to be with Christ. It was delightful to follow her, in thought, from the toil and sorrow of earth to the rest and repose of heaven; and from the labours of Missionary enterprise here below, on which she had just entered, to the possession of a Missionary's crown, and of an abode in the heavens which sin and suffering cannot invade.

#### OBITUARY OF MR. WILLIAM METZGER,

NATIVE TEACHER IN THE CHURCH MISSIONARY SOCIETY'S WEST-AFRICA MISSION.

OUR notice of Mr. W. Metzger, Native Teacher at Wellington, although satisfactory in other respects, derives additional interest from the fact of its being an account of the dying experience of a Native, as contained in the communication of two other Natives. The account is taken from Mr. J. Attarra's Journal.



Oct. 12, 1844—I went this morning to see William Metzger. I spoke to him concerning the state of his soul. He was very happy to converse with me about its future state.

Oct. 13 — I went again, early this morning, to see Metzger; but his face was very much altered. I then said to him, "William Metzger, you know that *in the midst of life we are in death*. What do you think with regard to the salvation of your soul, and faith in Christ?" He, without the least hesitation, replied, "As to that, I have no doubt about it. I have a sure hope in the blood and righteousness of my Lord and Saviour Jesus Christ. I am not afraid of death." The Rev. N. C. Haastrop, who visited him after the Forenoon Service, declared that he was very ill.

I visited him twice daily, and found him always in a state of preparation, and also very patient under his heavy affliction.

Oct. 17—This day Metzger's father-in-law, who is an inhabitant of Regent, thought it advisable to remove him to that place. Previous to his removal I said to him, "How do you now feel? Are you praying?" His reply was, that the very God whom he served continually would not now hold him guilty. He said moreover, "My whole trust is in Him." As his complaint appeared now to be much increased, I thought it proper not to weary him any more with many questions.

The following are his own words, when he had nearly approached to the close of his life, contained in a Letter addressed to the Missionaries by his father-in-law—

MOST-APPRECIATED SIBS,

I will endeavour to shew you, through God's assistance, the words of one of your dutiful Labourers, William Metzger, who departed this life Lord's-day, 20th inst.

On Friday, the 18th inst., about 3 o'clock in the morning, I was called by him. As soon as I approached him, he told me that he wanted to go. I asked him if he had prepared to meet his God. His reply was, "Thanks be to God that my sins are forgiven!" I asked him, "By whom are your sins forgiven?" He answered, "By the most precious blood of that only Saviour, Jesus Christ." Then, with vehemence, he exclaimed, "I am not afraid, I am not afraid of death. For what is man?" Immediately he called that Bunyan's Pilgrim's Progress should be brought. Accordingly it was done: but, through much weakness, he was not able to read.

Saturday 19th, at the same usual hour, he spoke these words, which shall not be forgotten—"As God led the children of Israel through the Wilderness, so will that God also lead me." Then I asked him, "Are you praying to that God so to lead you?" His reply was, "Oh yes!" Then he said, "O Lord, God of David, of Abraham, and of Jacob, have mercy, have mercy upon me!"

Oct. 20: *Lord's Day*—At the same usual hour he called me, and said, "I am thirsty. Give me once more water to drink for the last time." It was done according to his wish. He then told me that the pain was more than he could bear. I told him but to look only to the Lord for the forgiveness of his sins. He then said, "Thanks be to God, that those who seek Him shall not seek in vain." I asked him, "Do you not seek the Lord in vain?" He told me, "I seek not the Lord in vain." About 3 o'clock in the morning, he said a prayer with lifted-up hands, and said, "Thou Son of David, have mercy on me, have mercy on me, and pardon my sins! Oh Lord Jesus Christ, come, come, come quickly, and take me from this world of pain! I wish not to live any longer here. Amen." After he had finished his prayer, my wife then asked him whether he was going to leave them. He told her that if they were to give him all the world to live a minute he would not. Then, toward ten, he called us to read the sixth chapter; but he did not tell in what book, till afterward he said, "Give me water." Soon as it was given, he was thinking of the chapter. Immediately the bell struck for the Morning Service. Then he drew his last breath, and his spirit took its flight to that God whom he loved and served here below.

I here beg to add, that William Metzger was indeed a worthy Christian, his character was so consistent with his profession. He was very diligent in his duty of instructing the rising generation in that blessed work which was assigned to him in this part of God's vineyard. So very faithful was he in his duty, that often my dear wife and myself had to speak to each other of his readiness to the performance of his duty. Thus he hath *fought a good fight*, he hath *finished his course*, he hath *kept the faith*; and has undoubtedly obtained a *crowd of righteousness, which the Lord, the righteous Judge, has promised to His faithful followers on that day*. And thus he has arrived at the end of his journey, and has entered into the joy of his Lord and Saviour.

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

##### UNITED KINGDOM.

##### *The B F Bible Society a part of the Constitution of the Country.*

I FIND that this association of persons has extended far beyond the small number who originally formed it; and that, in fact, it is now become a part of the constitution of my country: I can scarcely look at a family of wealth or distinction, but what, in some or other of its branches, is engaged in this work of circulating the Bible. Among its various Associations, (which, as we have heard to-day, amount to 2991,) you will find that either as Presidents, or Members of Committees, or in some or other of its ramifications, you have embraced some branch of those who are best known and most honoured in our land. This is a subject of true congratulation. I believe it to be not only the glory, but the security of the country, that so many persons are thus associated in the great work.

[*Bp. of Chester—at B F Bible Soc. An.*

##### *Has the B F Bible Society led to satisfactory Results?*

An Institution of this kind, founded in the year 1804, more than forty years ago, must have had results—results, which should be visible. How does the Society answer this expectation? I am well aware that the most important results—the best effects—of the circulation of the Bible are not such as can be described in a Report, unfolded to the eye, or conveyed to the ear, they are results which a stranger intermeddles not with: but still there are results which are visible—manifest to all men. It would be going over the Report if I were to shew what these results are: but take two points. When the Society was established, in 1804, the Word of God was accessible, through various translations, to one-fifth of the great family of mankind: for whereas it has been supposed that the number of inhabitants on our globe extends to a thousand millions, the Word of God was then accessible to two hundred millions of persons—one-fifth of the whole—through the medium of about forty translations. It is now accessible to about three-fifths of

the family of mankind, through the medium of one hundred and thirty-seven translations. Again—for it is of very little use that the Bible should be accessible, unless the Bible is also received and known—the circulation and demand for the Bible has extended in the same proportion. Judge from the Reports of the Society in its early days. The demand for the Bible forty years ago (in this Society alone, and that may be an example of all others,) was 84,000 copies a year; that was our first circulation. It now extends to more than 900,000 copies; and therefore the demand for the Bible has increased, since this Society was established, elevenfold. Where there was then one person anxious to receive, and even to purchase, the Bible, there are now eleven such persons; and therefore my expectation was not disappointed, when I assured myself that a Society established forty years ago must have shewn its effects—must have made itself known—must have been seen by its results.

[*The Same—at the Same.*

##### *The Scriptures the foundation of Unity and Peace.*

I should delight to see one point accomplished in our empire—the emancipation of our poor Irish Roman-Catholic Brethren from the domination of the priesthood, so as to be permitted to read the Holy Scriptures. Be assured that you will possess no healing power, no uniting element, no peace and quiet, in that agitated portion of the empire, till the Scriptures shall be adopted by the Irish—shall find a place in every poor man's cabin, and become his domestic guide. And, when placed under the dominion of the Word of God, I can conceive of nothing higher, nothing more delightful, than the character of the Irish people—every thing good in its elements, and brought out, by pure Christianity, to enjoy real Religion. You are doing this: you are doing more. I guard myself against the wish to infringe on any body's opinions, when I say, that you are placing at the basis of things in this country another great principle, namely, the superiority of the Bible over all Ecclesiastical

Systems. Civil economy may be a very good and necessary thing; but civil economy pre-supposes principles of truth, justice, and charity. And our different Ecclesiastical Bodies present themselves to us in many aspects, which are very cheering and delightful to behold; but I must be permitted to say, that the Bible ought to be the common ground of all Churches; and you are doing every thing that can be done to establish this persuasion.

[*Rev. Dr. Dixon—at the Same.*]

#### *Britain's Defence.*

It was once said by that great man, Edmund Burke, "The New Testament is the best book ever written against Popery." I believe it; and because I believe it, I will do all I can to circulate that book through the world. My hope for the future prospects of this country is very closely connected with the circulation of the Scriptures; in truth, I place much less dependence on our wealth and commerce and armies and literature, than on the Bible. I know that there are statesmen who talk of the wooden walls of Old England, and the martial prowess of the people, and are accustomed to rely on their preparations for war; and perhaps it is well to be in a prepared state—though, as an Englishman, I most thoroughly reciprocate all the kind and graceful sentiments uttered by our American Brother to day respecting the two countries: war with America might be the ruin of England, and war with England might be the ruin of America. We have too much in common to afford to fight with each other; and far distant be the day when any infraction of our present relations shall unhappily be productive of danger. But, in case of anticipated danger, I should have much more confidence in the prevalence of sound Christian Piety than I should have in military pomp and naval power. I think of Rome, trodden in the dust, and her glory departed: I think of Greece, now living Greece no longer: I think of Tyre and Sidon, whose merchants were princes: I think of Egypt with its wealth, and Babylon with its enormous population: where are they now? And what shall preserve this country from a similar fate? I have confidence in this one thing—we have an element in the midst of us, which none of the lands to which I have referred were permitted to possess—we have the Word of God; and while we read it, while we

love it, and while we practise it, our country will continue, and will increasingly become, what, in so happy and blessed a degree, she now is, the wonder and admiration of the civilized world.

[*Rev. George Smith—at the Same.*]

#### *The Gospel in Ireland.*

I have heard a great deal said about the ignorance and superstition of Ireland. As an Irishman and an Ulsterman, I must beg to correct a little of what has been said in that respect. There is in the provinces of Leinster, Munster, and Connaught, much to which those observations will apply; but Ulster and the county of Wexford are quite as enlightened and quite as free as any part of England; and that arises from the reception of the Gospel of our Lord Jesus Christ. As an Ulsterman, I confess I am a little anxious that this idea should go abroad. What has produced the difference between Ulster and the other three provinces? The principles brought forward by this great and good Society; the principles of Protestant Truth in opposition to Romish Error. I rejoice to say that, notwithstanding all the tyranny of Rome, in those provinces which I have mentioned, and in others, it is not able to hold the minds of all my countrymen in its fetters. On the contrary, in the parish of Dingle, in the south of Ireland, there are at this moment about 700 souls that were, a few months ago, in the darkness of Popery, worshipping now in the light and liberty of the Gospel of God—not under the Presbyterian Ministry, to which I belong, but, I rejoice to say, under the ministry of the Church of England, a sister Church revived in that country. And with regard to the Premier, let me tell him, that his 26,000*l.* a-year thrown into the scale of Popery at this moment will not prevent my country from rising to a nation highly moral, religious, elevated.

In a town in the centre of that country, one of the darkest and most Popish districts, on the verge of blood-stained Tipperary, we have a Presbyterian congregation of upward of 250 souls, who were there lately immersed in the darkness of Popery.

Then, if I go westward, to the island of Achill, there we have Ministers of the Church of England, where, lately, there were only dark, Popish, bigotted priests; and there, under the very eye of the Popish Bishop of Tuam, we have had the people emancipated by the Word and Spirit of

God, and they are now brought under the influence of our Divine Religion, as professors of the true Gospel of the Lord Jesus Christ. I would say to my brethren here, that I am not afraid of the Dagon of Popery. I believe that my country never was in such a situation as it is at the present moment. The five-pounders and the ten-pounders from the arsenals of the Bible Society are going forward against the armoury of the man of sin; the ball cartridges of the Tract Society are going forth from the muskets of many of the infantry of our country against the Dagon of Popery; and I am fully convinced that when truth meets error on the great and fertile plains of Ireland, and God comes into contact with Dagon, Dagon must fall.

[*Rev. Josias Wilson—at Rel. Tract. Soc. An. Characteristics of the Times.*]

The times in which we live call for zealous and persevering efforts for the maintenance of the great truths of the Gospel. Let me state what I think are some of the great features of the times.

In the first place, it seems to me that there never was a period in which the common sense of mankind was, by the consent of multitudes, so generally referred to in all great questions which are controverted. That common sense of mankind, which God has given, is one of the best and greatest gifts which He has bestowed, and which He has made common as the light and as the air, because it was essential for man's welfare to possess it. That common sense of mankind, to which there is a constant, and will be a growing, reverence, is calculated to sweep away every doctrine which cannot stand the most rigid scrutiny, and cannot live under the most elaborate argumentation.

But there is a second feature in the days in which we live, not less important, namely, that a large number of those who recognise the province of common sense in the determination of controverted questions of all sorts, are equally ready to submit to the authority of God's Word in the discussion and determination of every controverted religious question whatsoever. Now the Word of God is in exact accordance with that common sense which God has given. Their dictates will be always found the same: and if popular opinion ever comes into collision with the dictates of the Word of God, it will be found, on more inquiry, that such popular opinion is delusive, and not consistent with com-

mon sense. Numbers of persons, then, are taking—in our day a larger number, I think, than ever were found before—the authority of common sense and the authority of the Word of God, as superior to every thing else.

In conjunction with these two principles, which are gaining ground in our day, we happily possess, more than was ever enjoyed before, liberty of thought and speech: and while men feel that they have a right to bring every question to the bar of common sense, and that which is superior still, or rather in everlasting harmony with it, the Word of God, and ascertain the dictates of His will in connection with the liberty of thought and speech which our constitution and laws insure to us, there is the best promise of many deep-rooted errors being removed, and many sources of collision among Christians being swept away for ever.

Let me add, that, if I mistake not the principle, the recognition of evangelical truth is more common in this day than it has been before. And while I acknowledge, at the same time, that those who distinctly comprehend and devotedly love the doctrines of the Gospel are still a minority in this land, yet their numbers are great and growing. With these great privileges, which the merciful providence of God has bestowed on us, there is, of course, a proportionate responsibility resting on all who are thus circumstanced, to make known to society around them, by every means in their power, those great doctrines which they believe and love.

But there are opposite features of the days in which we live. We have heard of the prevalence, to a certain extent, of Anglo-Catholic Doctrine and feeling in the Church of England. It is my firm conviction, after much inquiry, that that doctrine and feeling are spreading still; though it is only in those particular directions in which it has been found to grow and spread from the beginning. In conjunction with these feelings within the bosom of the English Church, there has been a revived diligent zeal and hope in the Roman-Catholic Community. With these two anti-evangelical and anti-protestant parties, there are combined those who would be thought liberals, but whose liberty consists in contemning alike all forms of positive belief. And there is another class—a more respectable one—that give their energies to practical matters. It is that class of politicians who,

while they profess to respect Religion, and perhaps do respect it, are yet so lost in a measure, are so occupied with their functions, and the heavy duties which devolve on them, that, as one great Minister in this country is reported to have said when dying, if they were honest enough to acknowledge it, they, like him, would say, "We have been too busy to be religious." When these four classes combine against the Gospel, then it might be expected that an opposition should arise to the prevalence and victory of evangelical truth, which might alarm us into despondency, had we not higher energies to look to than our own. And it seems to me that it is the conjunction of these four parties that has led to that proposition for the endowment of a Roman-Catholic College, which must, ere long, whatever its authors intend, infallibly lead to the establishment of the Roman-Catholic Church. Now, with such great advantages possessed by religious men, on the one hand, such as their fathers never knew; and with such a hostile force against them, on the other, such as their fathers would have dared to resistance, what does it become us to do? It seems to me needful to take care that we put before the country that knowledge which I believe is able and is destined eventually to secure a victory for evangelical Religion. Were we cold and lag-gard before, the circumstances of our day

would bid us, now at least, to proclaim throughout this country, the great truth of justification by the righteousness of Christ, through faith in His atoning sacrifice, without works;—the doctrine, that the Word of God was given to guide men to salvation, and is sufficient for the objects for which it was designed, without the comments of men;—that He has given us that Word, and bade us reverence it; and that we must follow its dictates rather than the dictates of any fallible and erring authority whatsoever. We have in our days, beside what I have already mentioned, men of great ability, long political experience, and of vast intellectual resources, who do not hesitate to tell us that the Legislature of this land is absolutely supreme in all ecclesiastical as well as in all civil questions. Then, I say, it is high time for every one who bows reverently before Christ Jesus as his King and Lord, to declare that he repudiates the false doctrine, by whatever authority it is advanced; and that he will resist it, by whatever advocates it is sustained. In order to effect that object, which we all desire—in order to repel that flood of error which we see flowing in a deep and growing current—we must contrast these Scripture Doctrines with those opposite errors which now find so warm a welcome among the multitude.

[Hon. and Rev. B. W. Noel—at the Same.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

##### FORTY-FIRST REPORT.

##### *Introductory Remarks.*

WHEN the children of Israel had accomplished their forty years' march through the wilderness, they had to begin a new series of conflicts and victories within the precincts of the promised land. They had still to be a Church Militant; but still did they find that He who was for them was greater than all who were against them. May we, or shall we complain, if, in the onward progress of our work, something similar befall us; if, in passing through the Society's forty-first year, we have to speak of difficulties and trials? Instead of complaining, we are bound to remember, with liveliest gratitude, the countless mercies which have attended our path—we are bound to raise a grateful Ebenezer as we proceed to survey, in retrospect, the amount of work which has been done—the amount of good which has been effected, together with the will-

ingness of mind to the work which has been manifested by the varied agencies brought into operation—whether among the wealthy or the poor, among such as have presided over the work or those who have gone forth as Collectors or Collectors.

##### *Funds.*

The sums received for the Society's general object amount to 49,855*l.* 17*s.*; an increase, in this department of the receipts, of 3292*l.* 4*s.* 1*d.*

The amount received on the purchase account is 47,899*l.* 13*s.* 10*d.*; making the total receipts 97,754*l.* 10*s.* 10*d.*

The Society has expended, during the year, 85,817*l.* 15*s.* 9*d.*; and the engagements exceed 42,000*l.*

##### *Issues of the Scriptures.*

The Issues of the Society have been—

At home.....	605,600
From Dépôts abroad.....	310,211
	<u>915,811</u>

In the Issues at home a considerable

diminution has taken place, but it is principally found in the little Diamond Testaments, for which, in the two previous years, there had been a most extraordinary demand—a demand which could not be expected to continue.

The Issues, from the commencement, amount to 16,880,836.

#### *Auxiliaries and Associations.*

The total number of Societies reported as having been established during the last year is 127, which being added to the number previously existing makes the number of Auxiliaries, Branches, and Associations in England and Wales, 2991: and 1534 Public Meetings have been held—the same number as in 1843.

The subject of employing Colporteurs is particularly adverted to in the Agents' Report, and instances are given of the necessity for the adoption of some such measure. Other cases have been brought under the notice of your Committee, in Lancashire, Yorkshire, Somerset, and Hereford; but as the whole subject is a matter of experiment, your Committee forbear, for the present, going into further details.

#### *Grants of Money and Books.*

	£	s.	d.
Domestic.....	4872	0	9
Europe.....	23589	19	9
Africa.....	1715	18	7
Asia.....	4882	11	5
America.....	683	7	10
West Indies.....	619	7	7
Total.....	£ 36,363	5	11

#### *Gratuitous Distribution of the Scriptures.*

Applications have been received from 688 Schools, which have received 31,758 copies. Many of the communications on the subject have been very touching, and have brought to light a destitution, with regard to Schools established prior to 1843, which will demand the attentive consideration of your Committee. In the meanwhile it has been determined, with a view to the benefit of Schools and the poor, to sell the Nonpareil Bible for 10d., and the Brevier Testament for 4d.

The attention of your Committee was called, in carrying out the above measure, to Schools in the Union Workhouses throughout the kingdom; and it was determined to embrace them also within the terms of the grant. Answers have been received from 259; some few thanking the Society, while they declined the proffered aid, from its not being needed; the rest gratefully availing themselves of the

July, 1845.

offer; and 7593 copies have been issued. The Fund for the supply of Schools has not yet been exhausted.

#### *Encouragements from the past.*

Your Committee would just present a few considerations arising out of the preceding survey. They are adduced for the purpose of leading the friends of the Society to unite in ascribing all glory to God alone, and of further encouraging and strengthening their hands for future exertions.

Let drawbacks be allowed, as great as the most fastidious can fairly require, there is a residue left sufficient to maintain the position, that it is the work of God. Let it be allowed that the Administrators of the work—whether the Committee and Officers of the Parent Society, with its Agents, or the Committees, Officers, and Agents of Bible Societies throughout the world—have carried it on under the pressure of manifold infirmities—or apply, if you will, a stronger term—still, has not the power of God been manifested in their weakness?

Let it, again, be allowed that friends may have written with the partiality of friends; that they may have been quick-sighted in discovering every thing that was hopeful; yet much, very much, will still be left, as a just occasion for lively thanksgiving unto God for the past, and encouragement for the future.

Let it be allowed that a serious amount of imperfection still attaches to the Versions which are employed; yet have these Versions done their work: they have, in unnumbered instances, reached the hearts of those whose hands have received them.

Let it, once more, be allowed that the union found within the ranks of the Society is a union of very limited extent—scarcely, in some instances, reaching beyond the limits of a platform; many, however, have, from the bottom of their hearts, exclaimed, as they have met on the Society's common ground, "It is good for us to be here."

After making these admissions, some perhaps may be ready to ask, "Cannot these admitted defects be amended?" Poor and bankrupt as fallen man is in all that is good, your Committee must avow their conviction, that it is better to be content with the amount of advantage already acquired, than by aiming to reach an unattainable perfection to risk the sacrifice of all. It would be easy, in the pursuit

of such perfection, to loosen the foundations of the Society; difficult—nay, in all probability, impossible—to cement them afresh.

Your Committee contend that the simple fact of a circulation of 900,000 copies of the Sacred Volume in one year, (of nearly seventeen millions in 41 years,) ought to awaken the liveliest feelings of joy. When we remember whose Word it is; what is the truth which it contains; what its probable working in the minds, if not of all, yet of goodly multitudes; the simple circulation itself is an answer to the question, Is not this the work of God? It is, perhaps, a point too little considered, but it is far from certain, whether days may not be hastening on, when it shall be felt and acknowledged, that it was the best thing for our own land, and for other lands also, to have been well saturated with Bibles; and that the Bible Society, in this department of labour, did well.

But, thanks be to God! more than this can be said, and said with perfect truth. Many will rise up, and call the Society blessed, for having awakened in them a real desire for the Sacred Volume—for having been the instrument of creating a relish for the perusal of its pages. There is not a country to which the Society has directed its steps but has yielded convincing proofs of the fact.

The willingness of men to contribute to the work is another point that may not be overlooked. Many have given *out of their deep poverty*, and others of that abundance with which a gracious Providence has favoured them. Many, it is believed, have done so on principles purely Scriptural; they have *first given themselves to the Lord*, and then have given themselves to this work of the Lord. And this is the more to be admired, in a day when the claims from every quarter are multiplied, and when new and urgent claims are continually springing up.

There is yet another class of witnesses to whom appeal may be made; whose testimony is, in some respects, stronger than any which could be adduced from other quarters. Some have lifted their voices unusually high during the past year—not in the way of friendly approbation, to cheer the Society on its onward course, but rather in the language of bitter vituperation—and, could their wishes be granted, the fair fabric of the Society would soon be levelled with the ground. Would that these enemies were

found but in one quarter! They bear many a varied name. But notwithstanding their efforts, and those not destitute of vigour or frequency, the Society survives—the Society abides as on a rock.

Once more, then, your Committee ask—with humility, and yet with confidence—Is not the work which has been surveyed the work of God? They wish this question to obtain a candid consideration from all those who stand aloof from the work; and especially from such as profess the same reverence for the Sacred Volume as the friends of the Society profess.

But they would press the reflection, not only on persons who were never numbered among the friends of the Society, or who have withdrawn from its ranks, but on those also who have manifested a long-continued, a warm, a growing attachment to its cause.

The presence of God, duly recognised and deeply felt, has ever laid men—yea, the holiest and best of men—in the dust of self-abasement. An Abraham, when conversing with a present God, thought, and felt, and spoke of himself as *dust and ashes*. An Isaiah, beholding the Redeemer's glory, exclaimed, *Woe is me! for I am undone; I am a man of unclean lips!* A Peter, a Paul, a John, have fallen as dead men at His feet; and, confessing their sins, have had the assurance of His gracious forgiveness and acceptance renewed; they have been strengthened from on high; they have overheard the inquiry, *Whom shall I send, and who will go for us?* and they have been enabled to answer, "Here are we; send us!" May we all be more deeply actuated by such feelings of abasement, and experience the like encouragement!

#### RELIGIOUS-TRACT SOCIETY.

##### FORTY-SIXTH REPORT.

##### Issue of Publications.

THE issues of the Society's publications, during the year, amount to 15,308,322; making the total circulation, in about ninety-six languages and dialects, including the issues of Foreign Societies, assisted by the Parent Institution, to amount to about THREE HUNDRED AND NINETY-SIX MILLIONS of copies of its various publications.\*

\* In the last Annual Report, the total issues were, by a misprint, stated to be 476,000,000, instead of 376,000,000.



*Grants for Great Britain and Ireland.*

The following grants have been made for various and important objects:—

District Visiting, City and Town Missions, Christian Instruction, Loan, Tract, and kindred Institutions.....	403940
Sabbath-day Circulation.....	35249
Soldiers, Sailors, Rivermen, &c..	96195
British Emigrants.....	5957
Prisoners.....	3938
Hospitals.....	4859
Workhouses.....	9581
Railway Workmen.....	9581
Fairs.....	57927
Races.....	21716
Foreigners in England.....	7020
Home Missionary Agents.....	43071
Special occasions, where large Assemblies have met in public, Executions, &c.....	60656
Miscellaneous—being 300 Grants, including Tracts for Villagers, Colliers, Houseless Poor, Convict Ships; and also the Christian Spectator, Report, and Specimens to Subscribers....	685289
Scotland and the Orkneys, 59865	
Wales.....	24367
Ireland.....	205213
	<hr/>
	289445
Total....	1,733,424

These grants amount in value to 2389l. 9s.

*Notices relative to Domestic Grants.*

*Sales by Licensed Hawkers*—Several grants have been made, amounting to about 16l., to promote the sale of the Society's publications by hawkers, who frequently gain access to places far removed from all other agencies. In a few cases this plan is going on with success; but there is still a great want of men possessing the zeal and devotedness of the Colporteurs of other countries.

*Libraries for Union Workhouses*—Five Libraries have been granted, their full value being 24l. 10s. 8d.

*Libraries for Destitute Districts*—There have been 125 grants made to various places, value 743l. 19s.

*Libraries for Day and Sunday Schools*—There have been 221 Libraries granted, value 830l. 14s.

*Factory Circulating Libraries*—Nine Libraries, value 18l., have been granted. The Committee regret that but few applications have been made for these works.

*Miscellaneous Libraries*—Nineteen Libraries and books, value 10l., have been granted, on special application, for various places.

*Libraries*—The Libraries voted in the year amount to 360, and in value to 749l. 17s. 10d., on reduced terms; without including those sent to the colonies and foreign lands.

The number of Libraries granted, since 1832, for places in Great Britain and Ireland, are—

For Sunday and Day Schools ...	1922
For Destitute Districts .....	1217
For Union Poor-Houses.....	76
For Factory Libraries.....	53

Making a total of 3268 Libraries, the reduced price of which has been 9838l. 1s.

*Village Schools*—It having been represented to the Committee that there were many Sunday Schools in the country that could not raise even a moiety of the sum required for the libraries which have hitherto been granted, the Committee have offered to supply such Schools to the extent of 500, on payment of 1l. with books to that amount, at subscribers' prices, with an addition to each of 10s., in books, as a grant. They hope that this proposal will prevent a single School in our country being destitute of useful books, for the teachers and the children.

*Young Ministers*—The Society grants to Ministers and Missionaries, of limited resources, who are recommended to the Committee, books to the value of 10l. at half-price, on application being made within six months after their ordination. Seventeen applications have been received during the year: value 118l. 8s. 4d.

*Wales*—The Rev. John Hughes, the Society's Agent for North Wales, has laboured to advance its interests in the Principality, during the year. His attention has been chiefly directed to the preparation and superintendence of translations, several of which will soon be ready for circulation. He has addressed, through the press, the Christian Public of Wales, calling attention to the objects of the Society; and, during the ensuing summer, the Committee hope a deep interest will be excited in favour of the Institution. The grants which have been made, for various objects connected with the Principality, amount to 24,367 Tracts and children's books.

*Scotland*—The Committee have received numerous applications, from ministers and other friends in Scotland, for grants of publications and libraries; and they have sent them 59,865 Tracts and children's books for free circulation, being double

the amount of the previous year. These works have gone to the Orkneys, the Highlands, and Islands of the country, and to many districts in which the people are living in the entire neglect of religious ordinances. In addition to these supplies, 66 School Libraries, and 36 for destitute districts have been granted, value 494*l.* 18*s.*, at reduced prices.

*Ireland*—The grants to Ireland amount to 205,213 Tracts, and 64 Religious Circulating Libraries, for Sunday Schools and destitute districts, on reduced terms.

#### *New Publications.*

The new publications printed during the year amount to 182.

#### *Notices relative to different Works.*

"The Mother Encouraged;" "The Working Man's Wife;" "The Careful Nursemaid;" "The Apprentice;" "The Useful Christian;" and "The Religious Tradesman," will be found important additions to the family library: they are full of practical wisdom and sound instruction.

The "Guide to Acquaintance with God," by Rev. James Sherman, has been beneficial to many; and the Committee hope that it will now have a more extended circulation, through the Society. This work and "The Mourner," by Dr. Grosvenor; "Comfort for the Heavy Laden," by Bishop Cowper; and "Hymns for the Chamber of Sickness," by James Edmeson, Esq., will be found "words in season" to those who are passing through afflictive scenes.

Among the Works for the Young, "The Jew in this and other Lands," and "Sights in all Seasons," will be found both instructive and beautifully illustrated. "The Jew," contains the ancestry of the Jew; his domestic circumstances at home and abroad; synagogue-worship, feasts, and rites; false Messiahs; literature and state of the Jewish mind at the present day; fulfilment of ancient prophecies, and future conversion of Israel; and other matters, well adapted to awaken an interest on behalf of this once privileged people.

The "Bible Stories for the Young," by Dr. Barth, are highly popular in Germany, and have been translated into various languages.

The "Botanical Ladder" will lead the young to admire the wisdom of God in the works of creation. "Thoughts among Flowers" will suggest much that is interesting and profitable to persons of all ages.

"My School-boy Days," and "Trades Described," will be found pleasing and instructive books for the young.

The series of works on "Ancient History," written on scriptural principles, has been increased by "The History of Greece," and the "History of the Minor Kingdoms." They will be found useful companions to the "History of the Egyptians, Carthaginians, Persians," &c., published by the Society.

"The Principles of the Reformation," "Popular Romanism," "The Reformation in Europe," and the revised edition of "The Days of Queen Mary," will be found adapted to the present times, and should be widely circulated. The latter work is a record of the sufferings of our Protestant Ancestors during the reign of Queen Mary; with notices of the doctrinal system of the Church of Rome, exhibiting its superstitions, errors, and persecuting spirit. The facts given by Fox are here presented in a connected form, and many interesting particulars recorded by Strype, Burnet, and later writers, are incorporated with the narrative. This work has been for several years on the Society's catalogue: a new and greatly improved edition, somewhat enlarged, and illustrated with superior wood engravings, has been issued.

"The Reformation in Europe" contains an account of the rise and progress of the corruptions of Christianity; state of Europe at the beginning of the Reformation; brief history of the Reformation in Germany, Switzerland, Sweden, Norway, Denmark, the Low Countries, France, Poland, England, Ireland, and Scotland; with the results as to literature, general industry, commerce, freedom, and religion; and an exposure of misrepresentations. "The Lime Tree of Linden," and the "String of Beads," belonging to the same class of publications, are especially addressed to the young.

A long known friend, Old Humphrey, has added "Learning to Feel," to the Society's publications; and Charlotte Elizabeth has written an instructive work "On Kindness to Animals." The annual volume, entitled "The Christian Gleaner," contains numerous pieces, in prose and verse, original and selected. This work is on a similar plan to the "Companion for Leisure Hours," which is now out of print. The variety and instructive nature of its contents, together with

its superior illustrations, make it an acceptable present in families.

The Committee would direct the special attention of their friends to "Thoughts chiefly designed as Preparative or Persuasive to Private Devotion," and "Christian Encouragement; or, Attempts to console and aid the Distressed and Anxious," by John Sheppard, Esq.

The great increase of periodical literature has tended to lessen the demand for similar works, which have long been kindly supported by the Christian Public. The Committee, however, are thankful for the present circulation of their periodicals, which have been considerably improved in their appearance and contents.

The Cards formerly printed have had an extensive circulation. At the request of several friends of Missions, the Committee have printed a series of Cards on Missionary Subjects, in verse. They are sold in packets, containing thirty-two cards, of sixteen different sorts.

Twenty-two new books have been published for the young, price one penny each, which are specially suitable for families, boarding, and other Schools. They are written in a simple, but pleasing style, and are well illustrated.

The Committee have selected from the Society's publications 40 Volumes of valuable writings of the Divines of the Seventeenth Century, which are offered to its subscribers for twenty shillings.

#### *New Building.*

On the 10th September, 1844, the new offices and depository, erected for the business of the Institution, were opened. The Committee, and several old and attached friends, met on the premises, to seek, by special prayer, the Divine Blessing on its future operations.

The purchase of four houses in Chapter-house Court, the erection of the new buildings, fixtures, and other charges, have amounted altogether to 16,122*l.* 7*s.* 3*d.* It is particularly gratifying to the Committee to state, that they have been enabled to meet the whole of this heavy, but necessary charge, without appropriating to the object any portion whatever of the free subscriptions, donations, or contributions, given to the Society for its gratuitous operations; and that, eventually, the new buildings will cause an annual saving, in repairs and rent, to the amount of about 500*l.*

The Committee are thankful for the sum of 311*l.* 19*s.* 1*d.*, the special dona-

tions to the Building Fund during the past year. They cannot proceed with their Report without calling upon their friends, in the language of the Address delivered at the opening of the new premises, "to unite joy and thankfulness for the past success of the Society, with a spirit of humble dependence on the Divine Blessing in all its future operations."

#### *State of the Funds.*

A statement of the Receipts and Expenditure was given in our Number for May, p. 234.

The Committee are again anxious to impress on the attention of the supporters of the Institution that no charge whatever has been made on the benevolent funds, for the agency and other expenses connected with the gratuitous operations of the Institution.

#### *Concluding Remarks.*

In reviewing the proceedings of another year, the Committee trust that the information now given, from various parts of the world, clearly shews the power of Divine Truth, though conveyed through the simplest medium. The silent messenger of mercy has not only pointed the wanderer to the Saviour, but has sometimes perpetuated its own instrumentality. In China, India, and other places, the reader has first been convinced of his own danger by the Tract which he has received, and then he has composed the appeal which has guided others to the only refuge for the soul. So it has been in our own country. Baxter says, "It pleased God that a poor pedlar came to the door, that had ballads and some good books, and my father bought of him Dr. Sibbs's 'Bruised Reed.' This I read, and found it suited to my taste, and seasonably sent to me. After this, we had a servant that had a little piece of Mr. Perkins's work, 'On Repentance,' and the reading of that did further inform me, and confirm me; and thus, without any means but books, was God pleased to resolve me for Himself." Doddridge borrowed the works of Baxter, and the practical writings of the earlier divines of the seventeenth century, which he read often and carefully, and with much spiritual benefit. "The Rise and Progress of Religion in the Soul," from the pen of Doddridge, led the departed Wilberforce to seek for pardon through the Divine Redeemer; and the "Practical View of Religion," by that eminent philanthro-

pist, was the instrument chosen by the Holy Spirit to lead one of the Society's late Secretaries, Leigh Richmond, to repentance; and who can tell the numbers that have been safely guided to the rest of the righteous by "The Dairyman's Daughter," and "The Young Cottager?" If, therefore, the excellent men whose names have been mentioned owe their conversion, under the Divine Blessing, each to the other, and all to the religious press, may we not hope, that in all lands other Baxters will be raised up, by the same providential agency, to send down a like succession of blessings to the end of time?

In recording the success which has hitherto attended the agency of the Society, and kindred Institutions, we must not forget that little, comparatively, has yet been done for the restoration of the world to Him whose right it is to reign. Darkness still covers the earth, and gross darkness the people. Although it is a cheering fact that the Society has distributed, in about ninety-six languages, nearly four hundred millions of copies of its publications, yet what are these among so many? If not one immortal spirit had entered the eternal state since the formation of the Society, and there had been an equal circulation of its publications, only one-half of the earth's population would have received a single "crumb of the bread of life." Such a statement should lead all the followers of Christ to be *stedfast, unmovable, always abounding in the work of the Lord.*

The Committee would respectfully remind their friends of the special duties which the times call on them zealously and perseveringly to discharge. In most parts of the world, as well as in our own country, Popery is making great and untiring efforts to spread its pestilential errors. "The efforts of the professors of the Romish faith," writes one, "are characterized by unwonted zeal and activity. They circulate great numbers of Tracts and Books, in many of which the tenets actually held by the apostate Church are kept out of sight, or disguised, and Protestantism is shamefully misrepresented." Let the lovers of pure scriptural truth widely circulate, in their families, their schools, and their districts, the Books and Tracts of the Society, which expose the errors of Rome, and continually enforce the great doctrines of justification by faith, the sufficiency of the Holy Scrip-

tures in all matters of doctrine and practice, the right of private judgment, and the absolute supremacy of the Lord Jesus Christ in His Church. Let the fact be sounded throughout our land, "that Popery is now what 'the Council of Trent' made it, and as it now appears in Portugal, Spain, and Italy; and such as it is in those countries it would be here, if free scope were given to its energies, and the influence of Protestantism were withdrawn."

Finally, let us advance in our work in the spirit of believing prayer, calmly resting on the promises of God, even in troublous times; and hereafter we shall discover that our efforts—feeble though they may be, as the pitchers and the lamps of Gideon—are gradually undermining, and will eventually overthrow, the strongholds of superstition, idolatry, and error, and raise on their ruins the imperishable temple of the Redeemer, the headstone whereof shall be brought forth, amidst the shoutings of a regenerated world—*Grace! grace unto it!*

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## Continent.

### UNITED BRETHREN.

THE Synodal Committee, in their last Annual Account of their proceedings, give the following

*Survey of the Missions for the Year 1844.*

The preceding year brought with it many painful breaches in the ranks of our Missionaries, and scarcely fewer have occurred in that which we are now called to review. In Surinam, two Brethren and two Sisters, the same number of Brethren and one Sister in the West Indies, and one Sister in South Africa, have been called home to their heavenly rest, all very unexpectedly, and most of them after but a short, though blessed period of activity in the service. Sickness, too, has sorely interrupted the labours of our Brethren and Sisters, especially in Surinam. Trying as it is to us to see so many faithful Labourers disabled by disease, or called into eternity, in the midst of their usefulness, we must be silent, and implore the Lord still to maintain in our congregations that spirit of cheerful self-devotion which will impel us "Gladly to spend our life and blood—To serve our Lord, the living God." Nor will this prayer be offered in vain. This very year, an un-

usual number of willing messengers, thirty in all, have gone forth to our various Stations.

In our last Report we were enabled to announce, with thankfulness, the reduction of our debt of 7500*l.* to less than 900*l.* By the blessing of God, and the continued assistance of our Brethren and Sisters and Friends, that deficiency has been converted into a surplus of more than 1500*l.* This extraordinary help calls for our heartfelt gratitude to God, and to all our individual benefactors, as well as to the numerous Missionary Societies which have come forward so willingly and affectionately for the relief of our necessities.

The number of our Missionary Stations has experienced no increase in the course of the past year. The catalogue of Labourers, however, shews an increase of eleven persons.

But though our Missionary sphere has received no marked enlargement of late years, we have not been without thoughts of breaking up new ground, as intimated in our last year's survey.

Meanwhile our older Missions, which have ceased to receive accessions from the Heathen, still demand our faithful care, especially as regards the training of Native Assistants for the work of education, the Ministry of the Gospel, and the careful instruction of the growing youth in general, in order that they may gradually become less and less dependent on the services of European Labourers. Institutions having this object in view already exist at Genadendal in South Africa, and at Fairfield in Jamaica. We not only wish to make these more efficient, but we are seriously contemplating the establishment of a third institution of the same kind for the smaller West-Indian Islands.

*South Africa*—Our seven congregations have been enabled to pursue their course, and edify themselves in peace. We are especially rejoiced to see that at Enon, whose fields were blasted by the drought of years, so that its inhabitants lost all heart and spoke of abandoning the place, the Lord has again given rain and fruitful seasons, and not only refreshed the thirsty land, but revived the hearts of His people, and animated them with new courage. "When the Witte River," write our Brethren, "was once more flowing in a full stream, our hearts were full of joy, and we celebrated a day of especial thanksgiving, on which our

Church was numerously attended. Since then the Lord has granted us many refreshing showers."

It need not excite surprise, that in congregations so numerous as those in South Africa, thronged with new people who flocked to them in crowds on the passing of the Emancipation Act, there are many in whose lives the preaching of the Gospel has not yet brought forth the desired fruit. Various distressing instances are reported of members of their congregations having had to be given up to the magistrates for punishment. They had, however, the consolation to see a goodly proportion of the people evidencing, by word and walk, that the divine seed had not met with an unfruitful soil in their hearts.

The Congregations at Clarkson and Shiloh receive no rapid accessions from the heathen tribes around them; but those who have been converted maintain a stedfast profession. Part of the Fingoes near Clarkson seem anxious to harden themselves against the Gospel, and to drown the sound of it in the noise of their heathenish festivities; yet our Brethren do not grow weary of publishing it, and they see some fruit of their labour. Shiloh, though surrounded by savage tribes, delighting in blood, and beyond the pale of Civil Government, enjoys undisturbed tranquillity under the protection of the Lord. Our Missionaries there have been reinforced this year by several Brethren and Sisters, who are engaged in learning the difficult Caffre Language.

*British West Indies*—The vacancies which had occurred by deaths in the course of the preceding year were filled up, so that the Missionary Work could go on everywhere without interruption. In Antigua, Br. Wulleschlängel has entered upon his office as warden. The Church at St. John's, in that island, which has long been too small for the number of hearers, has been enlarged; at Bethel, in St. Kitt's, a new Church has been opened.

*Danish West Indies*—The charge of the National Schools continues to occupy a portion of our Missionaries. The School examinations held in St. Croix in the course of the summer, before his Excellency, Governor-General von Scholten, the English Bishop of Antigua, and the Roman-Catholic Bishop of Trinidad, and many other gentlemen, gave great satisfaction. Our Brethren had less pleasure with the Sunday Schools set on foot in the prece-

ding year. A merciful preservation was experienced by our Missionaries in the town of St. Thomas, in the evening of April 20, when a fire broke out in a warehouse filled with rum puncheons close to their house, happily without doing them any injury.

*Surinam*—In the course of the summer we had an opportunity of conversing at large regarding the Mission in Surinam, with Br. Treu, the President of its superintending Conference. A new door has been opened there for preaching the Gospel to the Negro Slaves, as a Missionary will in future be stationed at Rust-en-Werk, at the mouth of the Commewyne, in one of the most populous districts of the colony. On the other hand, the Station at Worsteling Jacobs, on the Upper Surinam, has been given up again. The Church in this town, as well as that at Salem on the Upper Nickery, was well attended by the Negroes. There has been a stirring among the Free Negroes round Bambey, where Br. and Sr. Rasmus Schmidt persevere in their arduous duties, notwithstanding frequent attacks of sickness. The conflict here is severe between heathen superstition and the convictions awakened by the preaching of the Gospel. Frank, a grandson of John Arabi, a well-known name in the early history of our Mission, has found access among the free Auka Negroes on the Sara creek, and, aided by the Testament and a stock of School Books, he is teaching them to read. He was the means, some time ago, of an awakening on the plantation Berg-en-Dal, which has borne abiding fruit.

*North-American Indians*—Our Missions among the Delaware Indians receive but a slender increase from the heathen tribes who are constantly removing from one hunting-ground to another. The Meetings are well attended, especially at festival seasons, and likewise the Schools. A new Church has been built at Westfield, and a new Mission House at New Fairfield, on which occasions the Indians shewed, by their active co-operation, that they know how to value the presence and labours of the Missionaries among them. From the former congregation, which had enjoyed peculiar blessing from the Lord during the celebration of the Passion-Week in the preceding year, Br. Mikach writes: "The Christmas and New-Year solemnities will not soon be forgotten here. The awakening which commenced

last spring received, we trust, a new impulse on this occasion." Westfield was visited last June by an alarming inundation. The Konzas River flooded the lower part of the settlement to the depth of twelve feet, sweeping away ten houses, and laying waste the plantations of some twenty Indian families, as well as that belonging to the Missions; yet our people uttered no complaints, but bore their losses with exemplary patience. A more serious calamity followed in the train of these floods—upward of eighty persons being laid up in consequence by agues and inflammatory fevers. Among the number were both Br. and Sr. Mikach.

From New Springplace, the principal Station among the Cherokee Indians, our Missionaries report: "On the 10th and 11th of August we had delightful meetings, more numerous than ever before." It is to be regretted, that the prosperity of the Mission is impeded by the political differences which prevail between the two parties of the Cherokees.

*Labrador and Greenland*—In Greenland, part of our people are obliged, by the factory regulations, to remain during the winter also at a distance from the Settlements, and mutual visiting is rendered difficult, if not impossible, by the stormy weather and the drift ice. That the Gospel, notwithstanding, manifests such power in their hearts, is to be ascribed to Divine Grace alone. Ill adapted as is the language of these northern tribes to spiritual things, and limited as is the range of their ideas, they can often express themselves, regarding their inward experiences, with a liveliness and feeling which bear witness to the truth of their declarations. It is a principal concern with our Missionaries, here as elsewhere, to instruct the youth, especially, in the great truths of Christianity. They likewise endeavour, and not in vain, to cultivate the talent for music, in which their people are by no means deficient. From all the Stations, they express their satisfaction with the diligence and improvement of the pupils.

At Lichtenau, an upper story has been added to the Mission House, by which a spacious School-room has been gained. A winter seldom passes in which the inhabitants of one or other of the Stations are not more or less hindered, by unfavourable weather, from laying in provisions. It was the case this year also, though the scarcity nowhere amounted to a famine.

The gifts sent by European Friends to meet such casualties proved very seasonable, and were received with great thankfulness. It is to be lamented, that improvidence seems to be, as it were, inborn with the Greenlanders and Esquimaux. At the same time, they are gradually acquiring a relish for European Comforts, which, it is to be feared, may incapacitate them for the hardships inseparable from their way of life, and many are evidently growing poorer in consequence. Some families of Heathens have removed to Fredericksthal from the east coast, and Hebron has received an addition of several individuals from the northern part of the Labrador Coast. On both these coasts, however, the scanty population forbids the hope of any large influx to our Settlements; and though no opportunity is slighted of drawing the attention of such parties as visit there for trading purposes to the things which belong to their peace, the message falls, in general, upon deaf ears. The Esquimaux living to the south of Hopedale appear to be most inclined to receive the Gospel. They are glad to procure Testaments at that Station, and take pains at home to learn to read. Some Indian families from the interior, driven by hunger, likewise paid a visit there: they were hospitably entertained, for which they testified much gratitude, but our Brethren were able to hold little communication with them, on account of the diversity of language.

At the close of the year 1844 there were 271 Missionaries at sixty-one Stations, cultivating the several fields committed to our care. The number of souls under their charge, children included, amounted to above 60,000. We commend them and their flocks, and our whole work, to the continued sympathy and prayers of all who have at heart the extension of our Saviour's Kingdom. Amid the many difficulties which oppose themselves to the prosecution of this work, it is consoling to all who are engaged in it, to know that their labours are supported by the prayers of their Christian Brethren. May the Lord hear these united supplications, and cause His strength to be mighty in our weakness! We would encourage each other, therefore, to abide by it immovably; and, with respect to the conversion of the Heathen, after the example of the great Apostle of the Gentiles, to determine to know nothing but Jesus Christ and Him crucified.

July, 1845.

## Inland Seas.

BRITISH AND FOREIGN BIBLE SOCIETY.

TURKEY.

At pp. 73—76 of our Survey, we laid before our Readers the principal proceedings of the Missionaries of the American Board in their labours at Constantinople. From later communications of the Rev. H. A. Homes we abstract the following information contained in one of his Letters to the B F Bible Society.

### *Opposition to the Scriptures, and Interest taken in them.*

The field which most interests us is the Armenian, where the reading of the Word of God seems to be more blest than among any other people of these lands. The reading of the Scriptures has excited great opposition; but during the last year one Armenian Preacher proclaimed to his people, "Why do you speak evil of those who read the Gospel, as though it were a bad thing? The Gospel is the standard of our faith, and happy would it be if you all read the Gospel: take care what you do; it is hard to kick against the pricks." Another Armenian Preacher, in his discourse, said that he wished all the people would read the Scriptures if they wished to learn true repentance; and exhorted them to pray for help from God, through the mediation of Christ.

Several works have been put out at Papal and Armenian Presses, in which the right of all to read the Word of God has been sneered at; and we ourselves, as it were in answer, have put out a book of quotations from the Scriptures and the Fathers, especially the Armenian.

One very ignorant man had his mind awakened to the Truth by hearing a theological Doctor say that all the world would yet come over to the Gospel. This induced him to read the Testament, which he had never before done.

In many towns, those people who read the Testament have been persecuted by being cast into prison, bastinadoed, deprived of their means of living, and, in some cases, exiled to far countries. At first the charge boldly brought against them was no more than this, that they were "Gospel Readers:" but when the Clergy learned that the European Governments would not tolerate persecution



on religious grounds, they invented charges of the worst kind against persons. In the early part of 1844 several persons were put into the Turkish Prisons at Trebizond, and severely fined, for no other crime. In Erzeroom a priest has been bastinadoed by the bishop himself, till neither had any more strength, for encouraging the people to read the Gospel. At another town within a hundred miles of Constantinople nine men have been cast into prison in a convent for reading the Word of God in the modern language; and they were threatened with worse punishment still. Their books were delivered over to the charge of the Turks. Many literally make the Testament their bosom companion, carrying it about with them wherever they go in the folds of their robes.

The Bible, as you well know, is used in the Armenian Schools in the ancient language, for the purpose of acquiring fluency in reading at Church, or for grammatical study. It has lately been introduced into an Armenian School for the purpose of understanding its meaning, to the intent that it should be no longer said that the Armenian School on the Bosphorus was the only one in the nation where the Bible is taught. Let us rejoice that the Bible is studied, even though it be from envy and strife.

Lately I went to a town fifty miles from Constantinople, where was a barber who had refused to open his shop on the Sabbath; and he refused to do so during a period of long persecution, and still refuses. He, as also another man, have learned to read since they have become thirty years of age, for the purpose of reading the Scriptures.

In the vicinity of Broosa, during the past year, there have been as many as ten villages where little bands of people assemble every Sabbath for the reading of the Scriptures; and in some cases their priests have assembled with them. In various cases, in those villages and elsewhere, the Schoolmaster becomes the expositor of the Scriptures to the people on the Sabbath.

The tour of our Colporteurs during the last year to Adrianople, Phillipopoli, Sofia, and Salonica, was a successful one. They found a people more or less eager to receive their books; and of some kinds, especially of Bulgarian New Testaments and Jewish Old Testaments, they had not enough. One of them has since been

spending three or four months in Salonica, selling Scriptures in all languages; and as hitherto few copies have been sent to that region, he finds an eager demand for them, although the people are so poor that his returns are very small. The edition of the Hebrew Spanish Old Testament is nearly exhausted—about 3000 copies have been disposed of within three years, besides 2000 copies of the Pentateuch. I shall be able to pay you somewhat more than 1500 piastres for my receipts of last year—say 1800 or 1900; and this, besides maintaining three Colporteurs in the city of Constantinople, two sent out on a tour in Turkey in Europe, and two who have been on separate tours in Turkey in Asia.

### India within the Ganges.

#### CHURCH MISSIONARY SOCIETY.

##### CHUNAR.

THE same branches of work are being carried on at this Station as formerly; namely, the Christian Congregation and Schools in the Bazaar. In consequence, however, of the almost constant sickness of the Rev. A. Richards, very little has been attempted beyond the routine duties of superintending the Schools and conducting the religious services. The orphan children were removed last year, after Mr. Bowley's death, to Benures, and some of the Native Christians sent over at the same time, so that the Congregation has been considerably reduced.

Mr. Richards has lately been obliged to leave his Station for two months, in consequence of ill-health; and has visited the Bulliah fair below Patna, where he had an opportunity of preaching the Gospel and distributing Tracts.

##### JAUNPORE.

#### General View—Schools.

The Rev. R. Hawes continues to labour at this Station, and the Free School is conducted by Mr. J.P. Cæsar. There is much of a gratifying nature in the aspect of the Mission generally, as will be seen in the following Report, furnished by Mr. Hawes—

We desire to be thankful to Him in whose cause we are engaged, that, though we do not yet see those decided fruits of our labours which we so anxiously and ardently look for, there are, nevertheless, grounds of encouragement to go forward in our *work of faith and labour of love*.

1. The violent opposition alluded to in former accounts has subsided, and we now proclaim the saving truths of the Gospel without molestation.

2. The sphere of our operations has been enlarged by visits to villages at a distance from the Station, and by the establishment of Branch Schools in two of them, in connection with the Jaunpore Free School, and on the same principles.

The spirit of inquiry noticed by the late Mr. Bowley, when he visited Jaunpore last year, had become very general among the reading classes of the people. It was quite common for our opponents to open their parcels of books, carried under their arm, and take out a copy of the Gospel, either to argue some point or to ask the meaning of certain passages. Many of our remarks, I have since heard, were taken by the people to their Molwee, who dissuaded them from entering upon any discussion with us, or listening to our preaching. It is probably partly to this cause, and partly to their conviction of the purity and divine character of the Gospel, through reading it, that we may attribute their present peaceful manner. We have reason, therefore, whatever may be the result of our labours, to rejoice, with the great Apostle, that *Christ is preached*.

The Branch Schools mentioned above have been established at Badshahpore and Zufferabad. Badshahpore is situated about nine miles east of Jaunpore on the Azim-gurh road. This School was opened in May last. It contains 42 boys, and the Gospels are read in it without any opposition: hence we may hope that, under God's blessing, it will prove in reality a Missionary School. Zufferabad lies about four or five miles S E of Jaunpore, and its population is chiefly Mahomedan. The School here, containing 47 boys, is divided, like the above, into two departments, Hinduwee and Oordoo; but we stand on more tender ground, as our movements are strictly watched by the Mahomedans, some of whom are generally present when the School is visited. We have, however, introduced a Tract into the Hinduwee department, and Ancient History, em-

bracing the Biblical facts of the Creation, &c., is read in the other.

#### *The Free School.*

During the past year there has been a considerable increase in the number of pupils. There are now 115 on the books, including 11 probationers. The average attendance is about three-fourths. The hours of instruction are from ten to four in the cold season, with a recess of an hour; and from six to eleven during the summer months, with a recess of fifteen minutes; but on Saturday there is early School throughout the year, as Mr. Cæsar holds a class for the Teachers and Monitors in the afternoon, when the Teachers come in from the Branch Schools. Mr. Cæsar remarks, with reference to the School—

We have succeeded in establishing pretty good order and discipline, and the attendance of many boys is regular. The classes are at present, for the most part, elementary; but we hope those who have commenced their studies with us will in a year or two form good senior classes, from whom we may be able to select Monitors, and perhaps Teachers, for this and the Branch Schools. In each department religious instruction is imparted. In the senior classes the Scriptures are read, and in the junior the History of the Bible, or Tracts. Thus an opportunity is offered of teaching Jesus to a considerable number of our juvenile students; and who can foresee the result, when they shall occupy the place of the present generation?

Mr. Cæsar has succeeded in raising a small fund, in connection with this School, for the purpose of enabling orphans and other destitute children to attend, by allowing them a small sum weekly toward their support. At present there are 22 boys receiving from one to four annas weekly, according to their age and attainments. These receive clothing also twice a-year; and a few boys are on the clothing list only.

#### *Sunday School.*

The Sunday School under Mr. Cæsar's charge is continued, and the number of scholars has increased. There are now 19 on the books, 7 of whom are Christians, and the remaining 12 Hindoos. With one exception, all the scholars belong to the Day School. This School is opened by singing a Hymn, and then some of the Church Prayers are read: afterward, religious instruction is given for about an hour and a quarter, when a Hymn and an address complete the Services.

## GORRUCKPORE.

The Rev. J. P. Mengé, who, as our Readers are aware, was compelled to leave this Station in November 1843, in consequence of ill-health, found his health so far re-established as to admit of his returning on the 16th of March. Since that time he has been prosecuting his work with diligence, and has not been without encouragement in his labours.

*Christian Girls' School.*

Several of the girls who were in this School have been married during the year, and there are now thirteen left. They are all proficient in plain needle-work: eight of them can mark, and five can knit. They are all taught to read the Oordoo Scriptures in the Roman character, and most of them read the Hinduwee likewise. They receive religious instruction daily; and on Lord's-Day Morning Mr. Mengé reads the English Liturgy in the School, and in the afternoon they attend his Hindoostanee Service in the Station Church.

*Visits from Natives.*

The following passages are extracted from Mr. Mengé's Journal—

On the 26th of April I was visited by a respectable man of the Kaysto caste, and Vakeel at one of the Courts here, who professes to be neither Hindoo nor Mussulman; but a follower of Kabir. This man, who died many years ago, has many followers in Hindostan; and though he rejected the Hindoo Shasters on account of their apparent contradictions, he yet framed a theological system of his own not less defective. Several books which I gave him he apparently read with much pleasure, and he has been receiving regular instruction for some time past.

On the 28th I had a visit from a School-master of the Kaysto caste, well instructed in the Word of God. On the preceding Wednesday I had seen him in the Bazaar, and desired him to call upon me. He confessed that he not only had read the New Testament, but that he believed its contents to be true. He reads Persian, Oordoo, and Hinduwee; and when I in-

quired where he had first seen the Gospel, he said at Allahabad, when Mr. Crawford was in the country: from him he received a New Testament. I put several questions to him concerning our Religion, and he answered them very satisfactorily. He and the abovementioned Vakeel come together to me once a week for religious instruction.

## AGRA.

The various branches of labour in this Mission have been carried on during the past year, as before, by the Rev. Messrs. C. G. Pfander, C. T. Hœrnle, F. E. Schneider, and F. A. Kreiss. The same division of labour has also continued; Messrs. Pfander and Kreiss labouring in the city, and Messrs. Hœrnle and Schneider at Secundra.

The new Mission House has been completed, and Mr. Pfander has taken up his residence in it. It is situated in a spacious Compound near the gate of the city leading to Secundra, and seems, on the whole, to be admirably adapted for the head-quarters of the Mission.

*Christian Congregations.*

The Congregation at the Kuttra consists of 50 individuals—29 Adults and 21 Children; of whom 20 are Communicants. Mr. Kreiss reports concerning them—

I am happy to say that, though our Congregation consists chiefly of only nominal Christians, I have no reason to complain of any gross sin committed by any of the members. A Nestorian, who was a serjeant in the Gwalior army, has joined our Congregation, with all his family. He seems to be a constant and pious character, and earns his livelihood by a trade which he has commenced since he has been in Agra. Three Roman-Catholic Armenians, also of the Gwalior army, who first ridiculed and reproved him for having joined us, now likewise attend our Service, and confess that they find more with us than in the Roman-Catholic Church. While, however, some have thus been added to us, others have left us. One of them, Solomon, who was for four years employed as School-visitor and Reader, has joined the Agra Missio-

nary Society; and the other, Timothy, who served as Chuprassee, obtained employment in the Orphan Press at Secundra.

The Christian community at Secundra is thus reported of by Mr. Hærnle—

There are now twenty-two families on the Mission Premises, and seventy-one Communicants, including the elder orphan boys and girls. Divine Service has been performed in the Church alternately by Mr. Schneider and myself, and has been regularly attended by the members of the Congregation; who have also this year cheerfully defrayed the expense of lighting the Church at Evening Service, Church bearer, and other items. The surplus of their monthly subscriptions has been added to the Poor Fund, which now amounts to 110 rupees.

As to the character and conduct of the orphan boys, and married Christians, I find it more and more difficult to say any thing. At the beginning of the year I believed I had reason to entertain hopes of a new life having commenced in the hearts of some boys and grown-up Christians; but most of these hopes have not only not been realized, but I have been in some instances sadly disappointed. Perhaps my expectations were too sanguine. Instead of a spiritual harvest, the enemy entered the field of labour, and spoiled some of the most hopeful plants. Yet the work is the Lord's; and though Satan may try to hinder it, he cannot destroy it.

#### *Education.*

Of the *Girls' Orphan Institution* at Secundra, Mr. Schneider reports as follows—

There were in the beginning of the present year seventy-seven girls in the Institution: of these, eight have been married, and two have died. Two new girls have been admitted; so that the number is now sixty-nine. I am happy to say that they have been, upon the whole, obedient, diligent, and well-behaved; but I should be happier if I could see more spirituality among them. I have seen, with great delight, the graces of God's Holy Spirit growing in some of those whom I am preparing for Confirmation. One girl, Bridget, about sixteen or seventeen years old, who was lingering in consumption for some months, shewed, during the latter part of her illness, a decided

change of character, and died in the faith of the Redeemer. Their health has been very good in comparison with former years. Their different employments—straw-plaiting, making bonnets and hats, working in wool, knitting, and sewing—have been carried on as usual. About forty girls have learnt Hindoostanee in addition to Hinduwee, and now read the Bible in that language. I have selected about twenty-five for Confirmation, whom I have instructed in the chief doctrines of Christianity for three hours daily since May. To prove the chief doctrines, they have learned more than 450 texts, which have been explained to them. The younger girls have learned a hymn every week. Beside this, nearly all the girls have learned the Church Catechism by heart. In Bible History I have advanced as far as the division of the Jewish kingdom into two parts. Here I feel very much the want of a good Bible History in Hindoostanee. In the daily Morning Prayers, from the 50th to the 120th Psalms have been explained; and in the New Testament from 2 Corinthians to Hebrews.

The *Orphan Boys* are under Mr. Hærnle's charge. The number of boys was reduced during the year from 115 to 98; seven having been married, one expelled on account of bad conduct, and nine having run away; but six new boys have been admitted; so that the number is now 104. The trades in which they are engaged are the following—Printers, Compositors, Blacksmiths, Carpenters, Carpet-makers, and Tailors. Mr. Hærnle writes concerning them—

As we were unsuccessful in obtaining more land for cultivation, and the printing establishment was increasing, most of those boys who had been appointed for agriculture and gardening have been employed in the press or elsewhere. Some of the boys have made pleasing progress in learning their respective trades. Fifteen have become capable of earning monthly wages. They have accordingly been allowed to provide for themselves; and though still numbered among the orphans, are no longer a tax on the funds of the Institution.

Six boys are being trained up as Teachers, and the rest give their chief attention to the learning and

practising of trades. They all, however, have studies, English, Oordoo, or Hinduwee, in which they make as much progress as can be expected, considering the necessary interruptions arising from their other employments.

*Schools for Heathen Boys.*

There are three Schools of this description, one in the Kuttra, one at Belengunj Chapel, and one at a new Chapel called Wheler's Chapel. The number of boys in the last-mentioned is 81, in three divisions, English, Oordoo, and Hinduwee. At the Belengunj School there are 35 boys, and at the new School only 5 boys are at present in attendance; but it is hoped the numbers will soon increase. All the boys attending these Schools read the Scriptures and Tracts without any objection.

*Preaching to the Heathen.*

The Gospel has been preached in the city, in neighbouring villages, at Melas, and on other excursions made during the cold season. In the city there is regular preaching, at the Belengunj Chapel and at Wheler's Chapel, four times a week. Other preaching-places are, the Bazaar, Tripolia, the river-side, and the Poor-house. During the last few months the Missionaries have preached at the entrance of the Kuttra, where a great many hearers come together in the evening, consisting chiefly of Mahomedans, as the Bazaar is close by, and there is a Musjid (Mosque) also in the vicinity. During the last year the Melas at Goberdhan, Batesore, and Baldeo, have been visited by Messrs. Hærnele, Schneider, and Kreiss, and several copies of parts or the whole of the Scriptures, and many Tracts in Hinduwee and Oordoo, have been distributed. Mr. Kreiss writes, concerning the preaching in general—

Although we are not yet allowed to reap the fruit of what we have sown, still we have no reason to be discouraged; but cheerfully go on in the work which the

Lord has entrusted to us. The people in general listen attentively to the preaching of the Gospel, and many of them are convinced of the truth of our Religion, but want strength and courage to confess it.

*Conversion and Baptism of a Mussulman.*

One encouraging event that has taken place during the year is the conversion of a Mussulman, who was formerly Molwee in the Kelat-i-Ghilzie regiment. The following account of this case is taken from Mr. Pfander's journal—

*Aug. 10, 1844*—A Mussulman Molwee, with whom we had, a few days ago, some discussion, when preaching at the river-side, called on me to-day with the view of hearing more about our Religion, and of the reasons for which we reject the Korân. I had a long conversation with him on these subjects, and he listened with more than usual interest to what I said, without shewing that spirit of opposition which is so common among them. I gave him a copy of Mizan ul Haq, and some Tracts. The New Testament he had already received from a Catechist of the Agra Missionary Society. He promised to read the books, and to call again.

*Aug. 15*—The Molwee came again to-day, and after some conversation told me that he was convinced of the truth of the Gospel, and wished to embrace Christianity. His name is Abdarrahim, and he is the Molwee or Priest of one of the native regiments here, having a salary of eight rupees from the Company, and receiving, beside, his perquisites from the Mahomedan soldiers of the regiment. He declared himself willing to give up his situation, only desiring that I should receive him and provide for him in any way I could, or should think proper. I told him, that though I rejoiced at the light which God had given him, I still wished that he should well weigh and consider the step, and only take it when he had fully made up his mind, not only to confess Christ, but also to be willing to suffer loss, shame, and persecution, for His Name's sake. I further told him, that all we could do for him would be to receive him, in case it should not be possible for him to remain among the Mahomedans, and to give him so much support as would be necessary for food and clothing till some employment could be found for him. I directed him earnestly to pray to God

for light, faith, and strength. He left me much cheered up, promising to call again soon.

Aug. 25, 1844—The Molwee was with me again this evening. He said that he had now fully made up his mind to give up his situation, and to come to us at the beginning of the next month; and stated that he had felt quite happy since he had come to this conclusion. The Mussulmans in the city, as well as those of his regiment, have heard of his intention, and are very angry with him: some threatened him, and others promised money, &c., entreating him not to throw such a disgrace on the followers of the holy Prophet. The Sepoys of his regiment have watched him closely, and he found it difficult to get away and come and see us.

Sept. 10—The Molwee, having given up his situation, came this evening to take up his abode with us, as he found that he could no longer remain among the Mahomedans. He appears to be sincere in his professions, and anxious to make himself fully acquainted with *the truth as it is in Jesus*. I trust the Spirit of God is working in him, and that, through grace, he will become a true and humble follower of Christ Jesus. In worldly respects he has been, by the change, only a loser. His situation gave him a sufficient income to live comfortably; whereas we can supply him only with what is actually necessary. He was esteemed among the Mussulmans, not so much on account of his learning, which he does not possess in a very high degree, but on account of his character as a strict and zealous Mahomedan, and for his acquaintance with the Korán and their traditions, whereas now he will be despised and cursed by them.

He is a native of the Chupra district, where his family possess a small Zeminary. About fifteen years ago he left his home and relatives to join the standard of the famous Seyud Akhmad, who at that time was preaching war against the infidels, and caused a great excitement among the Mussulmans of these provinces, several thousands of whom joined him, and were led by him into the Punjab to fight the infidel Sheikhs. He did so because he thought this the surest way to obtain salvation. After these fanatics had been dispersed, and their leader killed, he remained for several years in Shikarpore. From thence he went to Cabul in the late Afghan expedition, as Molwee of one of the regiments, and came hither with it last

year. Before he had reached this place, his inquiring spirit had been startled at the contradictions between the Korán and their traditions. Soon after his arrival, he received some Tracts from Catechists of the Agra Missionary Society. Finding that he liked the books, one of them gave him a copy of *Din i Haq ki Tahqiq*, as well as an Oordoo New Testament. The reading of these increased his doubts of the truth of Mahomedanism, and he felt himself more and more drawn toward Christianity. This was the state of his mind when he became acquainted with Mr. Kreiss and myself: he was then already prepared for a more full reception of the Gospel.

Sept. 27—The Molwee is going on very well: he feels daily more interested in the instruction given him; and I think I may say that he advances in the knowledge of his own heart, and is growing in faith and love to Christ. He came this evening to me with a heavy heart, telling me of his inward struggles with fear, doubts, and unbelief. I told him that these were tokens of God's grace, and signs of the mark of His Spirit in his heart, and therefore reasons for thankfulness; that he should fear nothing, take refuge in Christ, and only cling more closely to Him, and pray with the greater earnestness for full deliverance from Satan's power, and for a strong and lively faith. He also expressed a wish to be soon baptized. His heart was much moved, and he could not prevent the tears from running down his brown face, and dropping on his black beard. He wished me to pray, which I gladly did; and he then left me much consoled and comforted.

Oct. 20— I baptized the Molwee this morning at the Secundra Church. He fully felt the importance of the step he was taking, and the solemn engagement upon which he was entering. His earnest desire and prayer was, that the fulness of Christ's mercies and blessing should be bestowed upon him, to the end that he might grow strong in faith and love, and fight the *good fight* manfully unto the end. I trust that this solemn act of dedication was blessed to himself, as well as to the congregation witnessing it. It was a cause of thankfulness and of joy to the whole Church, to hear a Mahomedan Molwee, known for his former zeal in the cause of the false Prophet, openly renounce Mahomed and the Korán, and confess his

belief in Christ as the Son of God and the only Saviour.

## BOMBAY.

*Death of Mrs. Mellon, and of the Rev. G. M. Valentine—Return home of the Rev. H. Mellon.*

In the former part of 1844 there were two Ordained Missionaries labouring in connection with the Society at Bombay. The Rev. G. M. Valentine undertook the general duties of the Station; and the superintendence of the Money School was left in the hands of the Rev. H. Mellon, who arrived in Bombay on the 28th of November 1843. Mr. Mellon's health, however, soon began to fail; and in July, less than eight months after his arrival, he embarked again for England. Mrs. Mellon died on the 12th, and the Rev. G. M. Valentine on the 23d of July, as we have already stated at pp. 414, 415 of our last Volume.

*Reinforcement of the Mission—Results of past Labours.*

In order to supply this deficiency, the Rev. A. Dredge, a Student in the Institution, in Deacons' Orders, was immediately sent out to Bombay. At the same time, by a remarkable concurrence of circumstances, the Rev. C. W. Isenberg, and the Rev. John J. Mühleisen, had proceeded thither upon the relinquishment of the Shoa Mission, and they have now been attached to the Bombay Mission.

The Rev. W. K. Fletcher, in earnestly applying to the Committee for a successor to Mr. Valentine, in a Letter dated Aug. 27, 1844, thus incidentally describes the results of his labours in the Money School—

We cannot go back to the position we occupied in 1838, when Mr. Valentine first arrived. Since then, many have been taught to look up to the Money School as a place of sound learning, and many inquiring minds have been gathered around the Mission. The Weekly Meeting for Mahratta Service for the Converts and others—the opportunities of conversation with educated Natives—and the desire for more knowledge, now, no doubt,

extensively diffused among the Bombay Native Community—are circumstances which are among the direct results of the Mission.

## NASSUCK.

## General View.

The Rev. Messrs. C. P. Farrar, J. Dixon, and C. C. Mengé, have continued to conduct the operations of this Mission. Mr. Farrar has received great assistance from the zealous labours of Ram Krishna, a Brahmin Convert mentioned in former Numbers. Mr. Mengé, in his Report for the Quarter ending Oct. 16, 1844, thus writes—

Both branches of the Nassuck Mission have assumed a brighter aspect during the past quarter than they have ever had before; in consequence of which our hopes have increased that the Lord is about to assist us with a gracious rain, and to refresh the barren soil upon which we are labouring. It is true, we have recently been called to mourn the loss of five valuable Labourers in this part of the Lord's vineyard—three by death, and two others having left for England. Still, the effect of their prayers and labours is not lost; so that both he that soweth and he that reapeth may rejoice together. The Lord is good in all that He doeth, and happy is he who seeth His goodness even in bereavements and chastisements.

*Baptism of four Adult Natives—Various particulars respecting them.*

Amidst some instances of disappointment, and of active enmity to the Truth, it has pleased God to cheer the hearts of the Missionaries by giving them fruit of their labours, though in a way little expected, and of small account in the eyes of the world.

There is at Nassuck an Asylum or Poor-house for poor and destitute Natives, which is supported by the alms of the benevolent. Here the Missionaries were accustomed to give instruction to the inmates. And here, as it was of old, at a place by a river-side, where prayer was wont to be made, the Lord first opened the heart of a widow and three aged men, that they attended



unto the things spoken by the Missionaries. They were baptized, after having given good proof of the intelligence and sincerity of their desire to be admitted into the Church of Christ. We take the following notice of the occurrence from Mr. Farrar's Journal—

Oct. 6, 1844—I had the joy of admitting into the Congregation, by Baptism, four Candidates, whose minds and hearts, so far as we can judge, have been opened by the Holy Spirit to receive Christ Jesus as their Lord and Saviour. They were admitted by the names of Yeshee, Kesoo, Kanahee Ram, and Gunga Ram. The first is a woman of the Mahratta caste; the second a man of a similar caste; and the last two are of the Purdeshee caste. They gave the responses with great heartiness. Our Christian friends all admit it to be a work of God, and thank Him for this manifestation of His power and love.

In a Letter, dated Nov. 9, Mr. Farrar enters into fuller particulars concerning these Converts.

1. Yeshee, alias Rumae, Widow of Appa Havildar, by caste a Mahratta, aged between 40 and 50.

Yeshee was the first who proposed herself as a Candidate for Baptism. Her late husband belonged to the 18th Regiment, and she appears to have received her first religious impressions from some pious officers, while the Regiment was stationed at Malligaum. I have an impression of having had a long conversation with a Havildar, who, I think, was her husband, many years ago, when, on a Missionary excursion, I stopped two or three days there. One of her relations endeavoured to persuade her to leave her husband to live with him; and not succeeding in his wicked design, he took advantage of the Havildar's being absent on duty to set fire to his hut. Poor Yeshee, who was shut up in it, had her hands and feet consumed before relief could be brought. The miscreant was brought to punishment. A year after this—about nine years ago—her husband died; and she says that, although unbaptized, he was at heart a Christian. She remained for ten years at Malligaum, supported by the charity of the above-mentioned officers. The instructions she had received had made some impression

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on her heart, and she desired more. While on a visit to a relative, at a village about fourteen miles from Nassuck, she providentially heard of the Missionaries, and came hither in search of them. As she is so maimed as to be unable to earn a livelihood, she was, immediately on her arrival and application in April last, admitted into the Asylum under my charge, and which adjoins the Old Wada. She did not open to us her desire for Baptism until the month of July. At that time the duty of being baptized was impressed upon the poor people, many of whom made a good profession of faith in Christ. Yeshee's heart cordially responded to the exhortation, and she became very eager to be baptized. She appears to have a lively and cheerful faith. Her profession of Christianity is very open, and she is not backward in exhorting others to seek admission into the fold of Christ. She is diligently learning to read; but her age renders this a work of difficulty. Rumae was the name by which she was called in her husband's house; but Yeshee was the name given to her in her cradle, and she desired to be baptized by it, because it has some resemblance to the name of our Saviour.

2. Withoo, aged about 50, was baptized, at his own request, by the name of Kesoo. He has been under daily religious instruction from the time of his reception into the Asylum in October 1843. In July last the duty of being baptized was insisted on from Mark xvi. 16. and Matthew iii. It was after the last-mentioned portion of Scripture had been read, that the old man started up, and desired to be admitted into the Church of Christ. He is a kind and humble old man, and very attentive in assisting old Yeshee, whose loss of limbs renders her helpless.

3. Kanahee Ram, a Purdeshee, between 50 and 60, was admitted in July 1843. At this time he was a staunch Hindoo, and, though much diseased and pinched by hunger, made objections, on the ground of caste, to coming into the Asylum. He has for a long time professed to believe in Christ; but did not manifest a desire for Baptism until September last. He has since been very ill; but he seeks healing from the right source, and expresses his gratitude to the Lord Jesus for all the relief which he experiences.

4. Gunga Ram, an infirm and sickly old man, a Purdeshee, was admitted into

the Asylum in July last, and has not therefore been so long under religious instruction as the others; but he, like them, had before heard something of this *new way* from the public preachings of the Missionaries. He is a mild and silent old man, and listens to the Word with a deep and reverential attention.

The account which they give of their motives is this: that they are old—that they have hitherto lived unto the world—that they see no good comes from it—that they desire to secure salvation—that they believe Jesus Christ to be the only true God and Saviour—and that they are willing to undergo any persecution which may befall them for coming into “His House.” They were repeatedly assured that no temporal advantage whatever would be obtained by the mere act of Baptism, and that those who remained Heathens would continue to receive the same measure of support as those who might be admitted into the Church by Baptism. The pure Word of God, in the power of the Holy Spirit, has been the great instrument in converting their minds, and, in a fair measure, of sanctifying their hearts. His *word abideth* in them, and the principles of a divine nature are being developed in their life and *conversation*. The faith of these poor people is simple, yet sound; and we hope that we shall, at the last, meet them among the innumerable crowd of saints, once sinners, who have been redeemed by the *precious blood of Christ* out of every nation, and kindred, and tongue, and people. Our hearts yearn over these poor and afflicted sheep of His flock, and we trust that they will be a portion of our joy and crown in the day of the Lord Jesus.

#### TRICHOOR.

*Report, for the Half-year ending June 30, 1844, by the Rev. H. Harley.*

There is a caste of Heathens called Nayards, some of whom live near Kunnamkoollam, and others at Chetwye, in the Chowghaut district. I visited Chetwye in May last, and saw these people. The total number located here is fifty-nine souls, men, women, and children: they are truly in a distressing and miserable condition. Superstitions of the worst kind prevail among them, and, to heighten their misery, they are given to drinking, a vice very prevalent among all the lower orders residing on this coast. They are now daily employed

at work, and the Collector has built eight houses for them to live in. On the first day of June I sent a Schoolmaster to instruct them in the Word of God. We hope, in our next visit to these parts, to spend two or three weeks at Chetwye, for the purpose of imparting religious instruction, and teaching both the men and women habits of industry and cleanliness.

I have twice visited the Out-stations in the course of the present half-year, and can report favourably of the Schools established at Kunnamkoollam and Parinyi. At Kunnamkoollam the number of boys is large, averaging 60 daily. I am happy to say that Divine Truth is now progressing at that place. The Word of God has been circulated to a considerable extent among the people, and appears to be highly valued. I had Lord's-day Service during my last visit, at which a large Congregation was collected—an unusual thing for this place hitherto. The divisions in the Syrian Church have tended to create dissatisfaction in the minds of the people with regard to their Church, and, under the controlling Providence of God, they may produce good in the end. At Parinyi the people shew the same willingness to hear the words of eternal life as they have hitherto shewn; and people to the number of 50 or 60 always attend Divine Service whenever held there.

At Trichoor some of the members of the Congregation, I have every reason to believe, are increasing in spirituality of life, and prize the Means of Grace.

The three Schools at Trichoor, together with the Seminary, are going on satisfactorily. I have stated periods for examining them all; and the boys are improving in a knowledge of the Sacred Scriptures. In the Tamul School the number amounts to about 30, who come to me every alternate Tuesday for examination. They are all of the higher caste of Heathens. They are instructed in the doctrines and duties of Christianity, and will soon commence to read the Scriptures in Tamul. The other School is prospering: the number at present amounts to 35. This School I examine every alternate Wednesday at the bungalow, as on the intermediate Wednesday I instruct the Readers and Schoolmasters. They generally number about 30, and have commenced to attend the Morning Prayers of their own accord. The Seminary boys I generally instruct and examine three times every week. Several Brahmin boys,

as well as Heathen adults, attend the School daily, and learn the English Language whenever opportunity offers. I examine and instruct the Heathens every Wednesday afternoon.

The other Schools at Aucherry, and that at Kocalakadi, are also progressing.

The Female School is also improving, and the number of Scholars continues the same as last half-year. At the time of the evening exposition the boys and girls read by rotation the chapter appropriated for that evening, which I afterward expound.

On the whole, I have every reason to believe that spiritual knowledge is making progress.

#### COTTAYAM.

##### *Cottayam College.*

Of this important branch of the Society's operations at Cottayam the Rev. J. Chapman writes, April 15, 1844—

I have seen a discouraging extract from a Letter of mine in the Annual Report for 1842-43, which I trust I may now, by God's grace, justly say, does not give a fair representation of the present state and prospects of the College. I have now, I hope, pupils, who, if all be well, may eventually be employed in the sacred office of the Ministry, or be fitted to discharge other important duties in the Church of Christ.

##### *Cottayam District.*

The Rev. H. Baker, sen., who has charge of this District, gives the following information, respecting it and the Pallam District, in a Letter to the Rev. J. Tucker, dated October 18, 1844—

The arrangements made for forming a new district of the Southern division of the Cottayam District, to be called the Pallam District, have been carried into effect, and my son has now sole charge of the property there, and the direction of the Mission. On Lord's Day the 29th of September, being Michaelmas Day, I preached my farewell Sermon to the Congregation, from Gal. vi. 18. I administered the Sacrament afterward, assisted by my son, to about seventy persons, some of whom were my own people from Cottayam, who will not hereafter belong to this Congregation; but who wished to be present on the occasion. It was to me a most interesting season. The Church, built for the most part at my own ex-

pense; the Congregation, called together by God through my ministry; and now that my health obliges me to restrict my labours, my son being permitted to succeed me in the charge, and to carry on and extend the work; all call for the most grateful expression of gratitude and praise. There are some, of whom I hope well, and believe they love the Truth in sincerity; but so many have been my disappointments, and so many have *run well* only for a season, that I am afraid to speak confidently. Much allowance is to be made in favour of Native Converts. Christianity in this land is yet an exotic plant: it has to be acclimatized. The pestilential air of Idolatry, Popery, and Mahomedanism has a very injurious effect upon it; but we know the promise—*The wilderness shall become a fruitful field, and the desert shall rejoice, and blossom as the rose.*

##### *Native Female Schools.*

In a Letter to the Rev. J. Tucker, dated Cottayam, Nov. 9, 1844, Mrs. Baker writes—

My School is going on very encouragingly and satisfactorily. Since the beginning of this year five girls have left the School, and have now settled—some at Pallam, others at Cottayam—so as all to be able to attend the public Means of Grace, and enable me to see them from time to time. I hope, by the grace of God, they may be a blessing to their friends and neighbours, and tread in the steps of several others who were once in my School, but have now become mothers, and are bringing up their children in the love and fear of God, having family prayer in their houses, and living very differently from the generality around them. In the beginning of this year I had 42 girls: five have left as above, one has died—a very little girl—one is at home sick, and thirty-five remain.

#### MAVELICARE.

##### *General View.*

The Rev. J. Peet, who has charge of this Mission, writes, in a Letter to the Rev. J. Tucker, August 16, 1844—

Among my own flock Christianity has survived its infancy. Of the Syrian population there are hundreds around me, and among the Heathens a few, who hear instruction, receive our books, and have

ceased to bow their knees to Baal, though they have not the courage nor grace to decide openly for the Truth. That the knowledge of Christianity has spread, and been the means of restraining many, not to speak of my own people, from their superstitious practices, is a fact as clear as can be to all residing here, and not a little complained of by the Priests. From no branch of the Mission have any of the people fallen away: all are upon the increase, except at Mavelicare; that is to say, from the Mavelicare Street: except my own dependants, most of the Mavelicare Congregation live at a distance. Yet Mavelicare is the chief place, on account of the number of strangers constantly passing through, and to whom we have good opportunities for disseminating the seeds of Truth.

ALLEPIE.

*Report, by the Rev. J. Hawksworth.*

This Report is contained in a Letter to the Rev. J. Tucker, dated July 12, 1844—

At the close of another half-year, in sending a brief account of the state and progress of the Mission, though I cannot report any signal success, I am thankful to say there have been some instances of encouragement. Some of my people are engaged in trade, and frequently go into the interior to purchase different articles. They have been reminded of their duty to make known the doctrines of Christianity; especially that there is one God, and one Mediator between God and man, the man Christ Jesus. One of these has sold several portions of Scripture, and been the means, directly or indirectly, of bringing three Heathens and five Romanists as Candidates for admission into the Church during the past half-year. Eight Heathens, and twenty-nine individuals from the corrupt Churches of Antioch and Rome, have been admitted during the half-year just ended. The Seminary and the Girls' Schools within the Compound, and the Out-schools, are well attended, and progressing satisfactorily.

*Girls' School.*

Mrs. Hawksworth gives the following particulars of this School in a Letter dated June 13, 1844—

We have at present 32 girls in the School. With the exception of three or four, who have not been long in the

School, they can all read well. That some of them have been led to pray for themselves, and also for others, I cannot doubt: of this we had a pleasing instance a week or two ago. A little girl was overheard by her Teacher praying in one of the rooms with the doors shut. When he had an opportunity, he inquired what had led her to pray at that hour, it being mid-day. After some hesitation, she answered, that her little sister was unwell, and she and a companion had been praying for her recovery. It is a fact, that on the following day the sick little girl required no more medicine, and is now quite well. Who shall say that this child's prayer was not both heard and answered by Him whose ears are open to the cry of the humble?

*Visit to Thalawadi, an Out-station.*

Mr. J. Ross, the Catechist at this Station, writes in a Letter also to Mr. Tucker, dated Allepie, July 13, 1844—

I have visited Thalawadi, remaining ten days. The Congregation there is on the increase; and, so far as I can see, we shall, with God's blessing, soon have a large flock, which will require a Pastor to reside entirely in the place. I was really delighted to hear some of the people, during conversation, quoting the Word of God; which shews, that they study the Scriptures, and treasure up their contents in their hearts.

TINNEVELLY.

SUVISESHAPOORAM DISTRICT.

*Report, by the Rev. E. Sargent.*

*Baptisms—the Lord's Supper.*

The ordinances of the blessed Gospel of our Saviour have been administered for another half-year in this district: 129 persons have been baptized, and the Lord's Supper administered on ten occasions. I am thankful to add that no sickness has interfered with my visiting the villages every month, and carrying on the routine of instruction to both Catechists and people.

*Hopeful Deaths.*

During the past half-year two Catechists' wives have been removed by death, leaving behind them a good name, and testifying in a happy manner to the power of true Religion. The first case was an attack of cholera, which terminated fatally in about six hours. The confusion consequent upon such an attack prevented

her husband having much conversation with her; but she told him she was happy, and had no fear. Her husband, in speaking about her to me, said that she was quite an example to him in never omitting private prayer: that sometimes, when, with the fatigue of the day, he would lie down at night before saying his prayers, his wife would not even permit herself to sit down; but would stand at his feet until he should get up and join her in prayer.

The other case bore symptoms of inflammation of the lungs. For some time before her death she affectionately warned her husband of her being about to be separated from him, and recommended her children to God in prayer. The room was full of relatives and friends, before whom she expressed her hope, through faith, of acceptance with God, and requested her husband to pray aloud; at the conclusion of which she repeated after him the Lord's Prayer, and expired almost immediately. She was a woman far above the ordinary stamp of Shanar women. She could read very well, and had made a point of reading the Morning and Evening Lessons aloud to her husband every day, and having private prayer. Several of the Congregation, whom I visited a few days after, told me that they had now seen what it was to die a Christian.

#### *Schools.*

The Schools are, on the whole, progressing in a very fair way. They are now 16 in number, and contain 511 scholars, including 102 girls. In the reading class there are 154 in the first division, and 57 in the second. Beside these, some of the Catechists instruct a few children, where the number is not large enough for a regular School. In this way 48 children are taught, 12 of whom are in the reading class. The Boarding-school, containing 15 boys, being more under my own eye, is giving satisfaction, and promising good results.

#### *Account of some of the Out-villages.*

**Sangankudiyiruppo.** This place is distant about three miles from Suvishesha-pooram. A few families here, it would seem, were under instruction many years ago, when Native Priests from Tanjore were in these parts; but the profession they made was only for a short time. In 1838, 2 families, which the next year were increased to 17, and in 1840 to 22, put themselves under instruction. Their conduct, however, has been indifferent for

some time past—with the exception of the Headman, careless and unconcerned. For some months this place was one of the head-quarters of the late imposture in these parts; but the agents having overdone their work, by administering cold water to an infant in a very sickly state, during which operation it died, they were obliged to decamp. Under these circumstances, there is a little more stir and inquiry among the people; and several, finding how they have been deceived, have renounced idolatry, and applied to be received and instructed; so that we have now 34 families, or 126 people, in this village. The Headman has applied to me for Baptism several times. I have examined him, and hope to admit him in about two months' time. There are only two men here who can read. The Heathen amount to 30 families, and have two temples.

**Kanthankudiyiruppo.** This is little more than a quarter of a mile beyond Sangankudiyiruppo. In 1827, 20 families put themselves under instruction; but they were soon compelled to withdraw by the chief watchmen of the place. These watchmen were so notorious for violence and highway robberies that many were afraid to go near their village. The leading persons were four brothers, the eldest of whom was seized one night while he was battering in the door of a rich merchant's house with a hatchet, about 20 miles distant from his own place. The case being clearly proved, he was sentenced to transportation for seven years. This rather damped the spirits of his party; so that, in 1836, 15 families again applied for instruction: next year they were joined by four more, and in 1839 by 11; so that now we have 30 families, of whom, however, only three men can read. I cannot say much that is encouraging respecting these people. They are still very ignorant of the Christian Doctrine. Their excuse is, that they are poor, have a great deal of work, and are not able to read. The village contains also 83 heathen families, of Shanars, watchmen, and other castes. The village belongs to the Trichendoor temple. The agent, who is a Brahmin, has come several times to see me. He always gives our people a good character, and says they pay what is due regularly and readily. He also speaks in excellent terms of Christianity, and says that eventually all will become Christians. **Melasithambirapooram.** In 1831, 6

families in this small village applied for instruction: they were received, and a man sent to teach them. The rest of the villagers, however, were so opposed to such a measure, that they plundered three of their houses, and so terrified them all that they went back in a few weeks. In 1836, the majority seemed more favourably disposed to receive instruction, so that 10 families were allowed quietly to have their Teacher, and these were joined by 5 more in 1839. A few of these have removed to other villages. Only two men can read. The Heathen amount to 20 families. The Catechist of this place visits also two villages in the neighbourhood, in which there are 11 families of Christians and 76 Heathens.

Puthukoolam. This village is about a furlong North-west of the last-mentioned place. In the year 1826, 25 families or more put themselves under instruction: they were all of the Maraver or watchman caste. Two or three only seem to have benefitted by the instruction they received, and in some degree value the good which has been offered them: the rest have gradually become very indifferent to what should chiefly concern them; so much so, that I have been obliged to remove the Catechist until they shall shew a better mind. Still, they are not left without frequent admonitions and warnings. The Catechist of the neighbouring village visits them once a week, and endeavours to shew them the danger of their situation. They have been to me twice since, requesting me to send them a Catechist again, and promising amendment; but they do not as yet appear sufficiently humbled for all their past neglect and disregard of Christ's holy ordinances. Of the Heathen inhabitants there are 93 families.

Kirubapooram. Christianity was introduced into this village in the year 1822, at which time 10 families put themselves under instruction. They were joined in 1825 by 50 families, when the late Rev. C. T. E. Rhenius purchased the land for the Mission, calling it Kirubapooram, or "The Village of Grace." In 1837, 43 families removed to the neighbouring village of Saththiyanagaram. Those who remained were, however, from time to time joined by others, making, as at present, a congregation of 30 families, of whom 55 persons are baptized, and 9 are Communicants. Only four, however, can read. The Catechist of this village has also the instruction of 10 families in the adjoining

village of Pundarapooram. Living, however, in a heathen village, their progress and character are not such as to give much satisfaction. The Heathen amount to 154 families. They have had many opportunities of knowing the Truth; but they continue to reject it.

Saththiyanagaram. In 1837 a piece of land was bought adjoining the above-mentioned place, and 43 families from Kirubapooram, with 10 from other parts, settled upon it. At present it contains 60 families, of whom 124 persons are baptized, and 13 are Communicants. In 1839 a substantial little Church was built for 300 rupees. Many of the people of this village have to leave their homes for weeks, and in some cases for months, to go to a trading town about sixty miles North of Palamcottah, and sometimes as far as Madura, in order to sell the jaggery, or coarse sugar, which is made in these parts. The consequence is, that the greater part of the men have an opportunity of attending Church only once in about three weeks; and it is therefore no wonder that they are defective in their knowledge of Christianity. Others in the village, however, are, on the whole, improving, and seem to value the Christian ordinances. It is quite a pleasure whenever I visit this village, and especially on Lord's Days, to see this comparatively large Church almost always filled, most of them attentive, and not a few giving intelligent answers when catechized by me. It is also pleasant to find so many young persons here who can read. Their number at present is 25. In the School are 34 children, all belonging to our people.

Amathavanakoody is about a mile North-west of Saththiyanagaram, and about the same distance West of Satankoolam. A Catechist was first sent there in 1824, when 40 families put themselves under instruction. Since February last there has been a stir among the Heathen of the village. Many have applied to be received, and have, up to this time, regularly attended Church. I was greatly surprised at the number of devil temples in the place. Almost every three or four families had one in common. Upon putting themselves under instruction, they either demolished them or turned them into stalls for their cows and bullocks. This village belongs to several families of Brahmins, who live at Trichendoor. Several of them called one day to see me when I

was in the village. They sat down in our Church, after standing till they were tired, during which time I had a long conversation with them on the folly of Heathenism, and the excellency of Christianity. They said that every thing connected with English people was very good; and that if they could only ensure a maintenance as Christians, such as that they now enjoyed, they should have no objection to renounce Heathenism immediately. Among other things, I asked them if they had any thing to allege against our people, as bad tenants, or quarrelsome, &c. They replied that the people paid them all that was proper, without giving any trouble, and that they were perfectly satisfied with their being Christians. The present number under instruction is about 300, of whom only 28 are baptized. The Headman of the Congregation is, I trust, a good man; a Christian not only in name, but also in heart. There are three old women of whom we may also entertain the hope that they are seeking the Lord in sincerity. I had much pleasure in admitting them to the Holy Communion for the first time. The oldest of them said to me, "I have lost my teeth, my eyes are dim, my ears are heavy: I seem to have lost all these, and nothing now remains to me but my Lord Jesus Christ; and when He is pleased to take me to Himself, I hope I may go with joy." Till lately we had only a School in charge of an Usher; but now we have a regular School, which promises to be well attended. The Heathen in the village amount to 95 families, while the Christians amount to about 85.

**Visiyaramapooram.** This village is about a mile and a-half to the East of Saththyanagaram. It is a large heathen village. The Headman has systematically opposed all who apply for instruction, and is continually endeavouring to draw back into idolatry those who profess Christianity; nor does he make any secret of his determination. He has several times said to the Catechist, and also to the late Mr. Müller, "You use endeavours to draw my countrymen from their old religion; and it is my aim and purpose to draw as many of them back again as I can." Latterly, however, he has somewhat altered his tone. A near relation of his has put himself under instruction, and seems firm. Children of the village, whom he had before prohibited, are now allowed to attend our School at the next village.

When first Christianity was received here, 27 families joined. At present there are only 15, the rest having been drawn back by promises and intimidations. Last year the individual above mentioned actually compelled three of our people to rub ashes on their foreheads. Of the people under instruction, many have made but little progress in their learning, and, with only a few exceptions, are in a very indifferent state. One young man, the son of a widow, seems to be desirous of knowing and following the Truth. I believed him to be sincere, and baptized him a few months ago. Having nothing to do, he made himself useful in voluntarily instructing the children of our people in the village; and succeeded so well, that when a vacancy occurred, I appointed him Assistant Master in the neighbouring village of Sirruppore. This, together with the villages of Saththyanagaram, Kirubapooram, and Amattavanakoodu, being in the immediate vicinity of Satankoolam, arrangements have been made for transferring them to the Satankoolam District, by which means they will be brought under more frequent and closer European superintendence.

**Sirruppore.** This is a neat and orderly Christian village, about half a mile South of the last-mentioned place, containing 203 people, of whom 80 are baptized, and 13 are Communicants. In 1837 they first came under instruction, and have up to this time, with the exception of only a few individuals, remained firm. Their attendance at Church, and the progress made in their lessons, are encouraging; and the village altogether presents a pleasing contrast to its Heathen neighbour. There is one feature common to most of our Christian villages—the main street with an avenue of trees, and the Church at the end. Most of the people in this village are very poor palmyra climbers, and live only from hand to mouth. Some of them are obliged to go to Travancore for six months in the year to get a living. At present only seven adults in the Congregation can read. The Schools contain 43 children, of whom 13 can read their Testaments, and answer a variety of Scripture questions. We sadly want a better Place of Worship in this village, the walls of the present one being only about five feet high. Several young women of this Congregation, who could read very well, have lately married, and removed to other villages.



*Summary.*

There are at present in my District 35 Catechists, and 51 villages, containing 19 Churches, 24 Prayer-houses, and 1153 families; of whom 370 men, 376 women, and 549 children are baptized. There are also 856 men, 836 women, and 1450 children, Candidates for Baptism; and 83 men, and 75 women, Communicants.

## NULLOOR DISTRICT.

*Awakening among the Retties in this District—Visit of the Rev. Messrs. St. Hobbs and J. T. Tucker.*

In the early part of last year a considerable movement took place among the Reddi or Rettie caste, in the Zemindary of Yettiapooram, in the Province of Tinnevely. The following particulars, extracted from the communications of the Rev. Steph. Hobbs, and the Rev. J. T. Tucker, will be read with much interest. Mr. Hobbs writes, May 16, 1844—

The reports we had heard of a general stir among these people, and an inclination toward Christianity, I found substantially true, though I think somewhat exaggerated, unless the excitement has gone down since those reports first became current. In some cases I found great earnestness and determination, and in others irresoluteness and wavering; so that many, whom I had entered on my list, I found it necessary to take off on visiting them at their respective villages. I cannot be certain as to the number that will be collected when the Catechists about to be sent arrive at their Stations. Two have been appointed to locate themselves in the only two villages where I found decided stability, Vengadasurapooram and Ottarasapootty. At Vengadasurapooram resides a venerable old man named Kristnarettiar, who seems to take the lead in the parts I visited. The number of persons on my list does not much exceed 300; but this is because the bulk of the people live so far to the Eastward.

Together with the Retties there are large numbers of Pullers ready to embrace Christianity. They are labourers under the Retties, and perhaps come, in most instances, as a matter of course, in imitation of the example set by their masters. Our old Puller Congregations are, generally speaking, among the most satisfactory of all: they possess a good

share of intelligence, and are most easily brought into order. In learning I think they excel most of the other castes. These Congregations are all within six or seven miles of our orderly and long-established Puller Congregation of Kallatty-Kinaroo. I am told that there is much in the character of the Retties to predispose them to Christianity. They are all cultivators, and there is not a man or woman idle among them. Their habits and ideas are consequently simple, and they "do not understand the arts of trickery and lying;" so they told me themselves, and others say so of them, and from what I saw I partly believe it. Until their recent disputes with the Zemindar, not one of the tribe, it is said, had been convicted by a magistrate within the memory of man. They are much given to charity and hospitality, and there is scarcely a village in which you do not find a comfortable choultry for the accommodation of travellers, whom they also supply, if necessitous, with a meal the night they remain. Such being their character and habits, it is thought probable, that when they know what the Christian Religion is they will love it for its own sake; and that, being once formed into Congregations, backslidings will be very few.

In the two villages above-mentioned the people came cheerfully to prayers and to hear the Gospel in the open air, and the women came also, without any demur, and listened most attentively to all we said. Their proper language is Telooqoo; but they are by no means ignorant of Tamul: still, it was exceedingly difficult to select words known to them to explain the truths of the Gospel. Very few persons among them can read; and owing to this, and their rural occupations, their dullness is such as literally to have become a proverb. Of their capacity, however, when properly educated, I have sufficient proof. Many of the people now applying for instruction are the near relations of one of my head Catechists.

In the course of my journey, I received another Congregation, consisting of Pullers, in a separate district, and evidently quite distinct from the Rettie movement. It is South-west from Kallatty-Kinaroo, and is about two miles East of Kytar. They stripped their devil-temple of its furniture, and demolished the shapeless objects of worship. The number of families is stated to be twenty-five; and the individuals about eighty.

Mr. Tucker's Letter is dated May 20, and states—

Mr. Hobbs and myself have visited the Retties, and were highly delighted with our trip. We found about three hundred of them anxious to come immediately under Christian instruction; and in one of their villages we witnessed the destruction of the swamies of two temples. The largest image was saved, and, I believe, sent to Palamcottah, with a view to forward it to England. Such an event as this is indeed an honour to our God, and a partial fulfilment of that prophecy, *The Idols He shall utterly abolish.*

*Report, by the Rev. Steph. Hobbs.*

*Congregations—Catechists.*

My Letter about the Retties having been printed, I need say no more about them, except that the two Congregations there mentioned remain firm and consistent; but no others have yet come forward within our boundary. I have not been able to pay them a second visit; but Mr. Tucker has, and John Devasa-gayam kindly accompanied him. The Puller Congregation of Mülodie, mentioned in the same Letter, is also going on well; and the people, especially the children, are learning diligently.

A new Congregation of Shanars has just been formed at Poolankoolam, about six miles from Nulloor. There were formerly a very few persons under instruction there, who all relapsed; and those who have now come are different people. The number is about 100. They have built themselves a Prayer House, as a proof of their sincerity, and as the condition of their being provided with a Catechist.

I have just received an application from another village, Sámboor-vadakari, 12 miles to the West, near Surundi. The Word of God is growing mightily and prevailing in these parts; and from the steady increase of Converts I am daily encouraged to hope, that, far as we yet are behind the Indian Christendom of the South-east, it will not be long before Congregations shall be as full and as near together here as there. It will then only remain to increase the number of Ministers, and, by the Divine Blessing, they will soon be as well disciplined, and as firmly grounded in the Christian faith. I am more thankful than I can express for the arrival of my coadjutor, the Rev. C. J. Taylor, who has been with me now a  
July, 1845.

fortnight. The wants of the district, however, will not be fully supplied till we shall be joined by at least three or four more Labourers in this great and encouraging harvest.

Respecting the older Congregations, I have only time to add, very briefly, that there are many proofs of a progressive improvement generally observable in them. A desire for education is beginning to shew itself, both among males and females. Not only are children more readily sent to School; but many adults also, seeing that it is not so hard to learn letters as they have always supposed, are making the attempt; and though many discontinue, some, I am sure, will persevere. The wives of the Catechists are required to learn; and it is pleasing to see the progress they have made from time to time, when Mrs. Hobbs assembles them for examination. The wife of Gurupathum, Catechist of Rettia-pootty, deserves to be especially mentioned. Eighteen months ago she did not know a letter, and, from her advanced age, we hardly expected her to accomplish much; and yet she has always kept ahead of all the rest, and now reads tolerably well. Her teacher is her own son, a child eleven years old, brought up in the nurture and fear of the Lord, the father and mother being both, as I believe, truly pious persons.

There is also great improvement in the management of marriages, about which we have always had so much trouble. My Catechists are much reduced in number; but the Christian Schoolmasters are much increased. The conduct of all has been satisfactory.

Some of our Christians have lately had to encounter a new and fearful kind of tribulation, and there is reason to apprehend that it is a new expedient of the Heathen to frighten them away from Christianity. In three or four villages in my district, beside some in other parts, houses have suddenly caught fire, with nothing to account for it but the supposition of incendiarism. The most afflictive case I have met with was that of Ootto-malei, where property to the amount of 300 rupees was destroyed with such rapidity, that three bullocks perished in the flames, and the people had great difficulty in rescuing their children. They endure their affliction with great fortitude, and set about repairing their skeleton dwellings, most thankful for any little assistance we

can render them in order to their doing so. No traces have yet been discovered of the authors of any of these outrages.

In other respects our Churches have enjoyed rest, and I trust I may add, respecting some of them at least, that they have been *edified*; and *walking in the fear of the Lord, and in the comfort of the Holy Ghost*, have been multiplied.

*Report of the Nulloor Female School, by Miss Hobbs.*

During the half-year we have been enabled to add considerably to our number of girls. We have now 42 Boarders, and 7 Day-scholars. At present 26 of our number only can read; but some of those lately received had been learning in the village Day-schools, and will soon be able to join the Testament class. They go on as usual with their various occupations and studies; and their general attention and improvement are pleasing: there are few among them who, we believe, feel the value and importance of the Christian truths so often brought before them. In the first class there are several intelligent and well-informed girls, who are frequently exercised in teaching the younger ones. The whole of the morning is devoted to study; and in the afternoon also, during the hours appropriated to work, we generally have a book in reading, which makes the time pass pleasantly, and often leads to profitable conversation.

One of our elder girls has lately been married to a Catechist of the District; another to one of the Preparandi; and a third has returned to her parents. She is now Schoolmistress of the village in which her father is Catechist.

## West Indies.

CHURCH MISSIONARY SOCIETY.

JAMAICA.

RURAL HILL.

THE Rev. C. A. Cooper is still in charge of this Station, and, in a Letter dated the 3d of January last, gives the following information respecting it—

*Review of Progress—School—Appreciation of Missionary Labours.*

Having now, for the space of two years, been permitted to labour in this obscure but important corner of the Lord's vineyard, I review the progress that has been

made in *pure religion and undefiled* among these poor ignorant people; and thankful indeed I am to say, that, upon the whole, there is much to encourage me in the hope that my preaching has not been in vain. I especially rejoice to observe that habitual vice and open immorality are daily becoming less frequent, and that a higher standard of religious principle is taking the place of what was once esteemed sufficient; namely, an outward morality, and regular attendance upon Divine Worship.

In January 1843 the Candidates for Communion were 314; in January 1844 they were 489; and now, in January 1845, they number 520. The Communicants in 1843 were 200; in 1844 they had increased to 229; and now, in 1845, they number 250, while about that number are waiting to offer themselves as Candidates for the rite of Confirmation, whenever an opportunity may offer.

With regard to my School, it is in much the same condition; gradually, however, on the increase. Upward of 250 children are now attending it.

The warmest feelings of regard for the ordinances of Religion are manifested by all classes; and often have I had the pleasure of hearing the most earnest hope expressed by the proprietors of the soil, that the Lord will never leave them, their families, and their people, without the blessed privileges which they have learned to value so highly, and appreciate so truly.

In conclusion, I would again remind the Committee, that nearly 800 immortal souls are here depending upon them, as instruments in God's hand, for the hearing and preaching of that Word of God which is alone able to save them: and I would assure them, both on the part of the people and myself, that they have the sincerest gratitude and most fervent prayers in return for their exertions in our behalf.

SILOAH.

The Rev. F. Redford arrived at Kingston, Jamaica, on the 9th of December last. Having been appointed to Siloah, the Station formerly occupied by the Rev. H. L. Dixon, he left Kingston for that place on the 20th of December.

*Congregation—Schools.*

On the morning of Christmas Day I

rode from Mount Hermon to Siloah, about twenty-four miles, and preached my first Sermon to my new charge from Luke ii. 10, 11. About 650 persons were present, although they had only two days' notice of my arrival. I was much pleased with the devotional manner in which they joined in the Church Service, all the Congregation repeating the responses. They were also very attentive to the Sermon; in the course of which, when shewing why the people of God need not fear, I quoted the words, *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.* Suddenly there was an involuntary move among the Congregation, and many eyes were filled with tears. On inquiring the cause, they told me that these were the words from which Mr. Dixon preached his farewell Sermon nearly four years ago. After the Service, I received a most hearty welcome from the people, who crowded around me on every side, saying, "How Minister do?" "We too glad to see a Minister here again." "Church Missionary Society very good friends to we for sending we 'nother Minister." Could the Committee have witnessed the joy of these poor people, who have been so long *as sheep having no shepherd*, they would consider themselves amply repaid for providing them again with the Means of Grace.

The Congregation is increasing in numbers: there is now an average attendance of 800; more, indeed, than the Church can contain: many sit outside.

The School at Siloah is in a flourishing state. When I arrived, I found 60 children being taught by a young woman, a Maroon, and was much surprised at the extent of their Biblical knowledge: they could answer with great readiness almost any question I put to them. There are at present 112 children, and the number is weekly increasing. The Sunday School is well attended, though only commenced six weeks since. Last Lord's Day there were present 120 adults and 40 children.

It is a very interesting portion of the Lord's vineyard, and as much a Missionary sphere as any Station belonging to the Society. There is a population of 3000 souls, scattered, for the most part, on the mountains, in a district 12 miles by 14—far too much for one weak Labourer.

## North-West America.

### CHURCH MISSIONARY SOCIETY.

#### UPPER SETTLEMENT.

*Trials of this branch of the Mission—Preparations for erecting a New Church.*

THE Rev. William Cockran, in a Letter dated Grand Rapids, Dec. 27, 1844, thus writes—

I am sorry to inform you that the Upper Station has been very imperfectly served since the month of October. Mr. Macallum's health failed in the month of August, and he has only been able to perform duty seven times. This laid us under the painful necessity of closing the Upper Church for a time. Since the winter set in, Mr. Smithurst has assisted me by coming every fortnight to perform the duty at the Rapids; which has enabled me to hold the Service at the Upper Church every other Lord's Day. Thus, when Mr. Smithurst preaches at the Rapids, I do the duty of the Upper Church in the morning, and of the Middle Church in the afternoon; and when Mr. Smithurst remains at the Indian Settlement, I take the Service at the Rapids in the morning, and at the Middle Church in the afternoon. Thus I have two whole Services every Lord's Day; and when you reflect on the distance of these two Churches from my home—the one nine, and the other fourteen miles—you will perceive that all is done that I can do to supply the lack of service in the Upper District.

We have been severely afflicted, in the vicinity of the Rapids, with a disease which has many symptoms of typhus fever. The perfect prostration of strength, both mental and bodily, renders it a very formidable evil. The mortality is not so great as from the scarlet fever.

I have now commenced to gather materials for a New Church. The edifice is to be of stone and lime, and sufficiently large to accommodate the whole Congregation. It has long troubled the consciences of all my serious brethren that they have been obliged to leave their children at home on the Lord's Day, and thus deprive them of all the advantages of Public Worship.

#### INDIAN SETTLEMENT.

##### General View.

The Rev. J. Smithurst writes, Dec. 28, 1844—

I am happy to say that every thing at this Station goes on satisfactorily; and

my own health, I thank God, is much better than last winter. I have only had one or two slight attacks of rheumatism, of no particular consequence, inasmuch as they never prevented me from doing duty. We had a favourable harvest and good crops, so that temporal difficulties do not press us, for which I would offer my most grateful thanks to the Giver of all our mercies.

The School continues in the same prosperous state as when I last wrote. The Congregations, both at the Church and at the School-room lectures, continue regular.

*Introduction of a Sacramental Collection.*

The Church was quite crowded on Christmas Day, and I administered the sacrament of the Lord's Supper to seventy-nine persons. Hitherto no alms have been asked from the Communicants, at any of the Red-River Churches, on occasions of administering the Holy Communion; but I introduced the practice on this occasion. I had previously explained the matter, and endeavoured to shew the Communicants that it was their duty to contribute something to the relief of their poorer brethren. They were quite pleased with the proposition. They said they had not much, but would give what they were able. The collection amounted to 20s. 6d., which I divided in equal proportions among nine widows, giving it to them after the Service on St. Stephen's Day.

CUMBERLAND STATION.

*Arrival of the Rev. J. Hunter, and Mrs. Hunter, at Norway House.*

No communication has been received from Mr. Hunter; but in the Letter just quoted Mr. Smithurst writes—

I am happy to say that Mr. and Mrs. Hunter safely arrived at Norway House on the 18th of September, and expected to reach Cumberland in ten or twelve days from that time. We have had no opportunity of hearing from them since they left Norway.

MANITOBA STATION.

*Permanent Settlement of the Rev. A. Cowley and Mrs. Cowley—School.*

When we last brought this Station under the notice of our Readers, it was merely superintended by occasional visits from Mr. Cowley. In a Letter dated Nov. 19, 1844, he gives the following account of his

taking up his residence at the Station—

We left the Red-River Settlement on the 1st of August, which was as soon as circumstances would permit; and after a very tedious voyage, being detained much by foul weather, we reached our destination—Penaoo Moota Seepé, the Partridge Crop River—on the 23d inst. Upon our arrival, an abundance of labour presented itself—the hay to get for the cattle during winter; a house to build for ourselves; and plenty of children being present to form a Day-school.

As so great an abundance of other labour filled our hands, Mrs. Cowley took charge of the School, which soon amounted to upward of thirty children. But upon the commencement of the cold season, when the Indians resumed their hunting, the School was unavoidably broken up, as far as the Indian children were concerned. Thus, sometimes our souls are gladdened, and sometimes cast down; but we stay upon the promises.

*Erection of a House—Services.*

After procuring a sufficiency of hay for the winter, we commenced hewing down timber for the house: in this, as well as in the building, the Indians were ready to assist us for a small remuneration. On the 19th of October, our house was so far finished as to permit of our inhabiting it. Still, an abundance of secular labour demands, and, if we would succeed, must have, attention; e.g. out-buildings to rear, preparations for farming next spring, beside the daily duties of the house. Divine Worship on each Lord's Day has been regularly held, when we have invited the Indians to be present. Some have occasionally come; but seldom many at once. Some, also, are occasionally present at Family Worship on week-day evenings, when I expound unto them the Word of Life. Upon one occasion, when expounding Galatians v., one exclaimed, "That might be the case with some; but all Indians are not so bad"—evidently understanding and feeling what was said.

*Condition of the Indians—Resources of the Country.*

The Indians are more numerous here than I had expected: I think upward of twenty families have been tenting near us at the same time; so that our prospects of usefulness are greater. Their moral condition is bad: little sense of shame exists in man, woman, or child. They

place great confidence in their medicines, both for bad and good purposes; rely much upon their dreams and conjurations; pay divine honours to their familiar spirits; and worship their images. Satisfied with this state, they naturally give the less heed to our admonitions.

There seems to be a disposition in them toward civilization. Several have already cultivated very small patches of ground: they are generally fond of domestic animals, and, to a man, of the produce of the farm: this is encouraging, as civilization is a handmaid to Christianity.

The resources fully answer my expectations. Wild fowl are very numerous in their season. Fish abound almost incredibly in the autumn. I think within the short space of a month, during which we have been making provision for the winter, there have been speared, by us and the Indians, between forty and fifty thousand, without the slightest apparent diminution of their numbers. Rabbits and various kinds of deer, but chiefly the moose, abound also.

*Appeal for the Establishment of the Church in the Company's Territories.*

We conclude our extracts from the Missionaries' communications with the following passage from Mr. Cockran's Letter—

I hope that, long ere this, you have heard from the Bishop of Montreal of our proceedings in the Red River. And very glad shall I be if such arrangements have been entered into as shall be for the permanent good of our Church in Prince Rupert's Land. We have been twenty-five years the advocates of Christianity and civilization here, and often are we discouraged when we think that so little effort has been made to place our Church on a permanent footing. Our wish and desire is, to see things so arranged that our Churches may from age to age resound with "Thou art the King of Glory, O Christ;" and that our Congregations may be taught to look, through the blood and righteousness of the Son, aided by the Spirit, to the mercy and grace of the Father, who is *the God of all comfort*.

*Further particulars of the Bishop of Montreal's Visit.*

The Bishop has kindly furnished the Society with a very full and interesting description of his jour-

ney, and his proceedings at the Red River, together with many important particulars relative to the condition, habits, and superstitions, of the Indians. The Bishop's Letters abound in graphic descriptions of the mode of travelling, the scenery, and the inhabitants, and they bear a valuable testimony to the labours of the Church Missionary Society, and to the success with which those labours have been blessed. We give a few Extracts.

*Departure from La Chine—Equipments and Crew.*

The Bishop left La Chine in a canoe on the 16th of May. La Chine is one of the principal establishments of the Hudson's-Bay Company, about nine miles from Montreal.

After referring to the ready assistance afforded by the Society to the undertaking, and the excellent arrangements made by the officers of the Hudson's-Bay Company, his Lordship thus describes the equipments and crew—

A new birch-bark canoe was provided, of the largest class, such as is called a *canot de maître*, having fourteen paddles, and being of the length of thirty-six feet. The crew were picked men, and most of them were, more or less, experienced *voyageurs*. One had accompanied Captain Franklin to the Arctic regions in 1825. Eight of them were French Canadians: six were Iroquois Indians, from the village of Caughrawaugha, opposite to La Chine, where a Mission was established for this Tribe during the French possession of the country. All, of either race, were Roman Catholics—a great drawback from the comfort of a voyage of many weeks through the wilderness, in which several Sundays were to be passed, with only my own servant to benefit—beside our mutual benefit—by any ministrations afforded by my Chaplain and myself. Our GUIDE, a functionary who, in a manner, conducts the whole enterprise, was an Iroquois, and a man of the very first reputation in his line: the STEERSMEN—of whom there are two, on account of the practice of exchanging the large canoe for two smaller ones, and dividing the crew, at the upper end of

Lake Superior—were Canadians. The other eleven men are called MIDDLEMEN. One of them, however, who acted as our own cook, and had charge of our provisions and all the apparatus connected with our culinary department, had certain perquisites and privileges above the rest. The Indians all spoke French sufficiently for the common purposes of the day. We were thus seventeen persons in the canoe. Our baggage, bedding, and provisions, with the equipments of the canoe and the tent, were estimated, I think, at the weight of a ton and a half.

*Mode of Travelling.*

The following description is then given of the mode of travelling, which "is framed with reference to the necessity of accomplishing an enormous distance, presenting many obstructions and tedious delays, within a given time"—

The rules in travelling, observed with more or less strictness according to circumstances, but without any material deviation, are, to rise about three o'clock; hastily throwing on your clothes, to jump into the canoe, and push your way on till about eight, when you go ashore, and an hour is allowed for breakfast. Another stop is made about two o'clock for dinner; but this is usually cold, and only half an hour is allowed for it. We then keep going commonly till a little after sunset—sometimes a little earlier where the places suitable for camping are rare, as in Lake Superior, and we happen to reach one of them before the day has wholly declined—often considerably later when the nights are fine, and the way without difficulty. Upon two or three occasions, when we found that we could sail, and it was a great point to take advantage of our wind, we ran the whole night. I may here observe, that we are not in the least cramped in the canoe; but can lounge in any posture that we like, or lie at length, if needful, covered over with our blankets, and, in case of rain, a tarpaulin for a quilt, which may be drawn over head and all.

As soon as we go ashore at night, the tent is mounted for the passengers—myself and the Rev. P. J. Maning, who accompanied me as Chaplain. My servant also slept within the tent. The three beds, consisting of blankets and a stout green rug, with cloth pillows, of which articles I had rather more than my

share, but without sheets or mattresses, are spread upon pieces of tarpaulin, and, with the chests, &c., between, precisely fill the whole interior of the tent. Two huge fires are lighted, composed of drift-wood, or fallen trees; or, in some places, of trees felled upon the spot. One of these is close to the tent—and thankful we were, on many a cold or wet evening, to get over it:—that for the canoe-men is at some little distance—and then the kettles are set boiling, and the cooking operations begin. In wet weather the men sleep under the canoe, which is always drawn ashore and inverted at night: they lie two and two together, and the smallest men occupy the places under the bow and the stern. In general, they sleep beneath the canopy of heaven. Each man has one blanket. The canoe is examined by experienced hands, while some day-light remains, to ascertain whether any rents have been made in the bark by scraping against rocks in passing through rapids, or otherwise; and the gum which is over the seams is spread, as required, by the application of burning brands. If there has been reason to apprehend more serious injury, some fuller opportunity of day-light is taken, and recourse is had to the keg of resinous gum, which is always carried in the canoe, and, perhaps, to spare pieces of bark, of which a supply is also taken.

*Difficulties and Varieties of the Journey.*

At times you make a great distance in a day, descending a swift river with an exemption, for some unusual space, from the frequent interruption of *Portages*\*; or sailing, it may be, along an open lake. Upon other occasions, you are contending against a powerful and turbulent stream, and mastering the current opposed to you sometimes by poling, sometimes by the towing-line drawn by the men—who are now in the water, now scrambling along its edge through tangled woods—sometimes by the mere force of the paddle. Or you are brought to a stand by a cataract, or an impassable rapid; and then comes the whole process of unloading the canoe, and dividing out every article which it contains to be carried upon the backs of the men, others being employed in carrying the canoe itself upon their shoulders; and all this, here over broken rocks, and there, perhaps, through deep and miry swamps. Often you have

\* Carrying places.



scarcely re-loaded, and seated yourself again in the canoe, before another similar obstruction presents itself, and the whole double labour of unloading and re-loading is to be gone through over again.

*Line of Route.*

The line of route was up the Rivers Ottawa and Mattawan, across Lake Nipissin, down French River, along the northern shores of Lakes Huron and Superior, then up the River Kamenistiquoia, through Rainy Lake and the Lake of the Woods, down the River Winnipeg. Respecting this river the Bishop observes—

The River Winnipeg, which flows out of the Lake of the Woods into the Lake of its own name, is a magnificent stream, abounding in foaming rapids and thundering falls, many of which are of extraordinary beauty.

Other parts of the route, it will be seen, present remarkable scenery—

Fort William is approached through Thunder Bay. It is a singular and beau-

tiful scene: shut in, on one side, by an irregular range of heights, of which the lower part, consisting of densely-wooded slopes, is crested by very lofty and precipitous columnar rocks, entirely bare.

The rude and rocky solitudes, through which we passed, exhibited, at intervals, many scenes of romantic beauty; and the features of the landscape assume, in some few instances, a softened character, as in the Rainy-Lake River, and the lower part of the Kamenistiquoia, where green sloping banks are crowned with a full foliage of well-grown deciduous trees, and fringed by luxuriant shrubs and bushes. The hand of the Creator has also gemmed the wilderness with minor decorations; and the eye is often refreshed by the sight of flowers, or trees, and shrubs, in blossom. I forbear to particularize them; yet I cannot refrain from mentioning that in parts of the downward route, in July and August, our way was enlivened by the greatest profusion of wild roses, and highly-scented white water-lilies of extraordinary beauty.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Church Miss. Soc.* — Mr. Edmund Christian left Demerara on the 3d of June, on account of ill-health; and arrived in London on the 5th of July — The Rev. C. F. Ehemann left Sierra Leone on account of ill-health; and arrived at Gravesend on the 18th of July.

*Rev. Josiah Pratt*—A Portrait, engraved on stone, of the late highly esteemed Rev. Josiah Pratt has just been published, which will, no doubt, be welcomed as a pleasing memento by many of those friends by whom he was so deservedly respected and beloved.

*London Miss. Soc.* — Rev. R. C. Mather, Mrs. Mather, and family, arrived from Mirzapore on the 27th of April; and on the same day, by the overland route, the Rev. J. H. Budden, also from Mirzapore—On the 4th of May Mrs. John Campbell arrived from Calcutta — Rev. John Sugden, and Mrs. Sugden, appointed to Bangalore, embarked for Madras on the 8th of May—Mrs. Lewis arrived from Madras on the 2d of June; and the Rev. Wm. Morton and Mrs. Morton from Calcutta on the 8th of June.

#### INLAND SEAS.

*Jews' Society*—Dr. Kerns, in a Letter dated the 12th of May, says that Syria is in a very unsettled state. All communication between Jerusalem and Beyrout is cut off and the road considered unsafe. The American Missionaries at Ahey have escaped unhurt amid the conflict which took place there. There is raging in Lebanon a civil war of the most deadly kind. The Maronite Christians have suffered defeat and slaughter by the Druses; some of them, however, were rescued by the English Consul, Col. Rose.

#### INDIA WITHIN THE GANGES.

*London Miss. Soc.* — The Rev. Wm. Fairbrother and Mrs. Fairbrother, appointed to Shanghae, arrived at Calcutta on the 15th of March.

#### NEW ZEALAND.

*Church Miss. Soc.*—The communications of the Committee from this Mission come down to the 24th of March. They convey the very painful intelligence of a collision, between Her Majesty's Naval and Military forces and the Natives, in the Bay of Islands. It was brought about by a Chief in the neighbourhood of the Bay, named John Heke, who has always been adverse to the cession of the sovereignty of the Island to the British Crown. He had cut down the British Flag-staff erected at Kororarika, in the Bay of Islands, at three different times; and the collision which has taken place arose out of an attempt on his part, in which he eventually succeeded, to cut it down a fourth time. This occurred on the 11th of March. The British Force was withdrawn, after a severe conflict with the Natives; in which about 12 Europeans were killed and 20 wounded. Of the Natives, it is said that about 40 were killed and 60 wounded. Captain Robertson, of H M S "Hazard," who served on shore with a party of seamen and marines, was severely wounded. In the afternoon the town of Kororarika was evacuated; the inhabitants were received on board the ships in the Bay, and subsequently taken to Auckland. The town was plundered and burnt by the Natives. The Mission Stations and the Missionaries were untouched and uninjured, shewing, as one writer remarks, "how safe, even when battle rages at their door, are those whom our

Heavenly Father has promised to protect." Archd. H. Williams had been branded as a traitor, in an Auckland Paper, because he had expressed an opinion at Kororarika, on the day before the conflict, that the Natives would not advance on the town, and the event had proved otherwise. One of our Correspondents says—"These vile calumnies, the offspring of pure malice, may have a pernicious influence at home, and many, even here, will try to believe them."

The Committee wait further information in refutation of these calumnies. The writer proceeds—"Rebels though the Natives be, it is due to them to remark, that their triumph was unaccompanied by any of those fearful acts of cannibalism which would doubtless have marked their course in past years; nor can they be accused of cruelty to the living, or insult to the dead." Another writer remarks—"Heke's conduct, during the battle and afterward, was noble. All declared that no civilized power would have used their triumph with so much humanity. He has commanded respect from two of the greatest nations in the world [this country and the United States]. No barbarism was seen; but a chivalrous conduct not excelled in the history of our own country. Two officers of the "Hazard" were made prisoners, their swords and pistols returned, and they sent back to their camp unhurt. A flag of truce was sent by each party, and respected, to bury their dead. The Europeans were given up to be buried, and the Natives were carried off for the same purpose."

"The Bishop [who was in the Bay of Islands at the time], and Mr. Williams, were indefatigable in making the misery of the scene as light as possible, for which they have received no small share of abuse."

One of the Auckland papers assails the Bishop with slander and vituperation for the part he took on the occasion, equal to that cast on Mr. Williams, and it is scarcely necessary to say, equally groundless.

The testimony borne to the good conduct of the Natives, both in the battle and after their victory, by the Governor and the civil and naval authorities, is equally strong. Captain Fitzroy, the Governor, writing to Sir G. Gipps, March the 20th, says—"No vindictiveness was shewn: many of the Settlers ventured back among the houses, and recovered property, even from the Natives, whose conduct has elicited praise from their opponents."

To the same effect he wrote to Lord Stanley, March the 26th—"Justice to the Natives, misled and rebellious as they are, requires me to state that European Troops would not have behaved better, nor shewn less vindictiveness. Acts of a chivalrous nature were performed by them; and their forbearance toward the Settlers, especially the Missionaries, after the conflict, was remarkable. No Missionary, no Mission property, known to be such, was injured intentionally."

One very remarkable circumstance was thus reported to the Governor by Mr. Beckham, the chief Civil Officer in the Bay of Islands, on the 17th of March—"About 12 o'clock the Natives hoisted a flag of truce, and Mrs. Tapper and child, who had been taken in the block-house

early in the morning, were sent to the stockade without being injured."

Lieut. Phillipotts, writing to Captain Fitzroy on the 15th of March, thus notices the same fact—"It is but justice to mention an instance of noble conduct on the part of the Natives, in their sending, under the protection of a white flag, from the first block-house, the wife and child of John Tapper, signal-man at the flag-staff, who was wounded whilst bravely working one of the guns."

Whence this wondrous change in the conduct of the New Zealanders, so strongly contrasted with that which characterized them thirty years ago, before the Christian Missionary boldly threw himself among them? Whence, but from the *Gospel of the grace of God* ministered by the calumniated Missionary? This conduct of the Natives, even during the battle and after their victory, demonstrates, in the absence of all other testimony, the mighty and salutary influence of Christianity over them. And this, it is to be remembered, is the conduct of a Chief who has sadly declined from his Christian Principles, and of Natives who are in a Heathen State.

The causes of the late deplorable collision are thus adverted to by Capt. Sir E. Home, R.N., writing to his Commanding Officer, Sir T. Cochrane, R.N.—"The utmost efforts have been used by designing men, chiefly foreigners, to render the Natives dissatisfied, and to persuade them that we shall ultimately take away their lands, and make those whom we do not kill our slaves."

The prospect for New Zealand is painful in the extreme. The question is not one of disputed land claims; but a direct and persevering assault upon British Sovereignty. That sovereignty must be maintained. In the maintenance of it the better part of the Natives will probably side with the Governor, and the disaffected and ill-disposed with Heke. A Letter before us states—"The Northern part of the Island is internally convulsed with Native against Native. A large body have espoused the cause of the Governor, and are threatening Heke as the cause of all the calamities which they plainly see must ensue."

Another Letter says—"A party of well-disposed Natives at the Northward have already taken up arms against Heke, and there is every probability of its resulting in a civil war."

May it please a merciful God to avert so dire a calamity!

#### WEST INDIES.

*Baptist Miss. Soc.*—A Letter from Mr. Littlewood, dated Grand Cay, April 9th, gives a detailed account of sufferings which he, Mrs. Littlewood, and their child, had experienced in a recent voyage from Turks Island. The vessel was lost, but the passengers reached land in a boat. "This," says Mr. Littlewood, "is the fourth time that I have been shipwrecked in less than four years. In three of them my wife has shared with me; but none exceeded this in severity, and the mercy of God was never more abundant toward us."

#### UNITED STATES.

*American Board*—The Rev. Joel S. Everett, Mrs. Everett, and Miss Harriet M. Lovell, left Boston for Smyrna on the 25th of February.

# Missionary Register.

AUGUST, 1845.

## Biography.

### OBITUARY NOTICES OF LABOURERS,

CONNECTED WITH THE MISSIONS OF THE AMERICAN BOARD OF MISSIONS.

#### BOMBAY.

FROM the Oriental Christian Spectator we extract a few particulars of an account of the last hours of Mrs. Allen, who died on the 11th of June, wife of the Rev. David O. Allen of the Bombay Mission. We are informed that Mrs. Allen enjoyed her usual health till near the end of May, when she became slightly indisposed. Medical advice was obtained, and the means apparently suited to her complaint were used, but with little effect. She daily became weaker, and her state was soon such as to make her friends feel anxious about the result. There were times, indeed, when they thought she would recover; and even on the last morning of her earthly sojourn, they indulged the hope that her sickness would issue favourably. But it soon became evident that her end was near.

From the commencement of her illness her thoughts were much occupied on spiritual subjects, and she several times expressed her wishes in the event of her death. The view which she had of the nature and result of her disease was more unfavourable than that of her friends: while they were indulging the hope that she would soon become better, she had given up all hope of recovery, and spoke of her dissolution as being near. For this great change her own views and feelings were quite prepared. She was resigned to the will of God, and had great peace of mind and joy in the Lord. She said that she had felt, at the beginning of her illness, some fear of death, and too much desire for life. But the

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Lord had given her such views of divine things, such assurance of His favour and love, and such a foretaste of heavenly blessedness, that all love of life and all fear of death were gone. Death appeared as a welcome messenger, sent to call her to the presence of her Saviour. She often repeated such passages of Scripture, and such parts of her favourite hymns, as expressed her views and feelings.

To the members of the Mission, and others who at different times came in, several of whom were Natives, she spoke in the language of comfort and consolation, or of warning and exhortation, as she thought the spiritual state of each required. As one instance of this, she called a native girl to the bed-side, told her she was expecting soon to die, that her faith and hope were fixed on Jesus Christ, and how happy she felt in view of death and the happiness of heaven. She then entreated the girl to repent of all her sins, and to seek for pardon and salvation through the Redeemer; she dictated to her a short but most appropriate prayer, and hearing her say it over till she could repeat it from memory, entreated her to use it daily. Several Natives were much affected by what she said to them, and they appeared to be impressed by seeing her in such a calm, peaceful, and joyful state of mind, though in hourly expectation of death. One man who saw her several times in the last days of her illness, and who was present when she died, remarked that he had seen many people die, but never saw any death like hers; and he requested to know the chapters in the Bible which were read to her, and the passages repeated to her and which she repeated, and which gave her so much comfort. Several of these were shewn to him; and it is known that he, with several others, was, the day after

her death, carefully examining them. Thus was she able to give a striking testimony before Christians and Heathen to the power of divine grace in giving support, comfort, and joy, in the view of death, and in the hour of dissolution.

The night before her death she perceived, as she thought, some indications that her dissolution was near. She believed that the hand of death was already on her, and that she should not live till morning. The same peace of mind continued, or rather appeared to increase, as death approached. When her mind wandered, as it sometimes did, her thoughts and affections, as her language shewed, were still heavenward. Once, when in this wandering state of mind, she sung accurately, and in a sweet tone of voice, the second stanza of the hymn called "The dying Christian to his soul," slowly repeating, after a short pause, the words, "Tell me, my soul, can this be death? Can this be death?"

The next morning she continued in the same peaceful and happy state of mind as on the previous day. Though not perceiving symptoms of her dissolution being very near, she yet believed her illness would soon terminate in death. And it soon became evident that she was not mistaken, as various symptoms shewed that death had begun its work, and that she must yield her mortal part to its power; though in respect to her immortal part, and in anticipation of a glorious resurrection of her mortal part, now to return for awhile to the dust, she could say, *Thanks be to God who giveth us the victory through our Lord Jesus Christ.* To those who stood near her she remarked that she was certain that what she then felt must be the work of death. Then looking upward she said—

Jesus, to thy dear faithful hands  
My naked soul I trust;  
And my flesh waits for thy command  
To drop into the dust.

After repeating some directions concerning things to be done after her decease, she requested that she might be commended to God in prayer. When this was done, she offered a short prayer herself, in which she praised the Lord for all His past mercies to her, especially for the comfort she had experienced in her sickness, and for the consolation she now enjoyed when the hand of death was on her; and she closed by committing her

departing spirit to the Redeemer. Soon after this she *fell asleep*, and her spirit departed to be with the Lord, to behold His glory, and to serve Him for ever in His temple above. *Precious in the sight of the Lord is the death of His saints.*

AHMEDNUGGUR.

Mr. Ballantine has given a short account of the illness and death of Mrs. Burgess, wife of the Rev. Ebenezer Burgess, of Ahmednuggur, who observes:—

Her death was very sudden. In the morning we met her with her little sick boy going out to take the air, and although somewhat dejected on account of the continued illness of her child, who appeared to be wasting away by disease, she was apparently as well as she had been for some time previous. About eleven or twelve o'clock, however, a messenger came to inform us that she was very ill. We immediately went to see her, and found her rapidly sinking. The physician was immediately called, and every effort made to restore her; but all was of no avail. A little before five o'clock in the afternoon she breathed her last.

It was a most painful stroke to us all, for she was indeed a dear Sister. We always loved to meet her. Her conversation was always cheering, and the warmth of her Christian Feeling served to rouse us up to new life. The loss of one so dear to us we feel deeply. The circumstance, too, of Mr. Burgess's absence from home at the time of her death, rendered the affliction more severe. He had left home the week before, for Jalna, to attend to the affairs of that Station, expecting to return again in two or three weeks. That during his absence his dear partner should be taken away, and his house made desolate, seemed peculiarly painful.

Death did not meet Mrs. Burgess unprepared. Although so suddenly attacked, her mind was composed in the prospect of death, and she was entirely resigned to the will of God. At one time Mr. Abbott remarked to her, "What a blessing that we can cast all our cares on God, and leave every event with Him!" "Yes," she replied, "it is indeed; yes, all our cares; yes, yes." She seemed to be happy in the confidence that God would do all things well. She evidently felt great anxiety for her husband and her little

boy; but she was enabled to leave every thing to the disposal of her Heavenly Father, sweetly submissive to His will.

After we went to her she seemed to suffer very little pain. Her bodily strength was completely prostrated, but her mind was clear and unclouded, as active and as happy as in her healthiest hours. This continued till the last, and for this she felt very thankful. She remarked to Mrs. Abbott, "Well, this is cholera: it is different from what I thought it was. I have not much pain." And at another time she remarked, "It seems an easy thing to die." We all feel that we cannot praise God too much for His sustaining grace imparted to our Sister in her dying hour.

At one time she spoke to her physician, saying, in a very calm and pleasant tone, "Doctor, you see the importance of being prepared for death." I remarked to her, "You feel that you are safe." She replied, speaking very slowly, as if thinking of the foundation of her hope, "Yes, I know I have done but little, but for Christ's sake I believe that God will accept me." At another time she remarked to one of the Sisters standing near, "I have no fear of death: the sting of death has been taken away." Mrs. Balandine, who was by her side during her last moments, spoke to her when apparently sinking, asking her if she had any message to leave for Mr. Burgess. She said, "My husband, my poor husband! but he is a man of God, and God will take care of him: I know He will: I feel that He will." After this she lay in silence a few moments; then, turning up her eyes to heaven, she exclaimed, "Oh, to God be all the glory, all the glory, all the glory!" From this time she appeared to sink rapidly. With such composure and such joy did she meet death, that her mind seemed to be entirely unaffected by the dissolution of the body, and retained its activity to the last.

The death of Mrs. Burgess, although a severe affliction to us, we hope will prove the occasion of much mercy. Our own souls have been quickened by it. We have had new views of the object of life, and new proof of the power of a Christian to triumph over death. Oh that we may be prepared to meet death as she did. The Native Christians were much affected by their loss. They all loved Mrs. Burgess much; she was so ready to converse with them, and to em-

brace every opportunity of giving them instruction. They, as well as many others around, have been led to new reflections by this event. It has shewn that the truths which we teach are of the utmost importance; that they are capable of supporting the believer in a dying hour. Many, very many Natives in Ahmednugur were well acquainted with Mrs. Burgess. She was always kind and ready to converse with those who came to her house, and her charge of the Female Schools in the city, which she visited several times a week, brought her into contact with the people more than any other of the Sisters here. It was remarkable to see the sympathy manifested by the Natives at the time of her death. Crowds flocked to the house to see her, and great numbers followed her remains to the grave.

The Physician attending Mrs. Burgess remarked to a friend, that he never before saw such a sight—the calmness of a dying Christian. Our Christian Friends among the English manifested the warmest sympathy with us. They had all learned to love Mrs. Burgess for her cheerfulness and her warmth of Christian feeling. The intelligence of her death threw a deep gloom over all the circle of those accustomed to associate with us.

#### CEYLON.

Mr. Apthorp, of the Ceylon Mission, was attacked by the typhus fever May 25, and died on the 8th of June 1844. Until within a few months he was stationed at Varany; but a change of location having been recommended for the benefit of Mrs. Apthorp's health, he left his former field of labour, and removed to Oodoopetty, near the sea. The necessary buildings at the new Station had not been completed when his death occurred. Mrs. Apthorp writes—

I had observed, for some time past, a steady improvement in the spirituality of his temper and in his devotedness to God; and this has been especially the case for the last six months. I was brought very low in January by sickness, and my affliction seemed greatly blessed to him. The fires then kindled on me were, by the blessing of God, the means of purifying him, and preparing him for that

holy service to which his Divine Master intended so soon to call him. It was his daily practice to talk with those about him concerning the necessity of salvation through Christ. I have known him talk to his workmen for an hour or two at a time; and it was seldom that he spoke to any on business without concluding by recommending Christ to him as a Saviour. I was often impressed with the fervency, humility, and child-like spirit manifested in his daily prayers, and especially the singleness of eye which he had to the glory of God in the superintendence of the buildings at Oodoopetty. It was his daily petition that we might not build a house to ourselves, but to the praise and glory of God; and he repeatedly said to me that it was a comfort to think that the house was not for us only, but that he was doing a preparatory work for the Lord: that it was to remain for successive generations, to aid in carrying forward His work.

A few days before he was confined to his bed he received a Letter from a member of the Society of Inquiry at Princeton Theological Seminary, requesting him to renew his correspondence with them, in order that he might stir them up to the performance of their duty. The last day he used his pen he said to me: "I must write to that Society at Princeton; but what can I say to them? They have the Bible; and if Christians will not obey that, they will not hear though one rose from the dead to preach to them. If the condition of the Heathen as exposed to the eternal wrath of Almighty God, and the dying love of Christ to sinners, are not sufficient to induce Christians to do their duty, then I have no hope that any stories concerning the bodily sufferings which the Heathen may endure—such as the burning of widows, swinging on hooks, their degradation, &c.—will have any more effect in leading them to do their duty. That is an unhealthy state of the Church which needs such motives. It is not a state in which the cause of Christ, either at home or in heathen lands, can prosper. Not until Christians shall settle down on the broad, firm basis of denying themselves, and acting from pure love to Christ and His kingdom, can Missions flourish."

I asked him how he felt in view of the great change which seemed to be near at hand. He replied, "I have no doubts as it regards the safety of my state. My

faith rests firmly on the Rock. My piety has never been that tender, deep-toned consecration to Christ which I wished it to be, and which it ought to have been. I have often excused myself in consequence of the manner in which I was brought up. I lived where there was no vital piety, but where all was dead and cold as death; but it was wrong for me to excuse myself on this account. I have not lived to Christ as I ought. This troubles me: this troubles me: nothing else troubles me." I then began to repeat to him, "Rock of ages," &c., and he repeated it himself: it was a favourite hymn of his. From that time his mind seemed wholly occupied in setting his house in order.

On Friday, [when I gave him some nourishment, I asked him concerning the state of his mind. He replied, "I do not feel—as some Christians have said they felt—that I am going to heaven with the full blaze of its glories shining upon me; but I have a strong confidence in God. I feel that my faith rests upon the Rock: I have no doubts or fears."

He was much engaged in prayer, and he embraced all classes and conditions of men in his petitions. His prayer for seamen was truly affecting. He prayed that they might no longer be corrupters of the Heathen, but the messengers of salvation to the ends of the earth. He prayed for Roman Catholics, Mahomedans, and all classes of men; and at one time he remarked, in Tamul, "We must pray for every thing." He talked and prayed much in Tamul: sometimes he addressed himself to the impenitent in Tamul, and at other times to Church Members, almost always following what he said, both in Tamul and English, with an appropriate prayer. At one time he said, "My friends, look to Christ; love Him; trust in Him; walk according to His commands." On Friday he prayed in a most affectionate and affecting manner for the girls of the Varany Boarding School. He prayed that the Saviour would take them in His arms and bless them, and kiss them with the kisses of His love, and seal them as His. At one time his mind seemed to dwell on the awful state of the finally impenitent, and he said, "Who can tell or understand what it is to endure the wrath of an Almighty God for ever?" And after speaking awhile of their awful and eternal condemnation, he prayed earnestly for

impenitent sinners, that they might see their danger, and be brought to Christ. He prayed earnestly for the people of Oodoopetty, that whether he lived or died they might have the Gospel preached to them, and be brought to accept it. He prayed for the members of our Mission who are at sea, and for those who have returned to their native land, and for their children. He said of the Church Members, "We receive them into the Church hoping that they are Christians,

and from what we suppose to be satisfactory evidence that they are such: then let us treat them as such. They are feeble, sickly sheep, the weak lambs of Christ's flock: they should be borne with, therefore, and dealt with gently and tenderly."

He continued to speak until within about an hour of his death. Some of the last words I heard him articulate, were, "Precious Saviour; come, come quickly!"

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

##### UNITED KINGDOM.

##### *Remedy for Britain's Immorality.*

I DO not dread so much as some the immediate increase of Popery among us; but I dread the increase of Popery at all times. It is one of the things which ought most to be dreaded next to the absence of Religion altogether. I think it is to be dreaded because it is just that form of religious error which is most captivating to the comparatively uneducated classes of the community, and, as I humbly believe, a system most dangerous to the immortal interests of those who come under its influence. I cannot conceive any system of education more likely to be a safeguard against religious errors of this description than that adopted by this Institution; for the great peculiarity of the system adopted in this Institution, as compared, I mean, with some older ones in the Schools of former times, is, that it begins at a very early age to cultivate the understanding of the children, not only by giving instruction in matters of general knowledge, but that it leads them to apply their understanding to the truths of Revelation. Now if this habit grow, as such a habit invariably does, with their advancing years, we may feel confidence, under God's blessing, that the minds of those educated here are least likely to be led away from a plain, rational, and humble view of God's Word, as He has given it to us: that they will possess, as far as we know, the only safeguard which God has given us against those various superstitions which the ingenuity and ignorance of man would substitute for the pure Re-

ligion of the Gospel. There was an allusion in the Report to the principles of our glorious Reformation. It was precisely by that process of education to which I have referred, carried on, not among children but adults, that a few favoured individuals of those times, who had the means and the inclination, honestly to study and think for themselves on the truths of God's Holy Word, by which God was pleased to begin and carry through that very Reformation. It was because men then began to exercise their own judgment and understanding on God's Word, and to look up to Him for the help of His Holy Spirit, that they were enabled to shake off all the superstitions and false traditions which had got into the Church, and so grossly corrupted it. Now I think we are laying, in this Institution, a foundation for this right and reasonable use of those faculties which God has given to children for the understanding of religious truth; and are giving them the only safeguard against religious error and superstition.

But it must not be forgotten that they are also instructed in positive truth of the most important kind. At a very early age children may be taught the Gospel of our Lord Jesus Christ; and by teaching them its truths so that they may come home, not only to their understanding, but to their hearts, we may hope that God's Spirit will bless His Word, and that many of those children, even at a tender age, will be brought to the blessed Saviour, and have their hearts embued with love to Him, so as to remain firm and steadfast Christians to the end of their lives. As far as we pursue this system,



then, we are extending the kingdom of Christ, and are the means of bestowing a very great and lasting blessing on our fellow-countrymen. At a time when people are talking of the dangers to which vast masses of our fellow-countrymen are exposed, living as they are without any sound knowledge of Religion, and in false views of Christianity, it is most important that we should look to the only reasonable means, and those clearly pointed out by God's Word, as the remedy for such evils, the true and permanent remedy for them in this country and throughout the world. I am convinced, from what I have repeatedly observed of the manner in which the ordinary instruction is carried on, and also from the success of the Teachers sent out, that this Institution is a highly important and very valuable instrument for these purposes, and that it therefore deserves the support of every sound member of the Church.

[Earl of Chichester—at Home & Col. Inf. Sch. Soc. An.

#### INLAND SEAS.

##### *Inquiry among the Jews.*

I was appointed a Missionary to Jerusalem when Bishop Alexander was sent out. We stopped at Gibraltar for a few days, and I had an opportunity to visit the Jews there. I entered their synagogue, and after their prayers, seeing an Israelite in an Oriental Dress, I addressed him, and found he was a Rabbi from Jerusalem, collecting money for his poor brethren in that city. I conversed with him, and was immediately surrounded by a large number of Jews, who listened to us. The following night the Rabbi called on me. I presented him with a Testament, which he said he had never seen before. Afterward the hotel in which I resided was besieged from morning to night by Jews, with whom I conversed; and seeing that there was a great opportunity to preach to the Jews at Gibraltar, I recommended it as a Station; and the Society has since sent a Missionary thither to proclaim the Gospel of Christ to the many *lost sheep of the House of Israel* there.

We proceeded thence to Beyrout, where we found many Jews open to conversation and conviction. That town was also recommended as a Station, and has since been occupied by a Missionary, who conducts Divine Service in English and Hebrew there.

[Rev. F. C. Ewald—at Jews' Soc. An.

##### *Desire of the Jews to be buried in the Valley of Jehoshaphat.*

The Jews in the Holy City are divided into two distinct communities, the Spanish Jews, who are the native Jews, and the German Jews, who are those who emigrate constantly to that country. It has been well observed, that the Jews long, if they cannot live in Jerusalem, to die there, and to lay their bones down in the valley of Jehoshaphat, where thousands and thousands of Jewish graves mark that most mysterious spot. Many, who in former times could not go thither to die, directed their bones to be sent to be buried in the valley where their fathers have been buried. But in our days, many who can afford it, and have real Jewish Feelings, who have not cast off their nationality, wish to die and be buried in Jerusalem. I have seen Israelites in Jerusalem, whom I have met, in former times, in other countries, rich, and surrounded by a rising and lovely family. They have arrived alone; and when I have asked the reason, and said, "Is not God everywhere?" the reply was, "Yes, the Lord is everywhere present; but my father, my grandfather, and my great grandfather, were all buried here, in the vale of Jehoshaphat, and I also wish to lay my bones down there." I met one Israelite, who was seventy-two years old, and I asked him, "Why did you come to Jerusalem?" He replied, "I am now just two days old." When I asked him to explain, he said, "All the life I spent abroad is vanished away like a dream; but now it is just two days since I arrived in the land of my fathers, and I have only thus begun to live."

[The Same—at the Same.

##### *Jews' false Idea of Christianity.*

When we went to Jerusalem to establish a Church, with a Bishop, Priest, and Deacon, there was a great movement among the Jews: they saw that Christianity was not idolatry. Formerly they had only seen the abominations which corrupt Churches exhibit in the East and in the West; and therefore, when we went to proclaim *Christ and Him crucified*, they asked, "Will you make us idolaters?" They could not believe that there was such a being on earth as a Christian who did not worship idols, and who had not in his habitation, or about his body, some idol. Some Jews said, "You have some idol about your person?" because, they said, they never saw a Christian without an idol. You

who know what Roman Catholics are, know that a great many of them wear a rosary around their necks, to which an image is appended. Then again, the Jews in Roman-Catholic Countries cannot imagine Christianity to be a religion of love, because they know that their race has always been persecuted by those who called themselves after the most holy name of Christ. The Christian Church is only known among them as a persecuting Church. True, we are living in the nineteenth century, and we seem to believe that the spirit of persecution has left the Romish Church. But, I am sorry to state, the persecuting spirit still pervades that Church as it did 1000 years ago. In Jerusalem the Jew cannot enter the Christian Quarter without being molested. Even now they dare not pass the street which leads to the holy sepulchre. A short time ago a Jew passed that way, and the Roman Catholics and Greeks fell on him, and nearly killed him. It was almost by a miracle that he was rescued. He was a Jew from Algiers, under French protection. He complained to the French Consul, who had some of those who had maltreated him put into prison.

[*The Same—of the Same.*

#### INDIA.

##### *Influence of Christianity in the East.*

With respect to Christian Influence in the East, the very quarter from which the Gospel has reached India has been, and is still, to the converted native, a subject of wonder. Had he, in his unenlightened state, been called on to conjecture whence India would receive the light of the Gospel, he would naturally have looked to the West, for it was from the West that all the conquerors had come that had ever conquered India: it was in the West the systems originated which prevail in India. Judea being the nearest in that quarter, he would naturally have looked there; but had he so done his hope would have been turned into despair. In this, as in other instances, God has not worked according to the opinions of men: He has shewn that His ways are in the sea, and His footsteps in the mighty waters: He has called to the isles for help, and He has conducted us to that land which Britain, I trust, is designed to bless.

You will expect me, however, as a returned Missionary, to come to another point, namely, the progress of Christian

Influence in the East. You will naturally inquire, What is the state of things there? is the Gospel advancing, or is it not? I turn to this part of the subject with the greatest pleasure. I would do it with a mind depressed to the lowest point of Christian Humility, but exalted to the highest point of Christian Gratitude. I believe that we have reaped as large an amount of success as we were warranted to anticipate—we have reaped as we have sown. When I survey the field, whether I look north or south, east or west, to the hill-tribes or the inhabitants of the plain, to Mahomedans or Hindoos, the aspect is encouraging. I cannot, however, say much of the hill-tribes, for among them no Mission has, as yet, been planted, although I trust that this Society will soon see it a duty to establish a Mission there. So far as your Missionaries have travelled among them they have experienced the greatest welcome: their books have been received with avidity; and there are peculiarities about them which make it probable that they will receive the Word of God more readily than those of the plains.

The aspect of the Mahomedan Field is encouraging. We have only to take the most cursory survey of Mahomedan Empires as they exist, and we are forced to the conclusion that the influence of the False Prophet is on the wane. The great obstacle in the way of their conversion is their power, and their pride of power. But the fact that their power is passing away has produced a great change on them, and the Mahomedan Mind is now as accessible as that of the Hindoo.

The aspect of the Hindoo Field is abundantly encouraging. Many who have read of Hindooism, and observed its high antiquity, have formed the idea that it is a system unchanging and unchangeable: no conclusion, however, can be more fallacious. The fact is, that Hindooism is not one system, but many, and is incessantly changing. Its original form—that of a spiritual metaphysical Pantheism, the religion of the Vedas—has ceased to be universal, and is only held by a few sectaries here and there. The religion of the Puranas, which succeeded it, has introduced *gods many and lords many*, and is made up of many observances; but this, too, is crumbling to the dust. A distinct and peculiar order of things exists at the present time. The Shasters of the Hindoos are now being abandoned, and

in their place the individual teaching of gooroos—spiritual instructors—is being followed. Thus one immense obstacle is taken away; for it would require great time, learning, and experience to refute their Shasters.

Another ground of encouragement is, that many who act the part of gooroos are persons who have been more or less indoctrinated in the Christian Religion. In one of my travels I met with a gooro, who told me that he had 200 disciples. He stated that he had been to Dinapore—that he had studied our Religion—that he had the Pentateuch—and he declared that he taught many of its doctrines. This opens a new door of hope. You have heard of 5000, in Krishnaghur, who have come over, for Christian Instruction, to the Church Missionary Society; and they were principally of the class I have mentioned—those who had forsaken their Shasters. When I came to Berhampore I had an interview with the Rev. Micaiah Hill, and he told me that he and Mr. Lacroix were in conference with about 500, who were proposing to come over to Christianity. When I left, about a year ago, a proposal was made by a sect of nearly 200 persons, who agreed that I should be their gooro; that they would attend my instructions; and that, together, we would fully investigate the merits of Christianity. Circumstances are also encouraging with reference to the progress of Christian Education in the East.

Another encouraging circumstance is, the rise, within a few years, of what are called Orphan Institutions. It has pleased God, by means of famines and other causes, to reduce to destitution a large portion of the population of India, and, among these, many, many children were forsaken of their parents. These have been gathered into Schools supported by Christian Liberality, and some hundreds of children are now being instructed in the truths of the Christian Religion. At our own Station we have two of these Schools, and there are 107 orphans under

our care, whom it is our business to support and educate. We consider that these Schools will become nurseries for the Church of God, and that out of them will arise young men well acquainted with *the truth as it is in Jesus*; learned, and well versed in Scripture; and that, in four or five years, they will become coadjutors.

I may also mention the rise in India of what are called religious newspapers, published in the native character. There are many whom our voice cannot reach, but whom the press can. Tracts have failed in some respects; books, in many instances, have become a drug; even the Scriptures are too bulky to carry about; and the system of always giving them away has produced a change of feeling with regard to them. Had something been taken in return, people would have received them more gladly, and set more value on them. A new principle, therefore, has been acted on—that of publishing, not for gratuitous distribution, but for sale. I have been connected with such a Paper for seven or eight years, during which it has paid its own expenses; and not only scientific and general knowledge has been diffused, but a large amount of religious truth. A controversy on the subject of Christianity has been carried on in it for several months, conducted on the one side by a Hindoo and a Mahomedan, and on the other by Christian Missionaries. You will be glad to hear, that, as to Hindooism, the point may be considered settled; and opinions to that effect have been expressed. The controversy with the Mahomedan is still going on, and a very able man is engaged in it, connected with the Church Missionary Society. I mention this circumstance, because similar Papers have since been published in Madras, Bombay, Calcutta, and Ceylon. I have received copies of them, and they are now being circulated at the expense of those who read them.

[Rev. R. C. Mather—at London Miss. Soc. An.

#### CHURCH MISSIONARY SOCIETY.

##### FORTY-FIFTH REPORT.

##### Introductory Remarks.

THE Committee have the privilege, through the signal mercy of God, of presenting, on the present occasion, a satisfactory Report of the Society's proceedings.

The past year has been emphatically a year of encouragement, both in respect of the Home Proceedings of the Society, and of the progress of its Missions.

The Committee can record, with devout gratitude, how frequently at their Meetings they have been refreshed—amid the perils and apprehensions which disquiet

the Church at home—by hearing of the quiet and steady progress of the work of God in the rising Missionary Church abroad.

The Committee earnestly hope, that, through the Divine Blessing, the same happy effect may attend the present Meeting; and that all hearts may, for a few brief hours at least, be calmed and cheered by *good news from a far country*.

*Summary of the Society.*

*Missions*, 13—*Stations*, 100—being in Western Africa, 16; Abbekuta, 1; East Africa, 1; Mediterranean, 3; China, 1; North India, 17; Himalaya, 1; Western India, 2; South India, 16; Ceylon, 5; New Zealand, 24; West Indies, 6; North-West America, 7; *Labourers* (including wives) 1418; consisting of 111 English, 4 Lutheran, and 10 Native or Country-born Clergymen, of whom 88 are married; 34 European Lay-Assistants, of whom 13 are married; 7 European Female Teachers; and 1042 Native or Country-born Male, of whom 52 are reported as married, and 57 Female Assistants—*Attendants at Public Worship*, 17,875—*Communicants*, 9628—*Seminaries*, 19; *Seminarists*, 504—*Schools*, 742—*Scholars*, 36,219; consisting of 11,437 Boys, 5564 Girls, 8411 Youths and Adults, and 10,807 of whom the sex is not reported.

The numbers given under the heads of Communicants, Attendants at Public Worship, and Scholars, are very imperfect, in consequence of defective Reports from some of the Stations.

*Decease of Missionaries.*

The Committee have to record the removal from their labours by death, during the past year, of the following individuals: Mrs. Müller, wife of Mr. J. C. Müller, on the 9th of May last, at Kiskey, of fever, after a few days' illness—Mrs. Smith, wife of the Rev. I. Smith, on the 26th of December, at Freetown, of country fever, after eight days' illness—Mrs. Krapf, wife of the Rev. J. L. Krapf, D.D., on the 13th of July, at Mombas, of puerperal fever, after an illness of a few days—Mrs. Mengé, wife of the Rev. C. C. Mengé, on the 26th of February, 1844, at sea, four days after leaving Bombay for England on account of ill health—Mrs. Mellon, wife of the Rev. H. Mellon, on the 12th of July, at Bom-

bay, after a lingering illness—the Rev. George Meaker Valentine, on the 23d of July, at Bombay, of cholera, after a few hours' illness—the Rev. Joseph Bailey, on the 19th of March 1844, at Cotta, after one day's illness, though his health had for some time been declining—the Rev. John George Mühlhauser, on the 26th of May, at San Fernando, of an affection of the liver, after some days' illness—the Rev. Thomas Gibson, in April 1844, at Moore Town, Jamaica.

*Return of Missionaries.*

Mr. William Young left Sierra Leone on the 29th of March 1844, in consequence of ill health; and arrived in London on the 13th of May last. The Rev. Edward Jones, and Mr. F. W. H. Davies, left the same place on the 19th of April 1844, on account of ill health; and arrived in London on the 7th of June. The Rev. John W. Weeks, and Mrs. Weeks, left the same place on the 9th of July, in consequence of their health having again failed; and arrived in London on the 9th of September. The Rev. David H. Schmid left the same place on the 13th of February, on account of ill health; and arrived at Cork, after a narrow escape from shipwreck, on the 11th of April. The Rev. E. Jones brought with him two African Youths, George Nicol and Thomas Maxwell, Students from the Christian Institution, Fourah Bay, with a view to their further preparation for employment in the Mission—The Rev. Henry Mellon left Bombay on the 19th of July, in consequence of ill health; but the Steamer having been injured a few days after leaving, returned to Bombay. Mr. Mellon again left, on board another Steamer, on the 31st of July; and arrived at Portsmouth on the 17th of September. Mrs. Valentine, widow of the late Rev. G. M. Valentine, left Bombay on the 30th of September, on her return home; and arrived at Southampton on the 11th of November—The Rev. John T. Lincké, and Mrs. Lincké, left Calcutta on the 27th of February 1844, on account of ill health; and arrived at Portsmouth on the 28th of June. The Rev. Henry C. Krückeberg left Calcutta on the 8th of December 1844, for the benefit of his health; and arrived at Cairo on the 9th of March—Mrs. Bailey, widow of the late Rev. Joseph Bailey, arrived at Southampton on the 11th of November—Mrs. Mason,

widow of the late Rev. J. Mason, left New Zealand on the 20th of February 1844; and arrived at Falmouth on the 10th of November.

*Missionaries sent out.*

Eighteen Ordained Missionaries have been sent forth to the Missions of the Society during the year; including six who have returned to their Stations, and four whose services have been transferred to other Missions. Eleven of the Missionaries being married, the total number of individuals sent out is twenty-nine.

The Rev. Thomas Peyton and Mrs. Peyton, and the Rev. Isaac Smith and Mrs. Smith, embarked on the 29th of October for Sierra Leone, on their return thither; and arrived there on the 3d of December. The Rev. Edward Jones sailed from Gravesend on the 13th of January, on his return thither; and arrived there on the 22d of February. The Rev. Henry Townsend, and Mrs. Townsend, embarked at Gravesend on the 29th of October for Sierra Leone; and arrived there on the 3d of December. They left that place, with the Rev. C. A. Gollmer and the Rev. S. Crowther, accompanied by two African Communicants, on the 18th of December, for Badagry. The Rev. Dr. Krapf, and Mrs. Krapf, arrived at Zanzibar on the 7th of January 1844. They left that place on the 4th of May for Mombas, and arrived there on the following day. The Rev. Alfred Dredge sailed from Southampton on the 3d of February for Bombay. The Rev. John Mühleisen, and Mrs. Mühleisen, arrived at Bombay from Malta on the 12th of November; and the Rev. Charles W. Isenberg, and Mrs. Isenberg, at the same place, from Aden, on the 13th of December: their services have now been transferred from the East-Africa to the Bombay Mission. The Rev. Michael Wilkinson, and Mrs. Wilkinson, sailed from Portsmouth on the 27th of July for Calcutta, on their way to Simla. They arrived at Calcutta on the 16th of September. The Rev. Paul L. Sandberg, and Mrs. Sandberg, arrived at Calcutta on the 21st of May last. The Rev. Edmund Reynolds, and the Rev. Dieterich Hechler and Mrs. Hechler, with the Rev. Charles B. Leupolt and Mrs. Leupolt, on their return to Benares, sailed on the 27th of July for Calcutta; and arrived there on the 16th of September. The Rev. John J. Weitbrecht, and Mrs. Weit-

brecht, embarked at Southampton on the 2d of October, accompanied by the Rev. Bernard Geidt, for Calcutta; and arrived there on the 23d of November. The Rev. George Smith, and the Rev. Thomas M'Clatchie, embarked at Portsmouth on the 4th of June for Hong Kong; and arrived there on the 25th of August. The Rev. Paul P. Schaffter, and Mrs. Schaffter, on their return to Tinnevely, with the Rev. George Theophilus Bärenbrück and Mrs. Bärenbrück, embarked at Southampton on the 2d of August for Madras; and arrived there on the 15th of September. Mr. and Mrs. Bärenbrück reached Palamcottah on the 25th of October, and Mr. and Mrs. Schaffter on the 6th of November. The Rev. Edward Newman embarked at Portsmouth on the 15th of February for Madras. The Rev. Francis Redford, and Mrs. Redford, embarked at Gravesend on the 22d of October for Jamaica; and arrived there on the 9th of December. The Rev. James Hunter, and Mrs. Hunter, embarked at Gravesend on the 1st of June for York Factory, on their way to Cumberland House. They arrived at York Factory on the 13th of August.

*Ordination of Students.*

Nineteen of the Society's Candidates have been admitted to Holy Orders during the year—seven to Priests' Orders, one both to Deacons' and Priests' Orders, and two to Deacons' Orders, by the Bishop of London; one to Priests' Orders, by the Bishop of Calcutta; two to Deacons' Orders, by the Bishop of Madras; one to Priests' Orders, by the Bishop of Montreal; and five to Deacons' Orders, by the Bishop of New Zealand.

The Society's notice of the Institution, and the State of the Funds, were given at pp. 230, 231, of our Number for May, and p. 263 of our Number for June.

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1844—45.

*Summary View of the Society.*

MISSIONARIES: in Ireland, 25—Continent of Europe, 25—Western Africa, 19—South Africa, 37—South India, 18—North Ceylon, 6—South Ceylon, 14—New South-Wales, 9—Australia, 3—Van-Diemen's Land, 5—New Zealand, 17—Friendly Islands, 8—Feejee Islands, 7—

Demerara District, 21—Honduras, 2—West Indies, 65—British America, 87. *Total*, 368, beside 14 Supernumeraries; of whom 212 are principally connected with the Heathens and converts from Heathenism, and 154 labour among Europeans and British Colonists.

*Assistants*: These Missionaries are assisted by 1608 Catechists and Readers, and 5104 Gratuitous Teachers; of whom 4396 labour in Missions among the Heathen, and 2316 among Professed Christians. The numbers given are less than those actually engaged as Assistants, no returns having been received from several of the Stations.

*Members in Society*: in Ireland, 3141—Continent, 608—Gambia, 440—Sierra Leone, 3086—Cape Coast, 751—South Africa, 3010—South India, 1479—North Ceylon, 402—South Ceylon, 248—New South-Wales, 1670—Australia, 296—Van-Diemen's Land, 648—New Zealand, 2960—Friendly Islands, 6662—Feejee Islands, 1000—Demerara, 12,836—Honduras, 207—West Indies, 44,110—British America, 18,433. *Total*, 102,750, being an increase of 1865; and consisting of 76,621 chiefly among the Heathen, and 26,129 from among Colonists and Professed Christians.

*Scholars*: in Ireland, 4500—Continent, 1493—Gambia, 371—Sierra Leone, 2384—Cape Coast, 743—South Africa, 7207—South India, 2329—North Ceylon, 1241—South Ceylon, 2648—New South-Wales, 2018—Australia, 440—Van-Diemen's Land, 905—New Zealand, 4874—Friendly Islands, 4757—Feejee Islands, 1148—Demerara, 5083—Honduras, 194—West Indies, 12,596—British America, 10,182—*Total*, 65,431; being an increase of 217; and consisting of 45,575 chiefly among the Heathen and 19,856 from among Colonists and Professed Christians.

*Missionaries sent out in 1844-45.*

To *Gambia*: Mr. Chapman—*Ceylon*: Mr. Gillings—*West Indies*: Mr. Binks, Mr. Barley—*Canada*: Mr. Davis.

*Missionaries returned to Foreign Work.*

To *Jamaica*: Mr. and Mrs. Mearns—*Hudson's Bay*, Mr. Barnley, accompanied by Mrs. Barnley.

*Deceased Missionaries.*

*British Acora*: Mr. Watkins, Mr. Greaves—*South Africa*: Mr. Taylor—*West Indies*: Mr. Davies—and the wives of 6 Missionaries.

*State of the Funds.*

Receipts of the Year.

	£	s.	d.
Contributions paid at the Mission House.....	5823	17	1
Auxiliary Societies.....	71817	11	6
From Ireland.....	6263	17	1
From Foreign Districts & Stations.....	9777	4	2
Legacies.....	1689	8	6
Government Grants.....	2414	3	5
Dividends.....	1096	13	5
Donations on Annuities on Life, For Schools in Ireland.....	853	12	0
Interest on a Grant from the Centenary Fund for Retired Missionaries, Widows, and Orphans.....	62	10	0
Juvenile Christmas Offerings.....	450	0	0
Balance of Special Donations for 1843.....	2914	15	7
	61	3	3
	103,326	16	0
Repaid Advances to Stations...	2360	9	7
<b>Total....</b>	<b>£105,687</b>	<b>5</b>	<b>7</b>

Payments of the Year.

	£	s.	d.
Missions—			
Irish.....	3850	0	0
German.....	77	9	0
French.....	3994	10	11
Spanish.....	471	13	0
Western Africa.....	10241	2	5
South Africa.....	14919	16	0
Malta.....	297	11	9
South India.....	5859	14	0
Ceylon—			
Tamul.....	2248	8	8
Singhalese.....	3278	13	9
New South-Wales.....	2281	0	3
Australia.....	2431	12	9
Van-Diemen's Land.....	8678	14	3
New Zealand.....	2634	16	11
Friendly Islands.....	2567	14	11
Feejee Islands.....	554	16	7
Demerara.....	1265	7	9
Honduras.....	16271	7	3
British America.....	9267	12	7
Returned Missionaries.....	630	0	0
Widows and Children.....	926	5	6
Expenses in England of Missionaries sick, or on leave.....	1011	3	1
Medical Expenses.....	52	15	10
Missionary Candidates.....	23	9	6
Students in Theological Institution.....	1102	8	8
Stock to cover Annuities on Donations.....	655	12	0
Annuities on Donations.....	794	1	3
Interest and Discount.....	1843	18	10
Publications.....	5452	16	9
Salaries, Books, Rent, Repairs, House Expenses, Postage, Carriage, and Sundries.....	3473	12	1
Annual Appropriation for Training a Native Agency.....	1500	0	0
One-third of accumulated Interest on the Old Debt.....	530	0	0
<b>Total....</b>	<b>£109,188</b>	<b>6</b>	<b>3</b>

*Remarks on the State of the Funds.*

The insufficiency of the ordinary income to meet the annual expenditure of the Society has been a cause of the utmost anxiety to the Committee for several years. So steady and rapid, by the blessing of God, has been the growth of the work committed to their management, that, without seeking for new fields of usefulness, and declining to undertake the cultivation of many which Providence appeared to lay open before them, the due care of the work in which the Society was actually engaged, and which had been undertaken with the approval, and, in some portions, by the direction of the Society, has required, from time to time, the employment of an increased number of Agents, which has brought an addition of expense; and though the income has in most years increased, and in some considerably, the improvement has not kept pace with the increasing expenditure.

The Committee, early in the last year, agreed that, in one way or another, the yearly income and expenditure must be made equal; and as reductions in the expenditure had been pressed in every practicable way, except by actually withdrawing our Missionaries, and relinquishing portions of our work, this latter painful alternative they felt themselves called to adopt, unless the income could be increased so as to prevent the necessity.

In the retrenchment of expenses, the Committee, anxious to continue in full efficiency the Stations now occupied, and to abandon no portion of the field, unless compelled, and as a last resort, have directed their attention repeatedly to every item of charge. In Missions conducted in purely Heathen Countries, no considerable reduction could be made without reducing the number of Missionaries; but at the older Stations, in our Colonies and elsewhere, where the number of persons in Church-fellowship is considerable, and the Congregations large, the Committee have felt it to be their duty gradually to lessen the sums granted to the Districts, and so to devolve the support of their Ministers to a greater extent on the persons immediately benefitted. This increased charge on them the Foreign Societies and Congregations have, for the most part, cheerfully met; so that their contributions for the support of the Ministry, before exceedingly liberal, have, in many instances, become most generous; and where the reduction in the amount

granted could not in this manner be provided for, our Missionaries have, in several instances, met the case by the sacrifice of a portion of their income.

The account of income and expenditure for the year is as follows:—Income of 1844, from all the usual sources, toward the regular and ordinary expenditure, 103,326*l.* 16*s.* To this sum must be added, advances to Foreign Stations now repaid, 2360*l.* 9*s.* 7*d.* Making the total income of 1844, 105,687*l.* 5*s.* 7*d.*

The ordinary annual expenditure for 1844 has been, 109,188*l.* 6*s.* 3*d.* Leaving a deficiency, on account of 1844, of 3501*l.* 0*s.* 8*d.* Deficiency of 1843 to be added, 1274*l.* 3*s.* 7*d.* Total ordinary deficiency for 1843 and 1844, 4775*l.* 4*s.* 3*d.*

This account calls for expressions of thanksgiving to God, in which every friend of this Society will heartily join; but all will bear in mind that the Expenditure is still considerably in advance of the Income, and that reinforcements are absolutely required at many of the Foreign Stations, in order to preserve the Missionaries at present engaged from being worn out with excessive labour, and that care may be taken, by the due ministration of spiritual food, and by a careful pastoral oversight, to maintain our Churches in health and safety, even should no attempt whatever be made to embrace any new openings for useful effort. The Committee, however, are cheered. Considerable improvement in the Society's finances has taken place; and in all they cherish hope that gratitude will induce His people to render their thank-offerings proportionate to the bounty of His dispensations.

Beside the above balance against the General Treasurers of 4775*l.* 4*s.* 3*d.*, there is also a debt which the Society has incurred on account of the Missions at the Gold Coast, by an excess of Expenditure over the Income, in the years 1841, 1842, and 1843, amounting to 7935*l.* 0*s.* 3*d.* Toward this sum the Committee gratefully acknowledge to have received upward of 3000*l.*

*Concluding Remarks.*

In concluding their annual review of the Society's Missions the Committee remark, that no new feature in the Missionary Work, or remarkable change in the circumstances in which it is prosecuted, has presented itself to their notice. They acknowledge, with gratitude to Almighty God, that the same encouraging considerations which have stimulated to past exertions, still operate as powerful incen-



tives to future effort. There is afforded the same proof of the adaptation of the Gospel, in the hands of Evangelical Missionaries, to meet the spiritual wants of fallen men, and to raise them from that state of debasement and ruin to which they have been reduced by the various forms of heathenish superstition and error. And still there are the same openings for usefulness in heathen countries, and the same confidence manifested by barbarous people in the disinterestedness of Christian Missionaries, which so clearly shew that the Lord is preparing the way for the further spread of His Gospel through the world, and is thus inviting His people to engage in new and hallowed enterprise. Still does the state of even the older Missions convincingly demonstrate that patient perseverance is requisite to elevate a degraded and heathen community; that however powerfully, in some instances, the Spirit of God may work in connection with the first promulgation of His truth in a previously benighted land, and however speedily, in such cases, a multitude of people may be turned from darkness to light, and from the power of Satan unto God;—still great care and unceasing application are necessary to instruct and build up the new converts; to change the character and pursuits of a people; and to mould and fashion anew their entire social state in harmony with the spirit and precepts of Christianity. And it may further be remarked that, however gratifying it is to acknowledge the increasing liberality of the Friends of the cause, still it is a painful fact that the Funds of the Society are as yet insufficient even to maintain its existing Missions in a state of proper efficiency; much less to enable the Committee to enter those great and effectual doors which invite their approach, and to which the emissaries of Popery are now earnestly directing their attention. Cheered, however, by the numerous tokens for good with which they are favoured by the Great Head of the Church, and sustained by the sympathy and support of the Friends of the Society, the Committee will renew their exertions, and endeavour, by the blessing of the Most High, to make the means placed at their disposal advance, to the greatest possible extent, that gracious work by which God is pre-eminently glorified, and sinful men are made meet for the inheritance of the saints in light.

## BAPTIST MISSIONARY SOCIETY.

## FIFTY-THIRD REPORT.

*Introductory Remarks.*

THE recent efforts of the Society, whether abroad or at home, have not been productive of results likely to create excitement or attract much public observation; but divine mercy has followed them, and, with an influence as mighty as it has been gentle, has crowned them with encouraging success. The year has been one of quiet labour, unmarked by any unusual appearances.

The Committee are grateful in being able to report that no Missionary has been compelled to return to this country through the failure of health or other adverse cause. This circumstance has deprived the Society of the advocacy and aid of their Missionary Brethren at the Anniversary Meetings of the Auxiliaries throughout the country; but the Committee feel assured that what may be thought the loss of the Auxiliaries at home will be regarded as the gain of the Stations abroad.

*Missionaries sent out during the Year.*

Rev. John Jones and Mrs. Jones have proceeded to Morlaix, Brittany; Mr. and Mrs. Newbegin, Mr. and Mrs. Thompson, Mrs. Prince, and Miss Vitou, to Fernando Po; Rev. Jonathan Makepeace, and Mrs. Makepeace, to Muttra; Rev. J. Davies, and Mrs. Davies, to Colombo; Mr. and Mrs. Butterfield to Belize.

*Missionaries who have joined the Society.*

The Committee have also engaged Mr. Heinig, at Patna; and have accepted Mr. and Mrs. Kingdon, of Jamaica, as Missionaries to Belize.

Since the formation of the Society there have been sent out or accepted 195 Missionaries, more than one half of whom are permitted still to aid the Mission Cause in foreign lands.

*Decease of Missionaries.*

The Committee have been called to deplore the loss of the Rev. E. Daniel. He died at Colombo, after a few days' illness, on the 2d of June, 1844, at the house of the Hon. Sir A. Oliphant, Chief Justice of Ceylon. They have also to record the death of the Rev. J. D. Ellis, late Missionary to India; and of Mrs. G. P. Evans, of Jamaica.

*Contributions to the Society.*

The Committee gratefully acknowledge the following donations of 50l. and upward.

	£	s.	d.
Jos. Fletcher, Esq. ....	200	0	0
G. Foster, Esq. ....	100	0	0
J. W. Higgins, Esq. ....	52	10	0
M. B. ....	100	0	0
C. M. ....	50	0	0
S. M. Peto, Esq. ....	100	0	0
Mrs. B. Wilson. . . . .	60	0	0
Family of the late Sir Thomas Buxton, Bart. ....	50	0	0

They have pleasure in stating, too, that several of their friends have recently increased their subscriptions to the Society. The following subscribe 50*l.* and upward.

	£	s.	d.
W. Blacklock, Esq. ....	100	0	0
W. Callender, Esq. ....	100	0	0
George Foster, Esq. . . . .	100	0	0
W. B. Gurney, Esq. ....	100	0	0
H. Kelsall, Esq. . . . .	150	0	0
W. Nield, Esq. ....	100	0	0
S. M. Peto, Esq., & Mrs. Peto, 100	0	0	0
W. Rees, Esq. ....	50	0	0

Legacies to the amount of 786*l.* 2*s.* 3*d.* have been received during the year.

#### State of the Funds.

Receipts of the Year.	£	s.	d.
For General Purposes . . . . .	16,340	10	2
For Translations. . . . .	2104	14	2
For Special Objects. . . . .	1823	1	11
Total. . . . .	£20,268	6	3
Received for Publications. . . . .	78	16	4
Total. . . . .	£20,347	2	7

#### Payments of the Year.

Missions—			
Brittany. . . . .	261	16	5
Western Africa. . . . .	3683	12	10
Java . . . . .	66	13	3
India. . . . .	5919	4	10
Ceylon. . . . .	2701	16	5
West Indies. . . . .	4832	6	1
Canada. . . . .	803	1	1
Widows & Orphans of Missionaries. . . . .	1127	15	9
Publications. . . . .	918	6	5
Salaries and Collector's Poundage. . . . .	1165	6	6
Postage, Shipping Charges, Travelling Expenses, Taxes, &c. . . . .	1541	15	3
Interest of Money . . . . .	62	10	0
Total. . . . .	£23,084	4	10

#### Jubilee Fund.

According to the Balance Sheet of last year there was in hand for various Jubilee Objects the sum of 6679*l.* 2*s.* 3*d.*—To this must be added the sum of 2371*l.* 0*s.* 11*d.*, the receipts of the last year. Of this sum, 2382*l.* 12*s.* 6*d.* has been paid on account of the Mission House; 1220*l.* has been expended in purchasing Mission Premises in Trinidad; 212*l.* has been appropriated to India and Ceylon; and 550*l.* has been advanced as a loan to the Theological

Institution at Calabar, and to Mission Stations in Jamaica. The balance in hand, 1918*l.* 18*s.* 8*d.*, is pledged to various objects announced in the first Resolution of the Society in reference to this Fund.

#### Summary.

The number of members added to the Churches during the year is 2430, the total number of members in all the Churches being 38,609. There are also 218 Stations and Sub-Stations, 155 Agents, not including Jamaica. The number of Day Schools is 137; of children taught in Day Schools 9225; and of children taught in Sabbath Schools about 10,969.

#### China.

For a considerable time past the attention of the Committee has been called to China. In more than one of the five large cities now accessible to the English there are no Christian Teachers, while vast numbers of the Natives are ready to receive Religious Tracts, which the general diffusion of elementary education enables them to read.

Taking into consideration these openings, and deeply anxious to aid in communicating the knowledge of Divine Truth to 300,000,000 of people to whose welfare some of the earliest labours of Missionaries of this Society were devoted, the Committee have resolved—"That the facilities of intercourse afforded by the opening of several ports in China to foreign commerce, according to a recent treaty; the residence of British Consuls; the free access that may be had to the people; the comparative ease with which the language may be attained, contrary to the erroneous notions of former times; the general salubrity of the climate; together with the urgency of Missionaries of different Societies already located there, who have appealed and continue to appeal on its behalf; render it highly desirable that measures should be immediately adopted, with a view to the commencement of Missionary Operations in that vast Empire, which comprises more than a third of the world's population lying in the thick darkness of heathenism."

Two things are wanting to enable the Committee to carry out this Resolution—men and money;—Holy, devoted, simple-hearted Labourers. If possible, four; if these cannot be obtained, two. It is also necessary that the sum required for the outfit and passage of four Missionaries, say 2000*l.*, together with the amount.

required to support them for the first year, say 1000*l.*, be raised by Special Contributions.

#### *Appeal.*

The extension and increase of the Society's labours compel the Committee to appeal once more to their friends for increased support. Let it be remembered, that the contributions given to the Baptist Missionary Society are for all the world beyond the British Islands: that the Society has Agents in the four quarters of the globe; that it supports 155 Agents (not including Jamaica); that 137 Schools, and 9225 scholars, are in connection with it; that, to supply the posts of Missionaries who may be called in the year to their rest, it has to send out, on the average, four additional Labourers each year, to say nothing of new fields.

Let not the fact of the Society's acting by system, and for the world, lead us to forget that the individual instances of usefulness and of necessity connected with it are very numerous and urgent. Contribute to it not as to one case, but as to an accumulation of cases, each deserving a separate contribution. What we give has to be divided into a hundred different parts, and will be spent in four continents. Let us think of the wants of each, and, examining their claims as in the sight of God, so increase the amount of our gift, as to allow of the distribution of it in sums adequate to these wants, among them all. If we add to this increased contribution a spirit of more implicit dependence and of more fervent prayer, ever proportioning the fire on the altar to the sacrifice that is to be consumed by it, it cannot fail to be productive of good results.

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### **Inland Seas.**

#### *CHURCH MISSIONARY SOCIETY.*

We have already, (see pp. 98, 195, 243—246, 267, 268.) given many details of the proceedings of Dr. Krapf. We now lay before our Readers an account of his

*Search for a suitable Place for a Missionary Station among the Wonicas.*

Dr. Krapf paid a visit, on the 19th of August, to the Continent, for the purpose of ascertaining whether Rabbay would be a suitable place for a

Missionary Station among the Wonicas. He writes thus—

Favoured by a fair wind, we set sail after sun-rise. I had hired a boat belonging to a Native of Mombas. About mid-day we reached the village of Djomfo, which I had visited some time ago. After we had passed by that place, and run up in the bay, the breadth of which gradually narrows, we found the water too low to proceed further, and were obliged to wait till flood-time, when the water rises ten or twelve feet. In the meantime we took our meal in a farmer's house, which was close by the southern shore of the bay. There are many cottages scattered around, inhabited by farmers, who are generally slaves of some wealthy people of Mombas or the villages around. They cultivate maize, rice, cassada, &c. We were regaled by the farmer with a large quantity of cassada. A large fire was made without doors, and the cassada roots were thrown into it, roasted, and eagerly eaten up by my hungry sailors. The rest was kept for the sailors who remained in the boat. The country around looks much like a wilderness, *i. e.* jungle, with high grass, trees of some height, and shrubbery of various kinds: it gradually rises toward the south and south-west.

About three o'clock we resumed our voyage. The bay became narrower every mile of our progress—forty, thirty, twenty, and at last twelve or fifteen yards in breadth, with many windings, the shore covered with trees and bushes, so that at many spots it was utterly impossible to penetrate; and the Wonicas might, with their poisoned arrows, have killed the whole crew, if they had chosen to do harm: nobody could discover the dangerous enemy hidden in the bushy castle. At full flood-time the water overflows the shore in many places.

After four o'clock we landed at the foot of the mountain on which Rabbay is situated. I was surprised at the large number of pagan Wonicas assembled on shore; and had scarcely time to tie up the little baggage I had with me, when they came near the boat to take me out, and to carry me on their shoulders to shore. I was much pleased with this friendly reception. Then they ran up and down, singing, dancing, brandishing their arrows, and, in fact, venting their feelings of joy in every manner possible. But I soon discovered that their joy did not originate entirely from disinterestedness. They were led on

by a Mahomedan farmer, who lived in a lonely house not far from the place where we landed. This man had come up in my boat; but went before us when we stopped at the farmer's at mid-day. He had assembled the Wonicas; not, however, those of Rabbay, but others, who live around him in scattered farming houses, and whose interests are connected with his own. He had previously advised his pagan friends to refuse me the passage leading to Rabbay until they should have received a present from me. It was the farmer's intention to secure this present chiefly for himself; for he supposed that I would deliver it to the Wonicas through his hands, when he would have given them what he pleased. But, as an Abyssinian traveller, I saw immediately through the intrigue, and openly declared that it originated in the Mahomedan's overtures. I insisted upon proceeding instantly to Rabbay, saying that this was the place to which I intended to go, to see the friendly Chiefs who had called upon me at Mombas; that the country was the Imaum's, and I could go whither I liked; and that if they would not let me go, I would inform his Highness of their disloyalty. This produced the desired effect. They withdrew, and held a consultation with the farmer. The result was, that I was permitted to go on, accompanied by the whole pagan retinue.

Our road onward led us over grassy ground. We ascended rapidly and continually, till we arrived at the entrance of a perfect forest of high trees. The narrow and stony passage had been palisadoed by the inhabitants, and, at the entrance of the village, closed by three successive gates. The village lies within the centre of the forest, and presents to the sight miserable huts of a circular form. We saw nobody, except two men who beat their drums in honour of the extraordinary stranger who came to see their home. Cocoa-nut trees were scattered around the village. All presented a most melancholy aspect. The air was very damp, as the sunbeams were prevented by the forest from falling upon this secluded spot, which reminded me of the lonely monastery of Mantek, in the forest of Mamrat, near Ankobar. I was sorry that I did not see the Chief and inhabitants. They had abandoned the village, and were living on their Shambas, or farms, on the western and southern sides of the mountain. I was told that they scarcely ever lived in their forest-houses,

unless engaged in war, when they take refuge in this natural fortress.

I had undertaken my visit for the purpose of inquiring whether Rabbay would be suitable for a permanent Missionary Station; and I soon became convinced that the place lay under great disadvantages, arising from its locality, and the fact of the inhabitants not living in a compact community. However, the water of the place is excellent, and the materials for building are innumerable. If we were limited to this place alone in commencing our Christian labours among these pagans, we must submit to necessity, and take circumstances as they are; but as we have a great choice of other places, we must look for that which presents the greatest advantages for furthering our object. In the meantime I think it better that I should stay at Mombas, engaged in studying the languages, in translating various parts of the Holy Scripture, in preparing Vocabularies, and some rudiments of a Grammar, for my own immediate use and that of my Brethren. This branch of activity will be connected with frequent excursions to all the villages around Mombas, to the extent of some thirty or forty miles, in order to inquire which place may recommend itself for our future labours. The main requisites which I claim for a Missionary Establishment on this Coast are as follows:—1. That the village or town be not too remote from Mombas, the central point of the Imaum's Government. 2. That it be close to the sea, and approached by it. 3. That it be elevated and healthy. 4. That there be good water, and that the place be able to produce the most necessary means of subsistence, such as rice, &c. 5. That it contain a large population; but no Mahomedans, or only a few, as these will chiefly oppose us from the beginning. 6. That there be in its vicinity many other villages, and that they live in peace with one another, and with the Government of the Imaum. 7. That the place present the nearest and most frequented road to the Galla Tribes inland, and that these be in peace and intercourse with the Wonicas.

I shall see, in the course of a week, how far these remarks are applicable to the village sjognee, which is north-west of Mombas, on which it is dependent. I understand that village contains about 1000 inhabitants, is situated on a hill, and can be approached by means of a

bay, which is larger than that of Rabbay, and extends even further inland. It presents the shortest way to the Galla Tribe Wakoffrè. It is remarkable that the way by land leads close by the tomb of my deceased wife, who, from love to the Wonicas, requested me to bury her in their country. Perhaps her lonely grave will prove our way-mark.

But I have not yet closed the details of my excursion to the village of Rabbay. It being late in the evening, I returned to the farm-house of the above-mentioned Mahomedan, who offered quarters for the night, which was cold. The Chief of Rabbay sent his son at night with a friendly message, stating that he had heard of my arrival, and that he would come down the next day; but I sent him word that I could not stay so long, as the flood-time rendered it necessary that I should depart very early in the morning. I have forgotten to mention the good impression which the Wonica Boys whom I saw made upon my mind. They behaved very properly, and their whole appearance shewed a good deal of intelligence: they were very slightly clothed, as also are all persons of riper years. The females' dress is very scanty, not covering the whole body. In this respect they resemble the Somalee women.

In the house of the farmer I met a native of Mombas, who had arrived in the afternoon from the market at Keriāma—a neighbouring Wonica village to which the Gallas come for trade at this season of the year—having with him a somewhat aged female Galla slave, whom he had purchased for fourteen pieces of coarse cotton cloth, equal to seven German crowns. When she saw me in the room she would not at first speak a word, as she considered me as the King of Mombas. I understood that the Gallas of low rank consider it improper to talk with their superiors. She even refused to sit down in my presence, as this was equally contrary to the habits of their countrymen when they are with people of rank. I have not observed these customs with the Gallas in Shoa. She had been captured in war in the interior, and sold by the Galla merchants of Berrārāta. She could tell me but little of the countries which she had traversed; but confirmed the report that there is a commercial intercourse in the interior. Slaves and ivory form the main articles of commerce.

I set out early in the morning, on August 1845.

my return to Mombas. When we were about to set sail, the proprietor of the Galla slave came up to the boat, asking me for a passage for his slave and himself. I replied, that the boat belonged to me, as I had hired it, and that an English subject could not take a slave on board his vessel: that I would take charge of his ivory and goats, which he had purchased at Keriāma; but not of a single slave. He instantly returned, and made his journey to Mombas by land. We arrived at Mombas late in the afternoon.

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## India beyond the Ganges.

BRITISH AND FOREIGN BIBLE SOCIETY.  
CHINA.

### *Openings in China.*

A CORRESPONDENT of the B F Bible Society writes—

On the 7th of last June, a dinner was given by the East-India Company. Sir Henry Pottinger was present, and, among other things, "stated that he had perused a late edict by the Emperor of China, wherein the Emperor informs his subjects that he had heard read to him extracts from a book entitled the Holy Scriptures, the purport of which appeared to him to be replete with virtuous precepts, and, as such, likely to do good: that it was a book of virtue, and, with this conviction, he recommended it to the perusal of his people, and gave them permission to read it, and act agreeably to their own desires."

These words were written down by a gentleman who was at the dinner, and heard Sir Henry's speech. He adds, "The above is agreeable to the impression made on my mind, and as near Sir Henry's words as I can recollect."

The Bombay Times announces a similar fact in the following terms, May 12, 1845:—"It is said that the Emperor of China has at length consented to tolerate the Christian Religion. From a statement translated from the Pekin Gazette it would seem that Keying having memorialized the Emperor in favour of the Christian Religion, that worthy Sovereign, after a careful examination of its tenets, had declared that it was not only a harmless but a commendable faith, and forthwith ordered the interdiction laid on it to be removed."

**India within the Ganges.**

CHURCH MISSIONARY SOCIETY.

HIMALAYA.

*General View.*

THE Rev. J. D. Procknow, and Mr. A. Rudolph, have continued their labours at Kotghur.

No one, by the last Report, has as yet professed himself a believer in Jesus; but the Missionaries still go on labouring in faith and hope. The Word is preached in the neighbouring villages, and at the great melas or fairs; and Tracts are also distributed. The medical and surgical help afforded to the Natives is gratefully received, and is exciting an impression in favour of Christianity.

*Visit of the Bishop of Calcutta.*

The Mission was visited in July last by the Bishop of Calcutta and his Chaplain, the Rev. J. H. Pratt, when Mr. Procknow was admitted to Priests' Orders.

The excellent President of the Himalaya Corresponding Committee, W. Gorton, Esq., who has proved himself so warm and liberal a friend to the Mission, having resigned his office, preparatory to his return to England, the Bishop was requested by the Committee to accept the office of President, to which he kindly acceded. The affecting intelligence has since been received of the death of Mr. Gorton on his passage to England.

*Notice of the Mission by the Rev. J. H. Pratt.*

The Rev. J. D. Procknow has made two extended tours in Kunawar; one in May and June, and the other in September and October. These journeys were undertaken partly with a view of becoming better acquainted with the country and people, and also to make known the existence of the Kotghur Schools to the inhabitants of the numerous villages scattered along the mountain sides and in the valleys. In the latter tour Mr. Procknow was accompanied by the Rev.

J. H. Pratt, from whose account of this visit, as contained in the Calcutta Christian Intelligencer for April 1845, the following extracts are taken.

*Population—Need of more Schools.*

One result of the tour has been a full persuasion that there are plenty of materials to fill MANY Schools, could the people be induced to send their children. As at first glance, when a person in travelling through the mountains takes a rapid survey of the stupendous depths below and heights above, perhaps it is only here and there that a village forces itself upon his notice by the prominence of position: all the rest of the magnificent landscape appears to be nothing but mountain and valley, ridge and precipice, torrents and forest. But it is surprising how a steady contemplation of the scene will bring out one village after another, till you become amazed at the change. It is the grand outlines which at first seize and engage the mind; and it is only the attentive and accurate observer that discovers the interesting details of the picture. This will account for some persons, after only a hasty visit to these inner hills and valleys from Simla, returning with the impression that they are but thinly inhabited. No, alas! there are multitudes of immortal beings thickly scattered up and down, who are living and dying *without Christ . . . having no hope, and without God in the world.* There is work enough for many Schools, were but the means at hand.

*Education the most direct means of benefitting the Hill People.*

Although a Missionary may do something in visiting the villages in routine, and conversing with the few people he may get together in each; yet, except at the annual melas, he has not the same opportunities of proclaiming the Gospel as those which Missionaries in the plains enjoy. The people are scattered in numerous small villages, separated by difficult paths, and are not easily drawn together, unless there be some predisposing cause. There are no busy thoroughfares, as in the bazaars in the plains, where an audience may easily be attracted around the preacher. The Christian education of the young seems to be at present the chief direct means likely to be efficacious in bringing about the moral renovation of these mountaineers.

*Schools at Kotghur.*

The Boys' School, under the instruction of Mr. Rudolph, at Kotghur, gives every promise of being a most important instrument in this work. Many of the Simla summer residents, who have strayed out as far as Kotghur, have spoken in very encouraging terms of the Institution; among whom may be mentioned Sir Hugh and Lady Gough. I had the pleasure of spending, during my visit, about an hour in examining the Youths. There were then four classes, consisting respectively of 3, 12, 7, and 10 boys.

As a means of measuring the importance of this School, it may be mentioned, that, in the interior of the Hills, it is found that, generally speaking, only one man in four villages, viz. the Mookee, can read and write.

Mrs. Procknow has a Girls' School, in which there are 9 children. They learn to sew, knit, read, and write. It has been with the greatest difficulty, and only the greatest perseverance, that she has managed to get even this little flock together.

They are pleasing looking children, and are much happier and cleaner than those who are to be seen running at large in the villages. None of them live on the premises, except a little orphan, whose mother lives in a village not far away, and has given her child to Mrs. Procknow.

*Usefulness of instruction in Agriculture and useful Trades—Orphan Institution at Kotghur.*

The instruction which these children, boys and girls, receive is calculated to raise them above their countrymen; and therefore it is desirable that some new means of occupation should be devised for affording employment for them, and enabling them to bring into exercise the new feelings and views they receive. If improved modes of agriculture, or trades, could be introduced among them, it would not only answer this end, but it would also bring a temporal blessing with it to the Natives in general, and so, indirectly, recommend the Mission to their notice. Partly with this in view, and to raise up by degrees a Native Christian Community at Kotghur, the Committee of the Himalaya Church Missionary Society have begun to open two Orphan Institutions, like those at Benares, Agra, Cawnpore, and other Missions. The funds allow, at present, of their supporting a

very limited number of children; but nevertheless here is a beginning; and we may hope that in time, if it please God to favour the scheme, a Native-Christian Colony may rise up and exert a beneficial influence upon the surrounding neighbourhood.

*Living proofs at Kotghur of the advantage of Orphan Institutions.*

There are at Kotghur, at this present time, living proofs of the great advantage of these Orphan Institutions, which have sprung up in India since the famine of 1838. In Mr. Procknow's family there are three Native Christians who were Orphans in the Benares Institution: they are all three married. One of the wives is from the Benares, and the other two from the Cawnpore Female Asylum. These young men read every day to Mr. Procknow at Morning and Evening Prayers, when they are also examined in the chapter: they thus grow in Christian Knowledge, at the same time that they support themselves and their families by their industry. Being constantly under the care of a Missionary, they are not exposed to the danger and temptation they would be liable to if in general service. Martha, one of the wives, helps Mrs. Procknow in the School; and the others, who have only very recently been married, are likely to be equally useful. The young men—who give every satisfaction, and are indeed a great comfort to Mr. Procknow—were not first-class boys at Benares. This is an additional encouragement to those who have the care of such Institutions. It seems as if the realities of life had drawn out qualities, to the development of which their boyhood gave no scope. School, it appears, is not the place where a boy's or a girl's future character and capabilities will necessarily shew themselves. It is in life that their peculiar energies are drawn forth. And this, therefore, should encourage those who are thus labouring in the training of children to persevere, with diligence and with prayer, in sowing the seed of good principles in the hearts of all who come within the sphere of their instructions. It no doubt must require much patience and strict Christian principle, on the part of teachers, not to devote their attention solely or chiefly to those who are most forward and apparently promising. But it is the duty of Christian Teachers to do good to every one committed to their care;



for all have immortal souls: and, moreover, it is not the clever and the quick who are always the best and humblest Christians, or the most useful members of society.

The following extracts are given from the Reports of the Rev. J. D. Procknow and Mr. A. Rudolph, stationed at Kotghur, for the last three Quarters ending March 1845—

*Divine Service in Hindee.*

Divine Service in Hindee has been regularly held every Lord's-Day Morning during the last six months, and attended by all the School-boys with our servants, but seldom by any other person. The Congregation has varied from forty to fifty persons. It is a great thing that it is made the duty of the School-boys to attend Divine Service, and that they do not attempt to evade it: many things are here touched upon which could not be so well introduced into the School. While the instruction given in the School may be considered as preparing the ground, the Service on the Lord's Day affords a good opportunity of sowing the precious seed, the Word of the blessed Gospel.

It is a matter of great encouragement to me, that those School-boys who have made the best progress in their studies are generally most attentive to what is said.

[Mr. A. Rudolph.

*Boys' School.*

Since my last Report the Boys' School has had an increase of six, and now there are thirty boys who generally attend regularly. These thirty Scholars are divided into four classes: the first contains three; the second, twelve; the third, seven; and the fourth, eight boys. The first three classes learn English, Oordoo, and Hindee; the fourth class learns Hindee only.

[Mr. A. Rudolph, Sept. 1844.

I am glad to say that some of the boys begin to take some interest in Bible History. Generally, after having read and translated a passage of Scripture, we converse about it; and this gives to me many an opportunity of seeing how far they have understood what they have read. Though things often occur in the School deeply to humble me, and urge upon me the duty of more fervent and earnest prayer, still there is sufficient reason for acknowledging that the Lord is with us. It is truly pleasing to see how much the knowledge of Scripture has

done for those boys who have been for some time in the School; and we may truly believe that the time will come when some one or other will turn from their dumb idols to serve the living and true God. [Mr. A. Rudolph, Sept. 1844. Dec. 1844.

*School—Discouragement—Hopeful Instances.*

I am happy to state that there are at present thirty-two boys in the School. There would now have been nearly forty had not some of the older scholars left the School, after an attendance of more than a year. It is painful to see boys leaving the School whose understanding had just begun to open, and whose intelligence would have enabled them to have derived far greater benefit from instruction than they had hitherto received; and this partly because they suppose that they have obtained sufficient knowledge for the present, and partly because the sacrifice they make in leaving their domestic business to attend it, appears to them too great in comparison with the advantage they may thus obtain. They do not look very far, nor reflect much on their future happiness or disadvantage, and therefore care little for a future world.

One of them has left the School from want of sufficient support; but as he was above twenty years of age, and was able to read and understand the Scripture in Hindee, I gladly gave him leave, and was much pleased when he asked me for the New Testament and those parts of the Old Testament which are read in the School. He was one of the few who appeared to have received some light about true and false Religion, and he never failed to study, privately, the histories of the Old Testament. [Mr. A. Rudolph, Dec. 1844.

*Heathen Opposition—Scarcity of Provision.*

The last three months have been a most trying season, the enemy of the Truth having at length arisen and set himself against it. I am sorry to say that he has induced some of the authorities here to cast as many obstacles in our way as possible. One especially, the Mookee, has tried every means to check the progress of the School, and, sad to say, in some instances, has been too successful with the parents of some very promising boys. But not satisfied with this, he went also to the Rana of Kathkai, and made him withdraw the support which he had hitherto given to one of my pupils; as also the Vazir Mansukh Dás, who had

supported one for a long time. But these two I have been able to retain in the School, as the Committee have agreed to support two of my pupils, who might be fit to accompany me in my visits to the sick, and assist me in administering medicines.

Another heavy trial has been, the difficulty of obtaining necessary food for the School-boys, in consequence of the failure of the crops last year. The authorities increased the price of food to more than double that of last year; and though the boys were ready to give the price demanded, they were not always able to get what was necessary for the day: sometimes they were obliged to go without a meal. These things sometimes heavily oppressed me; but the Lord repeatedly reminded me that it is His work in which I am employed, and that He will not allow His enemies to triumph over His afflicted servants. Indeed, it was surprising that the boys continued to persevere in coming to the School.

[*Mr. A. Rudolph, March 1845.*]

*Female and Orphan School.*

The progress which the girls, orphans as well as day-scholars, have made is encouraging, considering how short a time most of them have been with us, and how long a time it is before they can understand what is spoken to them. The orphans have had a lesson of Bible History, and have got as far as the birth of Moses. Mrs. Procknow has commenced a Bible Class on Lord's-Day afternoon with all the girls. Some pleasing instances have occurred of the power of the Word of God upon the hearts of the girls, which have encouraged Mrs. Procknow: but the whole of this part of our work is one of faith; and we have daily to rely upon the blessed promises of the Lord.

[*Rev. J. D. Procknow, March 1844.*]

*Administration of Medicine—Medical Visit.*

The average number of patients who have received medical aid has been from eight to ten daily. About half of this number have come to Kotghur for medicine: the others being too ill to come I have visited them at their respective villages, and have therefore been out after school hours nearly every day, frequently returning home by torchlight.

*Translation of the Common Prayer into Hindoe.*

While at home during the unusually heavy rains of the past season, I have employed myself in translating the Book of

Common Prayer into the Hindoe Language for the use of Native Christians and the School. This had never before been undertaken; and I was glad of the opportunity of rendering the little aid I could in supplying this desideratum. I have finished the Morning and Evening Services, and a part of the Communion Service.

[*Rev. J. D. Procknow, Sept. 1844.*]

*Missionary Excursions.*

In this Mission the only means which the Missionaries have of making known the great truths of the Gospel is by itinerating among the people. Of their proceedings in this department of the labour the following notices are furnished—

*Second Tour into Kunawar—Opening for Missionary Operations.*

On my second tour into Kunawar I was glad to find that many of the people in the villages joyfully remembered my former visit, and some what I had said to them. It is of importance to repeat these visits, as they serve very much to attach the people to us, and interest them in our work. I could not distribute more than three single Gospels and ten Tracts, as very few knew how to read. We met none of the Lamas, as we did not go into Upper Kunawar. We went by the Burando Pass to Puori and returned by Chini, viâ Rampore. The country—I mean the whole of Busahir—is open, and the Vazir, Mansukh Dás, who paid us a visit at Puori, was glad to see us: he made inquiries about the establishment of a School in Busahir. Mrs. Procknow tried in vain to see the wives of the Vazir and the Rajah, as the wife of the former was attending her sick child, and the wife of the Rajah, being of the Rajpoot caste, confines herself within the Parda with greater strictness than other native females. At some of the villages the women came with their children to Mrs. Procknow: some expressed their pity that she did not wear ornaments on her wrists and ankles like the native women. In several instances on the way I administered medicines to sick persons suffering from old wounds and fever.

[*Rev. J. D. Procknow, Oct. 1844.*]

*Conversational Preaching.*

My conversational preaching during the last three months I have continued as usual, as far as the weather permitted; and have embraced every opportunity,

both at home and abroad, of holding friendly and Christian intercourse with these Páháris, upon the great things of eternal life. The next village round about Kotghur I have visited repeatedly, as well as those close to the Nagkanda, Kowkorsau, and Kepu road, at greater distance. My efforts to get nearer to the people, and to gain their affection, have been successful, as far as I can judge. Some I have induced to visit me, and have had ample occasion of conversing with them, in my own room, on the way of salvation.

I have made one excursion along the Sutledge, as far as Nish, and from that place to Delhi, returning to Kotghur via Rati. In the Sutledge valley I met crowds of people from Kalu Saket and Mondí, all resorting to this district for food, as the other side of the Sutledge, subject to the Lahore Government, has been laid waste. Through the interpretation of my companion I was able to speak to them, proclaiming to them the Gospel. In Delhi I met the Rana, and received a hearty welcome; and had an opportunity of speaking to large assemblies—i.e. twenty to thirty men, large for the hills—in Delhi Tatta, and three or four other villages, upon salvation through Christ.

[*Rev. J. D. Prochnow, March 1845.*]

*Visit to the Mela at Rampore.*

No Melas have been held, during the last three months, near Kotghur, and I have therefore only visited the one in Rampore. The crowd there was not greater than last year. We distributed about 60 Gospels and other parts of Scripture, and about 50 Tracts. The people of different languages, whom we meet with on these occasions, are a great hindrance to our preaching the Gospel. On this occasion they were reduced to the few residing in Rampore, and who understand Hindee. I had here some interesting conversation with a Brahmin and a Banyá. The Banyá (i.e. grocer) seemed to be an open character, and was apparently glad to hear of the way of salvation, though not deeply convinced of his being a poor lost sinner, and responsible for his actions. He at last asked me what he should do, seeing that he was a merchant, and could not help speaking lies and doing other things not consistent with a holy life. After advising him how to carry on his business in an honest way, and to trust in God, who surely would provide for him, should

honest dealing expose him to some temporal loss, he said that his mind was now a little enlightened, and began to comprehend a little how it was possible to unite his business with a godly life. I told him that I now had set a tender plant in his heart, but feared that, during the two days of the Mela, it would wither. He solemnly promised to take care of it, and to water it, so that business should not injure it.

Some Brahmins to whom I spoke were so deeply rooted in their system of justification before God, that it was hard work even to shake at all their confidence in their own righteousness.

[*Mr. A. Rudolph, Dec. 1844.*]

*Visits to Kotekai and Deori.*

Went to Kotekai, where I arrived about two o'clock. The brother of the Rana came to beg for medicines, being unwell. He said that the displeasure of the Deotas was the cause of his disease, though it was nothing but too much smoking and want of exercise. Upon telling him that it was not the Deotas who afflicted us, but God, he replied, that, as it was becoming in us to acknowledge one God, so it was becoming in them, being Hindoos, to obey their Deotas.

Went to Deori. The pagdandi, or footpath, is extremely bad and fatiguing, leading along the bank of a little stream. I paid a visit to the Rana of Kunatee, who resides here. He is not very intelligent, and seldom leaves his palace. He keeps two horses, but has no road on which to run them. I tried to persuade him to send his sons to School, or at least some other persons from his court; but this proposal was quite new to him, and appeared of little advantage. He, as other Ranas, is much more acquainted with tilling the ground than with governing his territories; and hence there is much oppression and injustice, the government being in the hands of a few covetous Vaziers. I gave him some books and Tracts, and then left him, rather disappointed that he took so little interest in education. Returned to Kotekai, and was glad to have passed the pagdandi again without injury. My companion shewed me a place where, some years since, four men and the Rana's horse had fallen down and was killed. Three or four days ago a man fell and was killed. Stones, cut in the fashion of a man, had been erected in remembrance of those

unfortunate men. Instead of improving such places, and mending the way, the poor blind Natives think that the power of the Deotas would overrule the efforts, and therefore fear them the more. I stayed at Kotekai the Lord's Day, and paid a visit to the Rana. I gave him and the Tahsildar some books and Tracts, which they gladly received. The Rana asked me to give him a book in Hindee on medicine. Having promised to send him one, he remarked, that all European things and knowledge were ripe and true, but all that was in Hindostan was nothing but lies, and unripe (*kacha*).

*Visit to Jubal—Conversation with the Tahsildar and a Fakeer.*

Next morning proceeded to Jubal. Here I found all in confusion. The Rana died some years ago; and the son, being now only nine years of age, and unable to reign, the Government sent a Tahsildar to this place; but the Ranee and her son are so much opposed to him that he is at a loss what to do. He is obliged to get his provisions some six or seven miles from Jubal. I found it difficult to obtain the necessary supplies. What a blessing is English Government, both to travellers and inhabitants, which those only are able to appreciate who travel through such unsettled provinces!

I had a long discourse with the Tahsildar on Religion, and especially on faith, and the way in which man can be justified before God. He seems to be a well-disposed and thinking man, and gratefully remembered the kindness which had been shewn him by Captain Boileau.

Another conversation, which I had with a Fakeer, was quite of a different character. I had scarcely ever before seen so proud a man. God, he said, was in him, and acted and spoke through him. When I asked him whether God could lie or do any thing wrong, he replied, "No;" but said that he had never done any wrong, nor ever spoken lies. I asked him if he had never had a sinful thought. This he also denied. It is astonishing how far Satan has succeeded in corrupting men who were created in the image of God, that, while themselves the truest witnesses of sin reigning in their members, and of their hearts being filled with bitterness against God, truth, and righteousness, they, with proud looks and triumphant voice, tell us that they never do wrong, nor ever felt any evil inclination.

Strong faith in God is required to keep one from despairing of the salvation of such men as this Fakeer. I admonished him earnestly not so to deceive himself, as the day would come when he would find himself far more wicked than he thought himself to be.

*Visit to Saree—Kindness of the Ranee.*

The following morning I left for Saree, the residence of an old Ranee. She is more than seventy years of age, and famed for her charitableness: indeed, she is an exception to a great number of Natives. Every traveller is readily supplied with every thing she is able to procure. Soon after my arrival I had every thing necessary. Such a welcome is sweet after having been in Jubal. In the afternoon I paid her a visit.

*Celebrated Heathen Temple at Hât.*

At Hât is a very famous old temple, dedicated to a Debi (goddess), which, according to the Natives, was built in Satya Yuga, or golden age. According to the Natives' account the present age—the Cali Yuga—commenced B. C. 3102, and is to last 432,000 years. The Dwapara Yuga, or brazen age, lasted double that time; the Tritu Yuga, or silver age, triple; and the Satya Yuga, quadruple. The temple, therefore, would be about three millions of years old. I told them they should not believe such foolish stories; but that the truth was, that the Satya Yuga had lasted only as long as Adam remained obedient, and when he disobeyed the commandment of God the Cali Yuga commenced. One of the Brahmins assured me that the Debi in the temple was so powerful, that, if any criminal should take refuge in her, no authority would be able to apprehend him; and he related some instances of this kind. How true is it that God has sent them *strong delusions* . . . and gave them over to a *reprobate mind*, to do and believe those things which are not convenient, because they did not like to retain God in their knowledge! I was reminded of the cities of refuge in Israel, to which malefactors might flee. But how has Satan corrupted and turned their hearts from the Truth!

[Mr. A. Rudolph, Dec. 1844.]

*Shail—Applications for Medicine.*

Reached Shail on the 20th December. Late in the evening four persons arrived who had come three or four miles for medicine. I had never found in any

place in the hills so much desire for medicines as in Shail and the neighbouring villages. During the two days, more than forty sick persons came to me. I asked one sick old man if he could tell me the cause of all sickness and distress among men; but he could not. I told him that sin had brought men into so miserable a state. This appeared to him to be quite a new idea. He replied that he had not committed many sins; and for those which he had committed he had endeavoured to satisfy the Deotas, by feeding the Brahmins, and giving sheep and goats to the Deota.

[*Mr. A. Rudolph, Dec. 1844.*]

*Beneficial Effect of Missionary Excursions.*

Though these journeys do not serve much to preach the Gospel, not yet having at command the language spoken by the majority of the people, they still tend much to win their affection. This I saw plainly in Ruru, where the man who supplied me with a little grass and grain for my horse refused to take any money, saying that he could not do so, as I had only come to relieve them from their bodily pain. Singular as such an instance may be, yet it shews that the people feel that good is done unto them.

[*Mr. A. Rudolph, Dec. 1844.*]

*Arrival of the Rev. M. Wilkinson.*

The Rev. M. Wilkinson and Mrs. Wilkinson arrived at Simla on the 30th of March, and at Kotghur on the 18th of April. Mr. Wilkinson was able to preach to the people, and was thoroughly understood.

NASSUCK.

At pp. 321, 322 were given some particulars of four Adult Natives, taken from Mr. Farrar's communications. The passages which we now give are extracted from Mrs. Farrar's Journal.

*Aug. 6, 1844*—I have great hopes that a good work is beginning in the Poor-house. One woman has asked for Baptism with an earnestness which I have not before witnessed in any Hindoo. Her feeling seems to be—I will throw myself at the feet of Jesus: there, if I perish, I perish. When reminded that Baptism would probably expose her to bitter persecution, she replied, "Let me be taken into His House"—meaning the Church:

"then let them do to me what they like." I asked the old people generally how their past sins could be atoned for. Rumaee answered readily, "If we can take hold of His feet, He will take them away: if we cannot get hold of His feet, our sins must remain."

*Aug. 12*—On Friday evening I went to see one of our out-door beggars who had just been brought into the hospital. I was glad to find Rumaee sitting with her, and telling her, "When you wake, and when you lie down to sleep, when you sit and when you rise, pray to God: say to Him, 'Thou hast created us, Thou hast redeemed us, Thou art our Father.' You must have nothing to do with Ram, Siva, Krishna, and all the rest of them." She told her, also, that she meant to be baptized as soon as the Sahib should come back.

*Aug. 13*—While I was reading to the poor people the first part of Matt. iii. an old man named Withoo stood up and asked to be baptized; and a blind woman, who has heard the Gospel now for many years, said that she also was willing; but she seems to be still rather afraid, and I dare say they both need a little time to count the cost.

*Aug. 26*—Having yesterday heard that my dear husband would shortly return, I told Rumaee that the Sahib would be here in about a fortnight. "Oh, then," she said, "I shall be received into your House:" this is a term by which she expresses Baptism, and her desire for this ordinance appears to be very great. I turned from her to a blind man, and said, "And you, Rama, do you not yet believe in the Lord Jesus Christ?" "I do," he replied: "will you not take me into your House?"—"No, no," Rumaee quickly answered, "that cannot be: you have not yet left off calling on Ram and Luksman."

On Lord's Days we have carpets laid down in the Chapel, and the Reading-desk and Communion-table are covered with drapery for the English Service. Rumaee peeps through the door with childish delight at what she calls "Baba Yesboo Khristachee poojah,"—the worship of Jesus Christ. On Saturday, being much engaged, I did not read to her as usual. She told me yesterday how sorry she was that I had not been able to do so; but she is learning to read with great zeal, and will, I hope, one day be able to read the Word of God herself. This morning, after read-

ing to her and her brother in the faith, old Withoo, he said, as I rose to leave them, "Let your love be upon us." I replied, "Did not I read to you yesterday—Luke viii. 19--21—that Jesus said, *My mother and my brethren are these which hear the Word of God, and do it?* If, then, you do the Word of God you are my brother and sister too." The old man replied, with one emphatic word, "It is enough." Ignorant and simple, mean and despised, as these poor people are, it magnifies the grace of God, in my eyes, that such should become partakers of grace and heirs of glory.

Oct. 7, 1844—The conduct of the Converts has had its good effect upon their companions in the Asylum. Several of these are now desirous of being baptized likewise, although they have had full proof that not one atom of temporal advantage is to be gained thereby. We even decided upon not giving new clothes to the Converts, although they required them: we thought it better for them to borrow decent clothes to appear in at their baptism, than, by bestowing new ones, to give the Heathen an idea that some temporal good was to be obtained by Baptism.

There are other encouraging facts connected with these Baptisms. Several of the poor people had heard the Gospel many years before, as it were casually: it seemed to make no impression upon them; yet the Word of God did *not return unto Him void*. When brought under the frequent and regular Means of Grace, the remembrance of what they had heard revived; and the agreement of several witnesses for the Truth caused it, by God's blessing, to take effect upon their minds. The old woman who has been baptized by the name of Yeshee, after having received much instruction formerly, was deprived of it for eight or ten years. But the Word had made a lodgment in her heart; so that she could not rest till she had sought out the Padre, and been brought into Christ's Church.

We see in these Converts an instance that *blessed are the poor*. They may have now and then a hard word, an expression of suspicion and contempt, to bear; but their low condition shields them, in a great measure, from persecution. What a ferment there was in the city last week, when the son of a rich Brahmin came to take refuge with the Padre! The Brahmins complained that the Padre

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was going to ruin their city, and they told Ram Krishna that they would give him ten boys for that one. But these Converts are poor; the Brahmins have nothing to lose from them: they will say of them, what the Pharisees said of old, *This people who knoweth not the law are cursed*. Several of the young men of the Adult Class were present at the Baptism.

Oct. 15—I told Yeshee, the baptized Convert, that I had written an account of her Baptism to the officers from whom she first heard the Truth. She always manifests great love for them, and she answered, "You have well done: they were the house of my joy, therefore have I obtained this house"—meaning, that they were the happy cause of her having sought and found the fold of Christ. Perhaps this is one sign of her being taught by the Spirit—that she does not, in speaking of religious matters, adopt our translated English phrases; but clothes her ideas in idioms to which we are unaccustomed. Speaking to-day of the danger of backsliding, she said, "If I to-day cry, Lord! Lord! and to-morrow leave my Lord to go astray in the wilderness, what fruit shall I have of my Lord?" One of her companions is also fluent. The other two are more silent; but the clear account which they give of their faith in Christ is satisfactory.

Two other men were admitted as Candidates for Baptism to-day. Mr. Farrar asked others, also, if they would not join with them. Some were silent: one or two said, very plainly, that they did not want to be saved!

Oct. 27—Mr. Farrar began having an early Lord's-Day Service in Mahratta for the benefit of the Converts. One of them has been very ill: he bore his disease with resignation, still trusting that Jesus Christ would heal him. To-day he was restored, and able to join in the worship of God. I expressed my thankfulness at his recovery. Old Yeshee also put in her claim to my congratulations—"See, my foot is nearly well." She cannot walk; but she creeps on her knees and hands from the Poor-house to the Chapel twice upon the Lord's Day, and as often in the week, as there is no Service in the Asylum, to hear the Word of God.

*Difficulties and Persecutions of Inquirers.*

Nassuck is the stronghold of Brahminism in the West of India. Many

youths of this caste attend the Mission Schools; and many young men, who were educated in these Schools, are now holding important situations under Government. Mr. Farrar has been in the habit of meeting, twice a-week, several young men of this class, for the purpose of carrying on their studies in English literature and science, and with the hope of interesting their minds in the Religion of Jesus. But, though several appear inclined to embrace Christianity, they have not yet been able to make the sacrifice of worldly interests consequent upon its profession. Two youths of the School lately determined to present themselves for Baptism; but the whole city was in a ferment: their parents and relatives interfered, by threats and entreaties, to defeat their purpose, and the lads were eventually removed from Nassuck. Mr. Farrar thus relates the circumstances in his Journal—

*Sept. 29, 1844*—Two young Brahmins, each about eighteen years of age, proposed themselves as Candidates for Baptism. One is the son of a Bhikshook, or the Priestly order, of the name of Kashinath Moonguta; and the other, of a Grahasth, or the secular order, by name Bapoo Puchar. They have both been in our School for some little time

*Sept. 30*—The two Candidates came to me this morning, and Kashinath applied for admission into the Wada, as his father had threatened, in case of his refusing to remain at home from School, to lodge a complaint of robbery against him. I made no objection to his request; but warned him to consider well the consequences of the step he was about to take. He said that he had fully made up his mind on the subject. In the course of the day, his father fulfilled his threat, and made a complaint to the Foujdar against his son. The case was sent to the Assistant Magistrate, who at once perceived it to be a clumsy and wicked fabrication. He then went to the Magistrate, who took the same view of the matter. Ultimately, the father came back to the Assistant Magistrate, and before his Carcoons confessed that the charge was with-

out foundation, and that his only object was to withdraw his son from my charge. The mother came in the evening, and had a long and affecting interview with him. She tried, by turns, entreaties, reproaches, promises, and tears. She embraced him affectionately, and besought him to return to her: she said that she had not yet paid the vow that she had made for him. He was much agitated; but remained firm in his purpose

*Oct. 1*—Kashinath's father came early, accompanied by the wife's father: the wife is a girl of eight years old. He was earnest and persevering. I did not bear what he said; but the young man wept, while his father wiped away his tears. He threatened to destroy himself; but Kashinath refused to accompany him home. The father, at leaving, took away his son's upper garment

*Oct. 2*—After the father had left, the young man's mother, and other relatives and friends, came, and left him no peace; some telling him that his mother would destroy herself, and using other similar threats, until ultimately he expressed a wish to return home. I sent for his parents, and begged them not in any way to injure or annoy their son: they promised this, and his mother also promised to maintain his faith in Christ; but I much doubt whether I shall ever again see him. The probability is that the father will take him from this place. There is nothing they would stop at to prevent his openly becoming a Christian.

We now give a variety of extracts from Mrs. Farrar's Journal.

#### *Schools.*

*Aug. 5*—The Schools are in good order, and very full: there is usually a larger attendance at this season than at others. Two hundred and twenty nine boys are under instruction. Sixteen only are learning English. I examined several classes this morning, and gave them new books.

*Aug. 13*—After I had heard a Mah-ratta class this morning, the boys learning English came forward, and one of them said, "You will be so kind as to take the examination of our English lessons every day." I am pleased to see that they are anxious to learn.

#### *Superstitions of the Natives.*

*Aug. 27*—A few days ago a deformed and wretched object came to ask admission into the Poor-house. He had just



been dismissed from the hospital, was unable to work, without friends, without a home, and with nothing to cover him except a piece of torn sackcloth. I told the poor man that all his wants should be supplied, and he thanked me with that extravagance of language which the Heathen are apt to employ. The next day, the money which I had given to buy him clothes with was brought back to me; and, to my surprise, I was told that this destitute creature had left the Poor-house. Upon inquiry, I found that he was afraid that his food might there be touched by unclean hands—that is, by Christians or other low people; so he preferred retaining his pride of caste and misery!

Nov. 1, 1844—While I was sitting with the poor people, a party of men and women came to bring an offering to an evil spirit who is supposed to have his abode in a corner of our house. I told them there was only one *living and true God*; to which a man answered, that they knew this spirit was not our God, but that it was theirs, and they only wanted permission to make it an offering. I replied, that I could no more permit them to do this than to eat poison, break their necks, or do any other wicked thing: that if they worshipped this evil spirit it would bring them to hell. The man seemed to admit that it was an evil spirit, and that he worshipped it merely to be free from its injuries. A boy remarked that it was afflicting some one belonging to the party. I told them that this was only a foolish tale, and that if any of the party were sick, they should pray to God that he might be healed. Seeing it was of no use to persist, the people went away with their offering. The party who brought the offering were Hindoos; but the spirit is supposed to be that of a Mussulman Peer, very malicious, especially toward children. There was formerly a canopy over the spot which he is supposed to inhabit, and a light used to be kept burning before him; but Mr. Farrar tore down his canopy, and spoiled his state, long ago.

*Apparent Sincerity of a Candidate for Baptism.*

Oct. 21—To-day we heard with joy from a poor man, formerly a Goain, now a Candidate for Baptism, that he had taken the idols, which he had carried about with him and worshipped for years, and thrown them all into the river. So let all such vanities perish, O Lord!

Oct. 24—The individual who threw away his idols remains firm, and will, I trust, prove a true Convert.

*The dark places of the earth are full of the habitations of cruelty.*

Oct. 29—Yesterday evening, on going into the Poor-house, I saw two ragged little girls sitting upon the floor, and looking the picture of sadness and misery. Upon my asking who they were, the elder of the two replied, "Mother has cast us off: mother has gone away and left us." Some one took hold of the child's hand, and, pointing to a spot of leprosy upon it, said that it was on account of this plague that the mother was going to leave her child. Having ascertained that the woman had not left the town, I sent for her, and found that she wished to place the child in the Asylum because she considered that she would be only a burden upon her own hands. As to the younger sister, who as yet shewed no symptoms of the disease, the mother said that she would take care of her.

Oct. 31—Little Chimee, the poor child mentioned above, was not permitted to remain long under our care. One of the Magistrates heard of the case, and sent for the woman, who was frightened, and took away the child from the Poor-house.

HINDOOSTANEE DEPARTMENT.

Mr. Mengé's special department of labour, as our Readers are aware, is among the Mahomedan population speaking Hindoostanee. He writes, concerning his labours in this department, in his Report, April to June 1844—

*Conversational and Public Preaching—*

A few Mahomedans of distinction have visited me, to whom I have given portions of the Hindoostanee Scriptures, and recommended the study of the Gospel of Christ. In several instances, the New-Testament portions have been received with thanks, and the Word of *Christ and Him crucified* has been listened to with respect and apparent interest, especially on Lord's-Day afternoons, when my Hindoostanee Congregation amounts to about 30 persons, including the boys of the School and the servants. My aim is, to gain the confidence and respect of the Mahomedans of the place, and to convince them, in a quiet and friendly manner, that the only object of my preaching

to them the Gospel of Christ is to promote their real good, and the salvation of their immortal souls.

And in his Report for the Quarter ending October 16—

The Gospel has been preached daily in the Schoolroom, and I have often had more than thirty people in attendance. On Lord's Days I have had a Hindoostanee Service at two o'clock P.M., which, however, has been but poorly attended.

#### *Education.*

On this subject Mr. Mengé writes, in June—

There are the names of 30 boys on the School-list; but only 18 have attended, on an average, during the Quarter, owing to various causes—as, bigotry, ignorance on the part of the parents of the benefits of education, poverty, and habits of sloth and carelessness. Only young boys, five, six, and eight years of age, attend the Hindoostanee School; the bigger boys being generally kept at home, and set about some work, to earn a pice or two. The boys who now attend were, three months ago, unacquainted with a single letter of the Hindoostanee Alphabet, all the former boys, who had been taught reading and writing in the Mission School, having left. Many of them now know the Alphabet perfectly well, some spell nicely, and others learn a Christian Catechism by heart. Three of them have also commenced writing and cyphering. I spend about an hour in the School every morning, instruct the boys in the truths of the Gospel, and hear their lessons.

To my servants, who understand Hindoostanee but imperfectly, I explain the Christian Catechism in Mahratta. They have learned the Ten Commandments by heart, and can give correct answers to many important questions connected with the Christian Religion.

And again, in October—

The Hindoostanee School has been well attended. There are 40 names on the list, and about 30 attend daily. Considering that almost all of them have only been a short time at School, their progress has been considerable. The School is divided into three classes, and nearly all of them had to begin with the Alphabet. The boys in the first class now spell and read very well. They know the Lord's Prayer by heart, and two of them have also learned nearly half of a small Catechism.

The knowledge of the Christian Religion is decidedly spreading among the inhabitants of Nassuck

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## **New Zealand.**

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#### *CHURCH MISSIONARY SOCIETY.*

THE period to which the following Extracts refer was anterior to the distressing collision mentioned in pp. 335, 336 of our last Number: they, however, contain several allusions to a state of feeling among the Natives which issued in the painful event there described. Some of the more recent communications from this part of the Society's field of labour have lately become of a less satisfactory character than those which it has been our privilege for some years to lay before our Readers. Many of the New Zealanders who formerly appeared eager for Christian Instruction have become negligent and indifferent. Some have brought disgrace upon their Christian profession by inconsistent conduct. A few have lapsed into their former heathenism.

It will be generally acknowledged that this is only what might have been looked for. Whatever portion of the anxiety for instruction prevailing in New Zealand rested upon mere excitement, or a desire for novelty, could not be expected to endure. It is not a new thing to find, among those who have been admitted to the outward privileges of the Gospel, many who are strangers to its inward power. The great enemy of souls would not permit so fair a portion of his dominions to be surrendered to the Captain of the Lord's host without some fearful struggles to retain his former authority.

Notwithstanding this, however, the conquests of the Gospel in New Zealand have been wonderful and triumphant. The great mass of the Converts have continued steadfast: in several Stations their number has

been much increased. Many pleasing cases are recorded of the power of Divine Grace. Even war itself has exhibited striking proofs of the humanizing influence of Christianity; and there are some instances of the relinquishment of former habits, and of the subjugation of evil principles formerly cultivated and cherished, which can scarcely be paralleled in the history of the world.

While we render the tribute of praise to God for such encouragements, let us not forget to respond to the earnest entreaties of the Missionaries, calling upon us to be instant in prayer for them and for the work in which they are engaged. The prayers of the Church are urgently needed for the future settlement and progress of Christianity in these interesting Islands.

#### NORTHERN DISTRICT.

*Appointment of the Rev. H. Williams as Archdeacon.*

The Lord Bishop has appointed the Rev. H. Williams, the oldest Ordained Missionary of the Society in New Zealand, to be Archdeacon of Waimate.

*Ordination of five of the Society's Catechists.*

On the 22d of September his Lordship admitted Messrs. Hamlin, Chapman, Colenso, J. Matthews, and C. P. Davies, to Deacons' Orders in the Church at the Waimate. The Service was in the native language, and the Church was crowded to excess. On this subject the Rev. J. Matthews writes, Oct. 22, 1844—

It was to me a most solemn occasion. There were three Archdeacons and four Clergymen present, besides a number of respectable Europeans, and about five hundred or more Natives. The Ordination Sermon, from *Feed the Church of God, which He hath purchased with His own blood*, was exceedingly solemn and affecting. This was in the evening. Archdeacon Williams preached one in the native language in the morning. It was to him as easy to give us good counsel in Native as in English.

#### *Revision of the Liturgy.*

The time from May to September last year was occupied in the important work of revising the New-Zealand Translation of the Common-Prayer Book. The Committee consisted of Archdeacon W. Williams, the Rev. R. Maunsell, Mr. J. Hamlin, and Mr. W. Puckey. The Archdeacon remarks—

Our work has been most important. We have had much discussion upon points of interest in the language, which will greatly facilitate our work in future.

And the Rev. R. Maunsell observes, December 27, 1844—

I regretted much that we were not able to spend more time together over it. Still the Church of New Zealand will, I hope, hail it as a great improvement on its predecessor, and as affording an intelligible, and, in a large measure, idiomatic channel for pouring forth their addresses to the Throne of Grace.

#### KERIKERI.

Mr. J. Kemp, in a Letter dated July 23, 1844, observes—

I am sorry to see some of the Natives, whom I visit to afford religious instruction, manifesting great indifference about eternal things, and though most of them are making a profession of Religion, yet I fear but few are seeking in earnest the salvation of their souls. We lament to see so many resting in the outward forms of Religion; but we trust that the few who have set to their seal that God is true are worshipping the Lord in spirit and in truth. May the great Head of the Church increase that number more and more!

#### WAIMATE.

*Transfer of the Rev. R. Burrows to this Station.*

The Rev. W. C. Dudley has removed to another Station; and the Bishop of New Zealand, who, with the help of his Chaplain, had undertaken the duties of this Station, having also removed to Auckland, and transferred his Educational Establishments to that neighbourhood, the Rev. R. Burrows has removed from Kororarika to this important Station.

*Desire of a blind New Zealander for Scriptural Instruction.*

The Rev. C. P. Davies while pursuing his studies at St. John's College, was engaged by the Bishop as medical attendant in the hospital which had been founded by his Lordship at this place. This afforded him many favourable opportunities of intercourse with the Natives, by which he was enabled to set before them *the truth as it is in Jesus*. One instance is recorded in a Letter from Mr. Davies dated June 24, 1844—

On the 24th of November 1843 I had an interesting conversation with Panapa, a blind baptized Native, one of the patients in the hospital. He was most anxious to do some work for me, and commenced weeding a part of my garden. While he was at work, I said, "Weeds came by Adam's sin; but life came from the second Adam." He said he felt he had darkness inwardly as well as outwardly. I read the 35th and 36th verses of the 12th of St. John. He said he wished to have it explained to him, for he could hear with his ears; but he wanted to hear with his heart. After I had explained the verses, he said, that after hearing the Word of God he went home and forgot it, for he could not study the Bible for himself, being deprived of sight. He added, "It is like coming to your house and eating a piece of bread: the taste is soon gone. I hear the Bible read at Morning and Evening Prayers, like the regular meals of a person; but a patient likes to get little morsels between meals: so I desire to have little portions of the Word of God read and explained to me during the day."

**Mr. Davies adds—**

I have had many such conversations with Natives, which evidently shew their desire for spiritual instruction. Their thirst after the Word of God is almost incredible. If they possess a Testament and a Prayer Book, they feel that they are rich.

*Signal Instance of the power of the Gospel.*

In the same Letter Mr. Davies gives a most striking instance of the power of the Gospel, which he himself had the privilege of witnessing.

He visited a Pa at Pateriteri, belonging to two Christian Chiefs, Perika and Noa, who were brothers. They were expecting an attack from Ripa, a Chief of Hokianga. Ripa had made an unjust demand from the two Christian Chiefs, and, on their refusal to comply with it, he had marched to attack them. It was at this crisis that Mr. Davies entered the Pa, and there he found them surrounded by their armed followers, engaged in solemn prayer—praying especially for the pardon of their enemies—with a white flag hoisted above their heads as a token of their desire for peace.

Mr. Davies then went out to meet Ripa and his party; and how striking was the contrast! With their bodies naked, and their faces painted red, they were listening to addresses urging them on to vengeance and slaughter. The addresses being ended, they rushed forward toward the Pa, yelling frightfully, and dancing their war dance, bidding bold defiance to the Christians. The Christians were assembled on the other side of the fence opposite the enemy, while one of the Christian Chiefs quietly walked up and down between the two parties, telling the enemy they were acting contrary to the Word of God; and that his party, though not afraid of them, were restrained by the fear of God from attacking them. Ripa and his party only amounted to twenty; while the Christians were 100 strong. After many speeches had been made on both sides, one of Ripa's party, in striking at the fence with his hatchet, cut Noa on the head. This Christian Chief tried to conceal the wound from his tribe; but some of them saw, by the blood trickling down, that he was wounded, and instantly there was a simultaneous rush from the Pa, and every man's musket was levelled. In another moment Ripa and his whole party would have fallen; but Noa, the

wounded Chief, sprang forward, and exclaimed, "If you kill Ripa I will die with him;" and then, throwing his own body as a shield over Ripa, saved him from destruction. Peace was then made between the two parties, and there was great rejoicing. "Some years ago," adds Mr. Davies, "the very sight of blood would have been a signal for a dreadful slaughter."

**KAIKOHI.**—The Rev. R. Davis was absent for some months at Kaitaia supplying the place of Messrs. Puckey and Matthews, the former of whom was engaged on the Revision Committee, and the latter in studying for Holy Orders. After his return to Waimate he writes, November 5, 1844—

As soon as I had refreshed myself with a few days' rest, I set off to visit my District. At Kaitaia and Mangakahia, the two places in which God had graciously visited some of the members of His Church with His enlightening grace, I found the people, for the most part, living consistently, but not in possession of that warmth of spiritual feeling which they had when I left them. The enemy had been among them, and they had been tried and much exposed to temptation. In other parts of the District Satan has made sad havoc. He has been among them in various forms. Their old heathen customs had been resorted to, in some instances, for the recovery of the sick; and Popery had not been idle. These things are great trials to the Missionary. My only hope is in God, and the power of His Gospel. Although Satan has made inroads, the Gospel has not lost its power: it is what it ever was, when it is simply and faithfully preached, *the power of God*. The *two-edged sword* of the Word can never lose its power: it must, yea, it will accomplish that for which it is sent.

**KAITAIA.**

In the same Letter, Mr. Davis writes, with reference to his temporary residence at this Station—

At Kaitaia I laboured for nearly six months. I found the Natives of that District much more docile and simple in their views than the turbulent Ngapuhi

Tribes. The Native Teachers appeared to have their hearts in the work. These I met every Saturday with a prepared Sermon for our Lord's-Day use, which was explained to them in the most familiar manner. The number of Teachers was from ten to fourteen. From one place, ten miles distant, I cannot remember that some of the Teachers ever failed to come, however rough or wet the weather might have been. This plan of meeting the Teachers on Saturday I have long adopted, and have found it, I trust, beneficial to my own soul, as well as instructive to the Natives.

In a Letter dated October 22, 1844, the Rev. J. Matthews writes—

Mr. Puckey and I arrived in safety at Kaitaia on the 27th of September, and found all well at home, and all the Natives living in peace. Mr. Davis had arrived at Waimate previous to the Ordination. He had well looked after our few sheep in the wilderness during our absence. His labours, during the six months he remained here, were blessed both to Europeans and Natives.

Our Natives have been going on in a very encouraging manner of late. They have entered with spirit into the cultivation of wheat; and a kind gentleman, on seeing the quantity of wheat sown, has promised to send them five steel mills, which they are to pay for in wheat. On Wednesday last the Rev. W. Cotton, his Honour the Chief Justice (Mr. Martin), and Mr. Hutton, arrived in our Settlement. Mr. Cotton came to administer the Lord's Supper. I had three days for examining the Candidates: they were interesting meetings. The Chief Justice, who was anxious to ascertain the degree of religious knowledge they possessed, was, at the Morning and Evening Meetings, eight hours with us. Notwithstanding the great amount of sound knowledge possessed by them, yet they require more attention than ever. This seems to be felt by every Missionary in the land. They, like ourselves, need to be instructed continually in the first principles of Christianity.

Noble, and the other principal Chiefs, attended the Examination Meetings, and were Communicants at the Lord's Table for the first time since the Oruru war in 1842. The Christian Chiefs have such a view of the Sacrament that they cannot think of partaking of it if there is

any prospect of war ; and indeed, to any one who has witnessed even a small battle, there seems to be no connection between the cup of the Lord and the cup of devils. The war at Oruru was felt most severely by all our Christian Natives : it was like a sharp frost on their valuable crops of potatoes. There were about one hundred and forty Native Communicants last Lord's Day, and about ten Europeans. In the morning I endeavoured to explain the text—*For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come.* The Congregation were very attentive. As this is but half the number of those who are Baptized Adults, the question was put to the Native Teachers in the afternoon Sermon, *Were there not ten cleansed ? but where are the nine ?* This was, from what they afterward told me, seriously received by them. In the same discourse the Chiefs also were addressed, and plainly told that their duty was to support the Native Teachers, by keeping the peace, and seeking to bring down blessings and peace and plenty upon them.

#### MIDDLE DISTRICT.

Owing to a change in the time of holding the Annual Meeting of Missionaries in this District, the Reports are now made up to the end of the year.

In reference to the District generally, Archdeacon Brown thus writes, in a Letter dated May 23, 1844—

We are very weak-handed just now in this District, the Rev. R. Maunsell and Mr. J. Hamlin being absent at the Waimate assisting in the revision of the New Testament, and Mr. Chapman having left for St. John's College, to study for Ordination. Yet the *Word of God is not bound* ; but, accompanied in its progress by the great Teacher, the Holy Spirit, it is holding on its silent yet victorious course, hastening the coming and kingdom of our Lord and Saviour.

*Remarks on the course pursued with reference to Baptism.*

In the same Letter Archdeacon Brown writes—

Much of my time has been occupied in the examination of baptismal Candidates, who are pressing for admittance into the Church. It may be thought, from the increased number of Baptisms in this Dis-

trict, that our examinations are becoming less stringent, or that we are less particular as to the character of our Candidates ; but it is not so. There are, it is true, cases in which I should prefer a longer time to elapse between the period in which a Native requests Baptism and his admission into the Church ; but when such an one comes, recommended by his Native Teacher for consistency of conduct, and you find, after repeated examinations, that he is fully acquainted with the whole scheme of redemption—the fall of man—his recovery by Christ—the necessity of the Holy Spirit to new-create him, to train him for heaven, and to make him meet for the inheritance of the saints in light—when you find him expressing, with apparent sincerity, repentance toward God and faith toward our Lord Jesus Christ—it becomes a matter of serious responsibility to say, “I have no doubt of your present sincerity ; but in order more fully to test it, you must wait another year before your reception into the Church.” The message of reconciliation leads, I think, to the supposition that Philip and Peter would have arrived at a different conclusion.

#### TAURANGA.

Archdeacon Brown having been compelled, on account of the very serious and protracted illness of his son, to go to Waimate for medical advice, the Rev. T. Chapman, immediately after his Ordination, proceeded to occupy this Station until the Archdeacon's return. He arrived on the 1st of November. In reporting respecting the subsequent two months, he remarks, Dec. 31, 1844—

During my temporary residence here I have visited all the Stations and Out-Stations connected with this District. I have also visited the island called Mayor, where there are Natives under instruction to the number of forty. The Christian party in this District appear steady, with the exception of one division of those at Maungatautari. At this place differences among themselves, unchecked by the presence of their spiritual Teacher, have led to lapses and a coldness strongly contrasted with their former pleasing state, which was most encouraging.

#### OPOTIKI.

*Report, by Mr. J. A. Wilson, for the year ending December 31, 1844.*

The deadness to spiritual things, men-

tioned in my last Report, as general among the Natives of my District, has considerably worn off; and though there has been only a slight increase in numbers, yet I am happy to find that, on the whole, there is a growing interest excited in the minds of the people, and not a few inquiring, *What must I do to be saved?* In June 1843 the Natives belonging to several district settlements assembled at Opotiki, for the purpose of undergoing an examination in reading and the Catechisms. Their proficiency was fully equal to my expectations, as I found that, out of five hundred men and women, half could read the New Testament, and some exceedingly well. As part of them came from far—not less than three or four days' journey—they remained some days for the purpose of receiving instruction, and conducted themselves in a quiet, orderly manner, and seemed very desirous to obtain a copy of the Scriptures. During the present year, 270 have been admitted into the visible Church by Archdeacon Brown and the Rev. G. A. Kissling; and there remain about 100 Candidates for Baptism, whose willingness to receive instruction affords me much encouragement in my labours. On the other hand, the adversary has not been wanting either in perseverance or activity. The Popish Priests have been ever on the alert, and at the Waimana their converts have been considerably increased. The conduct pursued by the Priests is pitiable, their chief instruction being in teaching idle and ridiculous stories respecting Martin Luther and our Reformers, at the same time seeking to ground their own idolatrous worship into the hearts of their proselytes. The Protestant Native Teachers have been a considerable check upon the proceedings of these false teachers. In conclusion, I must notice that the Natives are about to erect a very spacious Chapel at Opotiki. The want of such a building has been felt as a material drawback to our Congregation and School.

#### WAIKATO.

*Report, by the Rev. R. Maunsell, for the year ending Dec. 31, 1844.*

The beginning of the past year found me engaged in attending to the duties of the Station, in visiting the Natives of the Waikato River, as far as Ruakokopu, and those of the western bank of the Manukau, and in preparing a revision of the New-

August, 1845.

Zealand Prayer Book and Psalms for the meeting of the Syndicate. In the month of March I proceeded, with my family, to the Bay of Islands, and waited there nearly three months for the arrival of Archdeacon W. Williams, who was delayed at Turanga by the loss of his house by fire. On his arrival the Syndicate met, and continued to sit for four months. I then returned with my family to my Station at the Waikato Heads, and proceeded to make a circuit of my immediate District; and was closely employed in preparing the Candidates for Confirmation at the Settlements, as well as at the Station itself. On the 6th of December the Bishop arrived at Manukau, and confirmed the Christian Natives of that District, who had been under Mr. Hamlin's instruction; and on the 9th he confirmed eighty of the Natives at my Station. On the 10th of December the Bishop proceeded up the Waikato River to confirm the Natives in connection with the Kaitohe and Otawao Stations, and I accompanied his Lordship. On the 20th we reached Otawao, and on the 23d I proceeded to Rangitoto, and from thence, on the 26th, to Arowena to meet his Lordship. From Arowena I proceeded to Maungatautari, and thence to Matamata. I have to record, with much thankfulness, that, after an absence of eight months from my Station, I found it in a much better condition than I had expected; the Native Teachers having maintained the Services and Schools in regular operation. I am thankful, also, to add, that though, in the Manukau, some of the Baptized Natives have lapsed, yet in my own immediate Station only two have been brought before the Bishop to be admonished and restored to Christian communion. At the same time one cannot but feel that the present aspect of the District generally is calculated to excite anxiety and demand attention. The novelty of first impressions, made by the blessed tidings of the Gospel, is beginning to wear away; the Baptized Natives are compelled to feel that Christianity is more stringent in its requisitions than they had expected; the oft repetition of the same truths, in which the heart is not proportionably interested, has induced, in many cases, weariness; and unless means be devised for maintaining the effects of the first impulse, it will, I fear, become soon a doubtful and anxious question, whether we shall be able to



make further progress, or even retain our present position.

In addition to my labours at the Prayer Book and Psalms, in and out of the Syndicate, I have completed, in this year, the translation of the Book of Genesis.

In this last journey through my District I assisted his Lordship in administering the Lord's Supper to 137 Communicants, besides 80 at Waikato Heads; and baptized 68 adults.

In a Letter, dated Dec. 27, 1844, Mr. Maunsell enters more fully into detail respecting the state of this part of the Mission.

You will see, by my Report, the feelings with which I regard the present position of our District. It is impossible to conceal from oneself that our progress is not so strong or lively as it was formerly. The Natives will not travel such distances as they formerly did to seek Baptism or instruction: Candidates for Baptism are not pressing forward so earnestly as formerly. Baptized Natives having greatly increased in numbers, the number of lapsed have also largely increased in some places; and in some instances have, after their fall, shewn a painful measure of effrontery. It is to be noted, also, that these indications are most to be observed in Manukau, our oldest Station in this District. Still I am not, on the whole, depressed at our present position. I never expected that the excitement which the first influx of Gospel Truth had caused would continue. It was unusual, and contrary to the experience of our own country: therefore the number of worshippers has far exceeded the number of those who neglected the Gospel; and, in some places, scarcely any person could be found who did not attend our Services. This, however pleasing, could not, if we take experience as our guide, be expected to last; and I am not therefore surprised if some now shew lukewarmness. In Manukau also, which is so close to Auckland—a place where so many encouragements to indifference to Religion may be found—there are some very pleasing evidences of the existence of religious principles. At one place they have, at their own expense, built a wooden Chapel; at another, they have one in course of erection; and at a third, they lately made a new horse-road, more than three miles

long, at my request, by which to join the various little Settlements, for no other remuneration than six Prayer Books, six New Testaments, and a few Tracts.

*Evils of War and Power of the Gospel.*

This place—Arowena—at which I am now writing, is a sad monument of the devastating effects of heathen war. Until late years an immense extent of country, more than forty miles square, was without an inhabitant, though once it contained many strong, well-filled Pas. About forty years ago the people of the Waikato River seem to have risen up, and burst forth with overpowering force, both east and west, south and north. The people of Manukau were, by them, nearly annihilated, as also those of Wangarua; and the people of Kawia, after dreadful loss, were obliged, with their Chief—the since too-celebrated Rauparaha—to fly from the fury of the invaders, and seek refuge at Kapiti, the people of which place, they, in turn, nearly destroyed. The immense tribe Ngatiraukawa, occupying the whole range of country from Otawao to near Tauranga, up to the lakes of Rotorua and Taupo, seem to have suffered at the same time. Pa upon Pa was stormed, and the people devoured; and the rest, seeking safety in flight, migrated to the southward, where they formed a junction with Rauparaha, and, with him, destroyed immense numbers of people on the southern island, until, at last, they embraced the Gospel under the teaching of the Rev. O. Hadfield, and permanently settled at Otaki. Those of that tribe who remained dispersed themselves among the surrounding tribes, and were heretofore identified with them, until, the Gospel of Peace having conquered their conquerors, their land quietly reverted to their occupation. They have now gathered together again, and have settled on the borders of our District, in connection with the Otawao Station. With them we need but few arguments to recommend the Gospel. We need only point to such scenes of their fathers' misfortune, which live too faithfully in their memory, and ask, What brought them back to their native land? They readily reply—as did an old Chief to me last night—"Na te pa," *Because the good has come.*

*Exposition of Scripture by a Native.*

Neither do we want, in turn, encouragement to circulate the Word of Life freely

among the Natives. While writing this Letter, I rose up, and, passing by a native hut, heard a man reading inside. I sat on the board outside, and listened. It was a venerable old man, with a long beard, reading the fourth of Matthew to another Chief that was by his side, and endeavouring to catch and explain the meaning of the passage as he read to his companion. The promise, *All thy children shall be taught of the Lord*, came forcibly to my mind. John's mission to Christ he faintly apprehended. At the 15th verse—the *land of Zabulon, and the land of Nephthalim, &c.*—he was quite at a loss. But at the 16th, *The people which sat in darkness saw great light*, he cheered up, and exclaimed, "That is meant for us: we must pray for the Holy Spirit; and though we are in the dark, He will enlighten us."

With my own immediate charge I see no reason at present to be discouraged: up the river we are met by overflowing Congregations. The number of the Communicants at Otawao and Kaitotehe amounted to 178, and of adults baptized to 68.

*Report, by Mr. B. Ashwell, for the year ending December 31, 1844.*

Much bustle and excitement were occasioned among the Natives at Waikato, the first three months of the present year, in preparing to hold a feast at Kaitotehe, and afterward at Auckland. They began to assemble at Kaitotehe on the 17th of April, and remained here three weeks; during which time I had classes with those who were able to read, and a Congregation of 1500 persons on Lord's-days. The feast being ended, they departed to Auckland, to the second feast, and, being so large a body I felt it my duty to accompany them. During our journey I had frequent opportunities of instructing and exhorting them. I encamped with them at Remuera, three miles from Auckland, having upward of 4000 at the Meeting. During a distribution of blankets among the different Tribes, a dispute arose, which threatened serious consequences; but, through the blessing of God on our exertions, we succeeded in restoring peace. This journey occupied three weeks.

The Rev. R. Burrows paid us a Missionary visit, and baptized twenty adults and twenty-three children. I have also to state that the principal Chief of Waikato has lately attended the Services of Religion. This is cause for much hope of

good, particularly when connected with the circumstance of three leading Chiefs having been lately baptized by the Rev. R. Maunsell. At the beginning of December the Bishop visited this District and Station, and confirmed upward of a hundred Christian Natives; thirty-eight adults and forty-three children were baptized; and eighty partook of the Lord's Supper. I have been absent seventy-eight nights from my Station, visiting Wangape, Wata Wata, Kerikeriroa, and other places in the Waikato and Howtin rivers.

#### OTAWAO.

*Report, by Mr. Morgan, for the year ending December 31, 1844.*

I have to record, with much thankfulness, the continuation of God's mercies to us through another year. The Native Congregations have continued steady in their numbers; and although some three or four have stumbled, I only know of one who has cast off his profession of Christianity. At Ngahuruhuru the Christian party have built two good and neat Chapels, one 20 feet by 42, the other 17 feet by 32. I promised them windows and doors if they would build the Chapels, which I trust the Committee will allow. A Priest of the Roman Church is living at this place, where a small house has been built for him; and he has had the frame of a Chapel erected, the work of which has been mainly done by Europeans. The Bishop visited us in the middle of December, accompanied by the Rev. R. Maunsell and Archdeacon Brown; and the Rev. T. Chapman also met his Lordship at this Station. During this visit, 108 Natives and one European were confirmed; and about the same number partook of the Lord's Supper. Our Congregation amounted to more than 600.

I have paid four visits to Rangitoto, Wawarua, and Arowena. A large party of Natives leaving this place in order to be present at a great feast near Auckland, I accompanied them, and thus had opportunities of instructing many, and of preventing evil effects from such petty discords as generally arise when many gather together.

#### HAURAKI.

*Report, by Mr. J. Preece, for the year ending December 31, 1844.*

In reviewing the past year we have much need for thankfulness to our Heavenly Father, for His mercies toward our-

selves, and His blessing upon the work in which we are engaged. Divine Service throughout this District has been regularly continued, either as conducted by the Missionary on his visits, or by the Native Teachers of the respective places. The Schools have not been so regularly kept up, in consequence of the Natives attending to their cultivation in distant places, as well as their going to and fro to Auckland for trading. The whole of the Natives on the eastern coast of the Thames have been visited. Among some of the Tribes, where the Gospel had hitherto been unheeded, many are beginning to inquire after Truth, and are sitting peaceably among the Christian parties. The conduct of those who are making a profession of Christianity may be considered, on the whole, as good. Since my last Report, 43 men, 23 women, and 82 children have been baptized. The Congregations average 1678.

## EASTERN DISTRICT.

## TURANGA.

The Venerable Archdeacon H. Williams resided for some time at this Station, in order to superintend the Mission during the absence of his brother, who was engaged at Waimate in revising the translation of the Liturgy.

In a Letter, dated August 22, 1844, Archdeacon H. Williams writes—

I landed at the north of the East Cape, and walked down the coast, calling at the three Stations Opotiki, Kauakaua, and Uwawa, on my way, passing some days at each. The Society has much reason to be abundantly satisfied with these Stations, their position being admirably situated to each other, giving full exercise to their respective Missionaries. The Rev. G. A. Kissling has made considerable progress in the language, appears very comfortably situated, and is held in high esteem by his people, upon whom he is constantly in attendance. I have been highly pleased at the considerable number of adults of both sexes, who read well at every place to which I came.

## OPOTIKI.

*Visit to Tekeha—Conversation with an aged Chief respecting Captain Cook's visit to New Zealand.*

The following passage is extracted

from Mr. J. A. Wilson's Journal—

Jan. 5, 1844: *Lord's Day*—Visited Tekeha, the outermost Pa in this extensive Bay. The people paid great attention to my address, and expressed great desire for instruction. Two of the principal Chiefs here have joined those who make a profession of the Truth. I also found a lad who had left Mr. Stack a few weeks since, and who seems to have been active in teaching. In this place I met with an old Chief named Wakatane, who gave me several particulars respecting Captain Cook, and mentioned a circumstance, which Cook records, of firing a ball through the bottom of a canoe on account of a garment being stolen from the ship's side, and a few other anecdotes agreeing with Cook's Journal. This man is, I think, the finest specimen of an old Native I have ever seen; and, after hearing his stories, I endeavoured to explain to him the chief truths of Scripture. He appeared to understand, and to take an interest in, these mysteries in a way which I could not have conceived possible.

## WESTERN DISTRICT.

## WAIKANAĒ AND OTAKI.

The Rev. Octavius Hadfield, who has laboured with the most devoted zeal, and with the manifest blessing of God, for upward of five years, has of late been suffering from such serious indisposition as to cause much anxiety respecting the continuance of his exertions.

The following Extracts are from his Report for the year ending June 30, 1844—

As I have Native Teachers, whom I have appointed to superintend the religious concerns of all the neighbouring villages, I am enabled, by their assistance, to carry on a system of religious instruction, which I have every reason to believe is exceedingly profitable. I have myself been engaged in preaching and catechizing, and have availed myself of every opportunity of conveying instruction to those around me. On the 19th of April I administered the Sacrament of Baptism, at Waikanae, to nineteen male and nine female adults; and on the 17th May, at Otaki, to fifteen male and seven female adults; also, at various periods, to thirty-one children. I have periodically admini-

stered the Lord's Supper, both at Waikanae and Otaki, to an average number of 130 persons at either place.

The efforts of Romanists to enlist the Natives of Otaki and its neighbourhood in their cause have hitherto proved an entire failure; nay, more, have had the effect of leading several Heathen Chiefs and others to inquire into the subject; and the result has been, that they have joined the party who look to me for instruction, and are now constant attendants at Divine Worship.

Though a few Christian Natives have fallen into sin, as might be expected out of so great a number baptized; yet the great majority walk consistently as Christians, and none have apostatized. It is of those only who have merely been under instruction that I am speaking, and of these I fear that not a few have become lukewarm concerning Christianity.

#### WANGANUI.

*Report of the Rev. R. Taylor, for the year ending June 30, 1844.*

During the last year we have had much cause for thankfulness, in beholding the steady progress of the Truth. Nor is this confined to our own immediate neighbourhood, the Natives from the distant and retired Pās in the interior having been more frequent in their visits for instruction; and several even from the vicinity of Rotoairo, an inland lake adjoining Taupo, have visited Wanganui to satisfy their minds on points which have been proposed by their Popish neighbours. We have, I trust, reason to hope that the native mind will not be held in bondage by Popery, and that nothing which cannot be proved from Scripture will have real weight with them. I rejoice to say Popery has not yet entered my part of the District.

It gives me pleasure to notice a growing improvement in the Natives relative to their Houses of Prayer. Formerly they bestowed little thought about them; most of them were very indifferently built, and kept in a very filthy state: they now appear generally to take greater pains in their erection, and, not satisfied with their own efforts, they seek to have them floored and finished by Europeans. At Pipiriki, a Pa about seventy miles up the Wanganui, the Natives have erected a very respectable building; and, in order to render it more complete, they employed two Europeans to saw wood for the floor,

and a carpenter to make a pulpit, and Communion-table and rails, for which they paid thirty pigs. I therefore felt it right to furnish some little aid, giving them windows, door, and nails.

An interesting Meeting has been held at Wanganui, at which upward of 500 Natives were present, to consider the propriety of erecting a new Church, the present brick Church, erected by the late Rev. J. Mason, being not only inadequate in point of size, but so shattered by repeated shocks of earthquakes as to be quite dangerous. There were many speakers; all unanimously concurred in the object of the Meeting; and the result was, that a large Native Church is to be erected, the timbers of the building to be furnished by each Pa on the river, in proportion to its size and number of believers.

The number of Communicants has increased, although I have been more strict in my requirements of those admitted, not permitting those to approach the Lord's Table who have eaten or drunk, or held social intercourse, with those living in known sin. I find the observance of such a course beneficial, in order to give a proper feeling of that holiness which belongs to the Lord's House, and of the necessity of coming out and being separate from the world, the Natives themselves being fully satisfied with its propriety.

During the last six months, 91 adults and 16 infants have been received into the Church by Baptism, and 28 couples have been married. The Sacrament has been twice administered at Wanganui to 299 and 200; once at Waingongou, to 80; and at New Plymouth to 25 Natives.

### North-West America.

#### CHURCH MISSIONARY SOCIETY.

*Further particulars of the Bishop of Montreal's Visit.*

*Inhabitants, or Stragglers, met with along the Route.*

IN the course of his journey the Bishop had repeated opportunities of regularly officiating to a little band of hearers, at the Company's Forts, on Lord's Days. His Lordship also remarks—

In two other cases, the wife of the gentleman in charge expressing an earnest desire for Confirmation, I administered that rite, in its full solemnity, to the solitary Candidate. I mention this particularly, because I previously examined these two ladies, who were Half-breeds,

myself; and their seriousness, humility, and acquaintance, at the same time, with essential Scriptural truths, as well as, more generally, with their Bibles, afforded a very satisfactory testimony in favour of the Red-River School, established under the auspices of the Church Missionary Society, in which they had been educated.

The following description is given of the Indians who were seen on the route—

They are physically a fine race of men, and they are perfectly susceptible of moral, and intellectual, and spiritual culture; but their actual condition presents a most degrading picture of humanity. Some of them came up to us in dirty blankets, or dirtier dresses of worn and tattered hare-skins: others were totally naked, except the waist-cloth, their heads, with scarcely an exception, protected only by an enormous mass of long black hair. Others, in the encampments, who appeared to be persons of some distinction, and whose attire was in better order, were tricked out more like Bedlamites than rational beings; a silly and indiscriminating passion for ornament prompting them to turn to this account whatever frippery they can become possessed of; so that the thimbles, for example, which they procure from the Company, are seen dangling at the end of long thin braids of hair which hang from the men's foreheads: some have feathers stuck into their hair, and these, perhaps, bent into an imitation of horns; with others appended to resemble the ears of an animal. Many have their faces painted, all the lower part of the visage being made perfectly black, and the eyes encircled with bright vermilion; but it would be impossible to describe the varieties of their costume, or their fantastic decorations: and there they sit, or rather squat, smoking and basking in the sun the live-long day, sunk in an indolence from which nothing seems to rouse them but the excitement of war, or of the chase. Every species of labour and drudgery, in the meantime, is thrown entirely upon the women; and if an Indian travels on foot with his family, all the load which is to be carried is consigned to the back of his wife or wives; for he does not always content himself with one.

*Arrival at the Red River.—Proceedings there.*

The Bishop hoped to reach the Indian Settlement on Saturday even-

ing the 22d of June; but owing to a storm they were unable to arrive before nine o'clock on the following morning. On this occasion he observes—

The sight which greeted me was such as never can be forgotten by myself or my companions; and the recollection will always be coupled with feelings of devout thankfulness to God, and warm appreciation of the blessings dispensed by the Church Missionary Society. After travelling for upward of a month through an inhospitable wilderness, and casually encountering, at intervals, such specimens of the Heathen savage as I have described, we came at once, and without any intermediate gradation in the aspect of things, upon the Establishment formed upon the low margin of the river, for the same race of people in their Christian state; and there, on the morning of the Lord's own blessed day, we saw them gathering already around their pastor, who was before his door; their children collecting in the same manner, with their books in their hands, all decently clothed from head to foot: a repose and steadiness in their deportment, at least the seeming indications of a high and controlling influence upon their characters and hearts. Around were their humble dwellings, with the commencement of farms, and cattle grazing in the meadow; the neat modest Parsonage, or Mission-house, with its garden attached to it; and the simple but decent Church, with the School-house as its appendage, forming the leading objects in the picture, and carrying, upon the face of them, the promise of blessing.

A full and interesting description is then given of the Colony, and of the events which occurred during the seventeen days which the Bishop spent in the Mission; but as some of these were detailed in our Number for January, we must content ourselves with extracting the following passage—

It was truly a very interesting spectacle to behold the Churches filled, on all the different occasions connected with the Confirmations, 'as well as at the Public Services on other days, by a people brought under the yoke of the Gospel, many of whom had been originally Heathens, and the great body of whom had

Indian blood in their veins; and the effect was indescribably heightened by the deep attention with which they listened, and the devout reverence with which they knelt to receive the imposition of hands—the comfortable hope shedding its ray over the solemnity, that they did in sincerity dedicate themselves to Christ.

The Bishop then enters very minutely into an account of the number, character, and superstitions of the Indian population. From these details we should have been glad to make extracts; but our limits forbid.

*Appeal for the Establishment of a Bishop in the Territory.*

The Volume concludes with a stirring appeal for increased Missionary efforts, and especially for a resident Bishop—a want which has been repeatedly felt and expressed by the Missionaries.

Here is a country open to evangelization—a country, to borrow the language of the Missionaries who have been sent to labour in it, larger than Russia—and how trifling is the beginning which has been made in the work; yet how encouraging the effect of that beginning as an incitement to enlarge, by God's blessing, the borders of the Churches. Is it, then, not to be evangelized? And if it is to be, who is to evangelize it? To what country is it an appendage? To what power does it belong? To what Church does it address the call, *Come over, and help us?* The country is an appendage to Britain, to Christian Britain, to the first Empire upon earth; with a Christian Government; with a great Church Establishment; with institutions, laws, and customs, connecting all her proceedings with the name of Religion; with immense, inexhaustible resources; with unequalled means and facilities of influence; with responsibilities before the God who rules over kingdoms, exactly proportioned to all the distinctions which are here enumerated. Shall it be said, that it is not in the power of such a country either to supply her own people in her own Colonies with spiritual succour, or—which is to our present purpose—to meet the demands actually presenting themselves in her Dependencies, for blessing the savage with the Gospel? What is the meaning of her prayer, offered all over the world

when her people pray, "that God would be pleased to make His ways known to all sorts and conditions of men, His saving health unto all nations"—if, in a country such as I am here speaking of, she can make no more effort, than, at this period of her occupation, to provide something less than half-a-dozen Clergymen, and these without any Bishop to preside over them? Great efforts have been made by the Society for the Propagation of the Gospel for the Colonists—great efforts by the Church Missionary Society for Heathen lands; but what, after all, are the labours of both Societies together, considered as the act of Great Britain? It is called much, if a Religious Society of the National Church in that country, having vast and various objects to accomplish in many regions for the highest interests of man, can raise 100,000*l.* a year. Things are then said to prosper and flourish; but are there not SINGLE INDIVIDUALS in England who have the DOUBLE and the TREBLE of this income? And what would be found the aggregate, if calculated, of all the incomes amounting to or exceeding 5000*l.* a year? Let it, then, be hoped that the Church Missionary Society will not be left without the means of energetically and extensively enlarging its operations in this most interesting and promising field; and that all other parties concerned will efficiently take their share in the same object.

The subject has taken a deep hold upon my convictions, as well as upon my heart. I feel, with an indescribable force, the necessity of establishing a Bishop in those Territories. Perhaps I need not disclaim such an idea as that all the virtue of the Gospel is centred in the Episcopate, because I happen to hold that thorny office myself; but it is the Episcopal Church of England which is specially, distinctly, and loudly called to occupy that open field—it is the Episcopal Church of England which took the lead, and GAVE THE IMPULSE to other parties, in whatever has been yet done, of any note, for planting and extending any of the forms of Christianity in that land—it is the Episcopal Church of England, its interests being represented upon the spot by the Church Missionary Society, which has been conspicuously successful, by the fruits of its Schools and Missions, in diffusing blessings among the people; and an Episcopal Church without a Bishop is an anomaly upon the face of it—a con-

tradition in terms: It is like a monarchy without a King. A Bishop is necessary even for the existing establishment of Clergy, and the existing Congregations; who, in their extreme remoteness and utter severance from all the rest of the world, afford a sort of revived exhibition of the ancient sect of the *aeophali*, against their own wills. A Clergy without superintendence—a people who love the Church, without the means of Confirmation—Churches unconsecrated—the uniform and pervading influence of resident authority in matters ecclesiastical unknown—Ordination upon the spot impossible, though subjects for it should be found, and the need for their services should be urgent—the nearest Bishop probably two thousand miles off, and the intervening country a *waste howling wilderness*, and he under a disability, without special commission from home, to act for the Territory in this behalf—none to advise the Clergy in their perplexities, to strengthen their hands in seasons of difficulty, to relieve them of painful exercises of discretion in matters of local necessity or expediency, to comfort and encourage them in trouble—none to conduct measures of improvement with authority and weight on the part of the Church, in concert with the Society at home, or with the Functionaries of the Company upon the spot—no common point of reference to which Clergy and people can look with confidence alike—no apex where the loose pieces, as it were, of the Church converge and are bound together in one. What a difference

would the appointment of this one individual, the local establishment of this single office, produce in the whole aspect and prosperity of the Church! What can be more mortifying to our Clergy, more discouraging to our people, than to see, in the adjoining Roman-Catholic Settlement, the Church of Rome giving full efficiency to her Ecclesiastical arrangements by the establishment of a Bishop of French origin, and to know that a second has been established in Columbia\*, while the Church of the Sovereign and of the Empire remains yet among them in a defective and mutilated form, and THAT, although she has sufficiently proved her perfect adaptation to the peculiar task required in the Territory, and there is reason to believe that even now there are more Indian hearts prepared to receive the Gospel from her hands.

I cannot, for one, withhold the expression of my feelings in the cause. While I have been *musng* of these things, *my heart was hot within me: the fire kindled, and I have spoken with my tongue*. And I may speak, if so permitted, yet again, though in a different way. It is for others to carry the work into effect—to deliberate, to plan, and to execute. But a move should be made at once—an earnest, a determined move, with the eye of faith turned up to God, the heart lifted in the fervency of prayer, and the hand put to the work without looking back.

\* His residence, I believe, is within the limits of the United States; but his jurisdiction is considered to cross the Line.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. Charles Rhenius, and Mrs. Rhenius, embarked at Gravesend, on the 13th of August, for Madras—The Rev. J. H. Bernau left Demerara on the 19th of July, in consequence of ill-health, and arrived at Southampton on the 19th of August.

### WESTERN AFRICA.

*Wesleyan Miss. Soc.*—The Rev. Benjamin Chapman arrived at St. Mary's, Gambia, on the 19th of March.

### INDIA BEYOND THE GANGES.

*Church Miss. Soc.*—We are thankful to report that the health of the Rev. G. Smith, which had been seriously affected, was, at the date of his last communication, March 25, 1845, much improved—The Rev. T. M'Clatchie embarked for Shanghai on the 20th of February;

and Mr. Smith intended to leave for Chusan, and thence to Ningpo, in the month of April.

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—Rev. E. Newman arrived at Madras on the 19th of May (p. 112)—The Rev. G. Stolzenberg, one of the Society's Missionaries at Benares, died of typhus fever, at that place, on the 25th of May last, after ten days' illness. His end was peace—The J. C. Wendnagel has been deprived of two of his children by cholera—The health of the Rev. E. Johnson has been so seriously affected that he will be under the necessity of leaving his Station for England—The Rev. M. Wilkinson, at the date of his last Letter, May 30, 1845, had been slightly suffering in his health.

*Baptist Miss. Soc.*—The Rev. Dr. Yates died on the Red Sea, on his way to England, on the 3d of July.



# Missionary Register.

SEPTEMBER, 1845.

## Biography.

OBITUARY NOTICE OF TWO NATIVE COMMUNICANTS,  
IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION AT SIERRA LEONE.

FREETOWN.

*Mrs. Langley*—At pp. 47, 48, of our Number for January 1844, we gave our readers a Memoir of Mr. John Langley, a remarkable instance of the blessings resulting from the establishment of the Colony of Sierra Leone, he having been a re-captured slave; and we now give, from the Journal of the Rev. H. Rhodes, who is stationed at Freetown, some notices of the illness and death of his widow. Mr. Rhodes writes, in March last—

Mrs. Langley received her first instructions from the Rev. W. B. Johnson, at Regent, and was, in her youth, received into the communion of the Church of Christ. These privileges she ever valued; and of her it might be said with truth that she *witnessed a good confession*. Though her sickness was not at first, for several months, of an alarming nature, yet it entirely prevented her from attending the Means of Grace, which was a great trial to her; though she always manifested a spirit of submission very becoming a Christian. In the month of January she was removed to Goderich, a village on the sea-coast, to try change of air; but it had not the desired effect.

March 13—Intelligence was to-day brought to me that Mrs. Langley had returned home seriously ill, and that her recovery was very doubtful. As soon as I saw her it was my impression that she would not be long with us, and of this she herself seemed persuaded. She manifested a composure which could only proceed from a well-grounded confidence in her Saviour; and that this was the case will be seen from the following conversation which she had with our Christian Visitor, George Nichol. Having read the

Sept. 1845.

103d Psalm, he asked her, "Where is your hope?" "My hope," she said, "is Christ. I don't fear for all this storm and affliction which has brought me so low. I married with Christ long time since. We were many at that time; but plenty done go home, and therefore I just only wait for my own time, when the Lord please to send His messenger for me. I thank God that He has brought me from my own country—that God has given me a little knowledge how to read His holy Word. Christ has been my foundation from my youth: He is my hope: I fear not, because Christ will never leave me nor forsake me." The Visitor asked her, "Do you believe that?" "Yes: God never will forsake the seed of Abraham." On another occasion she said, "Don't fear; I going to join class."—She was asked, "Which class are you going to join?" "I am going to join other class above." She also said, "To-morrow I shall gain;" alluding, I suppose, to her victory over death.

March 21: *Good Friday*—I read and prayed with Mrs. Langley in the morning; but she was unable to speak. In answer to my questions I begged her to give me signs, which she did as far as her strength would allow her in that solemn hour. In the afternoon I went again, accompanied by Mrs. Rhodes; but there was then a great alteration in her appearance: death was fast hastening on. In about three hours afterward she ceased to breathe; and, I have no doubt, entered into the joy of her Lord.

*James Mamah*—From the Journal of the Rev. N. Denton, the Missionary in charge of Regent, we take the following account—

Feb. 13, 1845—This evening, after Divine Service, I buried James Mamah. Precisely on this day three years

he was baptized by the Rev. J. W. Weeks; since which time he has been a consistent member of the Christian Church. He died of a lingering disease, which for six months previous to his death had confined him to his bed. During this time, I had frequent opportunities of seeing him, and, from my interviews with him, I can bear a decided testimony to his Christian character. Though unlearned, he was well instructed in the School of Christ: the peaceful fruits of righteousness, in full maturity, were conspicuously brought forth in the latter part of his life. He was humbly resigned to the will of God, and bore his sufferings with great patience. He frequently spoke of the deceitfulness and unsatisfying nature of the world, expressing an unshaken confidence and childlike trust in the mercy of his Heavenly Father; the foundation

of his hope being, that Jesus Christ died for sinners. Such was the state of his mind when I saw him two days before his death. The Christian Visitor, who was with him in his last hours, asked if he were afraid to die, and if his mind were comfortable in the prospect of death. He replied, "No, I do not fear death: why should I be afraid to go to my Heavenly Father?"—assuring him, at the same time, that he was happy in the Lord, and ready to depart. Of him it might be said, *the righteous hath hope in his death*. I doubt not that he has gone to increase the number of those, who, from this place, have already been called, justified, and glorified, to meet those who are *redeemed out of every kindred, and tongue, and people, and nation*, and to join the universal song of redeeming love.

### OBITUARY OF TWO HOTTENTOTS,

IN CONNECTION WITH THE UNITED BROTHERS'S MISSION IN SOUTH AFRICA.

#### GROENEKLOOF.

**THE Diary of the Brethren at Groenekloof contains the following brief notice of two Members of their Church.**

*Sept. 8*—The young single Sister Anna Maria Adams terminated her earthly pilgrimage, to the great grief of her parents, whose only daughter she was. She was a diligent pupil in her school years, and gave great pleasure to her teachers. Her gentle unassuming deportment won her the love of all who knew her, and her quiet exemplary conduct, and her faithful attendance on the Means of Grace, clearly shewed that she knew and loved her Saviour. She has been for some years one of our most valuable assistants in the Boys' School, and choir-servant of the single Sisters, by all of whom she was greatly esteemed. Last Easter she was taken ill with a slow fever, accompanied by a cough, which yielded to no remedies. It soon became evident, from her increasing weakness, that she was in a decline: but she was reluctant to believe it, fondly clinging to the hope of recovery: even in the last stage of the disease she always burst into tears when we alluded to her dissolution; but on the day before her departure she told one of our Sisters that she was now fully resigned to our Saviour's will, and desirous to go to Him. Her end was as gentle as her life, her spirit

stealing away almost imperceptibly to the mansions of the blest, and to the presence of her Heavenly Bridegroom.

*December 2*—Cornelius Okkers, an old married man, departed this life, after a lingering illness of several years, which for some months confined him entirely to bed. He was admitted into the congregation at Genádenal, then consisting of a few huts only, shortly before the arrival of Br. and Sr. Kohrhammer from Europe. In 1823 he removed hither with his family. Being gifted with a tolerably good judgment for an old Hottentot, he was appointed chapel-servant, and held the office for a number of years. He was fond of referring to this period; and often remarked, that the people were much more tractable in those days, and more attentive to the admonitions of those set over them, than at present. He had much experience of the Lord's gracious help in outward and inward need, and assured us that he cleaved to Him alone. He had, however, his weak side, and had several times yielded to the temptation of drinking more than was right when it was offered him. In the last weeks of his pilgrimage he was very thoughtful, and waited, as he said, with great desire for the time when he should be called home to the Saviour, who had died upon the cross to make atonement for his transgressions.

## OBITUARY NOTICE OF NATIVE CONVERTS,

IN CONNECTION WITH THE MISSION OF THE AMERICAN BAPTIST BOARD OF MISSIONS.

## SIAM.

*Chek Haw*—The Journal of Mr. Goddard contains a notice of the murder of Chek Haw, and a short account of his character, in which it is said—

This morning our beloved brother Chek Haw (or Hò) was suddenly released from the sorrows and trials of earth, and called to experience that bliss which he has long been expecting. While eating his breakfast, a Chinaman, who had often called there, came in (probably intoxicated), wishing to get some medicine; but being told by Chek Haw that he had not the medicine, he immediately seized an axe, and with the edge struck two blows on his head and one on his back, thus killing him instantly. The murderer has been seized and delivered over to the proper authorities, and will probably be imprisoned for life, the legal punishment for murder in this country. It is not known that there had been any contention between the two individuals.

Chek Haw was baptized by Mr. Dean, Dec. 27, 1835, having previously attended Worship for some time. Since then he has witnessed a good profession. He has been regular in his attendance on Public Worship, though obliged to walk three or four miles. He seemed resigned to the will of God amid the trials of poverty and of pulmonary disease, which has long been preying on his system, and must soon have finished its work of destruction. He manifested, in an eminent degree, the ornament of a meek and lowly spirit. He more than once compared himself to a thief, saying that he partook of all the mercies of God without making any suitable returns. He was conscientious in restraining his expenditure within the narrow limit of his means, and he was careful to have something in hand to offer at every monthly contribution for Missions. He had a heart to weep over his perishing countrymen. Often has his speech been interrupted by frequent sobs, while with tears he has besought them to be reconciled to God. In a word, he has daily exhibited much of the fruit of the Gospel, and has given, perhaps, the most satisfactory evidence of piety of any of the Brethren. Last Sabbath, at Communion, he seemed in a very

happy state of mind; but he little thought how soon or suddenly he should be permitted to go into the presence of that Saviour whose love he was commemorating.

He has left a wife and three children, the youngest of whom is sick, not likely to live long; the other two have been connected with the Mission School for some time. Their cries on hearing of the sudden death of their father were truly distressing.

Had not this Mission been established, how different would have been the case of this poor man! without a Saviour, without repentance and faith, involved in all the pollution of manifold sins, suddenly called before his Judge to hear his doom.

## ARRACAN.

Speaking of the death of Mrs. Comstock, and the industry and faithfulness with which she laboured for the conversion of the Natives, Mr. Comstock says, in reference to a Convert who died a short time after her—

I have much reason to believe that one already, who was taught the way of life by her, has followed her to glory. She was her scholar during a considerable part of two years, and learned to read, write, and sew very well. Mrs. Comstock took a great deal of pains to lead her to Christ, and often talked and prayed with her. She had often said that she believed in Christ, and we knew that she frequently prayed, but we had not convincing evidence that she had been renewed by the Holy Spirit. She was very much affected by the death of Mrs. Comstock, and listened with tears to a few remarks which I made to her, about immediately and fully believing in Christ, that she might meet her in heaven. A few days after, she came to the house again, and on my asking her if she read, and prayed, and believed, she said that she did. I gave her the "book of Repentance," and had no more conversation with her till I saw her on her sick bed, and, as it proved, her bed of death. Several days after she was taken sick her parents proposed to put amulets on her arms, and to invoke the nats on her behalf. She said, "No, don't practise any heathen rites on me: if I get well, it will

be by the power of God, and if I die, it will be because it is His will, and I shall go and dwell with my teacher in heaven." The Assistants saw her frequently, and were astonished and delighted by her clear views of her sinfulness, and her firm dependence on Christ alone for salvation. I told her that she used to get angry, and use very wrong language, and had committed other sins, and asked her how she felt about them. She replied, that she remembered her sins, and knew that she deserved to go to hell; but she prayed to the Lord Jesus Christ, and thought He would forgive her. She was not afraid to die, she said, but wanted to go and live with her teacher and Robert in heaven. She was very weak, and talking tired her so much, that she said she could not pray as much as she wished. Her parents endeavoured to dissuade her from praying because it fatigued her so

much; but she replied, "I must pray: I don't want to go to hell." I prayed with her and left her, hoping to see her again soon; but my babe's sickness and death, and my departure to Sandoway, prevented. The Assistants saw her daily, or nearly every day. She continued to profess strong faith in Christ, a willingness to die, and a firm assurance that she should be saved. She was always glad for the Christians to come and talk with her, but manifested little interest in the conversation of others. Her mind often wandered, but she always conversed correctly on the subject of Religion, and her prayers were suitable, both in matter and manner. Her father told me this morning that she had repeatedly asked permission to be baptized. She died about twenty days since, and I can but hope that her strong desire to dwell with her teacher in heaven has been realized.

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

##### INDIA.

##### *The Heathen's need of the Gospel.*

You will not expect from one whose term of health in India hardly amounted to eight months, which was fully occupied by the duties of an English Pastor, an account of his own Missionary Labours; but it is something to have looked on the field of labour. I need not describe to you Bengal, with its vast plains, its broad floods, its massive foliage, its myriad towns and villages, its teeming population, and still more numerous deities. It is altogether a strange and a striking land, not wanting in natural attractiveness, but dependent for its moral beauty entirely upon the exertions of the Church of Jesus. It is a solemn fact, that while good men at home have been debating upon the question, whether or no the Heathen can be saved without the knowledge of the Gospel, your Missionaries abroad never have any need to debate it at all. I mean to say they never meet with a man so sober, so righteous, so godly, as not to need the grace of God that bringeth salvation. Sometimes, indeed, they do encounter individuals whose faces they have never seen before, and who give some tokens of

a renewed nature; but on inquiry, it is always some Christian Book, or some Christian Tract, or some communication in some way of Christian Influence, which has been the instrument of the change. The law written upon the heart, if there remains any vestige of it, seems there at least as powerless for good as error itself—it makes none righteous, no, not one—it leaves all without hope, because all are without God in the world.

[*Rev. Francis Tucker—at Bapt. Miss. Soc. An.*

##### *Scenes in India.*

The chief of the few scenes I saw among the Heathen combined in a high degree the painful and the pleasing. It was painful to stand in a Hindoo Crowd, at Churuk Poojah, and to see my fellow-man swinging round and round over our heads, the iron hooks buried in his living flesh while he was offering a vain oblation, or making a vain atonement; and then to look round on the spectators, and perceive that they regarded it, not as I expected—a most solemn act of their religion—but as a piece of amusing jugglery. But was it not pleasant to see a row of young men piercing the crowd—young men of the same clime and language—

distributing, on every side, sheets in the Bengalee Character, which told of a sacrifice well pleasing to Jehovah, and of precious blood that cleanseth from all sin? Those Tracts were printed at your Press. Those youths were instructed in your Schools. It was painful to stand by the river at Doorghah Poojah, and to see procession after procession following image after image, to cast the clay figures of the goddess into the water, that her spirit might escape and mingle with the sacred stream. But was it not pleasing, on returning to one of our elder Missionaries, to be told, that where I had seen 500 worshippers he remembered to have seen 50,000? It was painful to know that there were millions in India who had never seen a copy of the Sacred Scriptures; but was it not pleasant to be told, that wherever those Scriptures are now distributed, the men who, in the days of Carey, would have started from the book as from a serpent, now receive it so eagerly—so eagerly that your distributor is often in danger of being trampled on by the crowd, or forced back into the river?

[*The Same—at the same.*]

#### *Conversions in India.*

It is with great caution I would speak of the number of known conversions in India. I think it would be as unwise as it would be unrighteous to exaggerate. That there have been thousands, many thousands, I think ought not to be doubted; so that there is no room for despondency, but abundant reason to thank God, and to take courage. But still it must be admitted that there seems to be more of contrast than of correspondence between the East and the West. On the one hand, there is a band of labourers working in a garden, and almost hid from view by the luxuriance which their toils have reared. On the other hand, we see a vast sterile plain, with a few men painfully conspicuous, who watch the scanty produce, and hail with rapture every new green blade that pierces the soil.

[*The Same—at the same.*]

#### *Impediments to the Gospel.*

Oh, the gigantic obstacles in the way! Alas, for the Indian convert! No joyful parent's tear welcomes him into the Church of Christ. There are tears, indeed, but they are tears of anguish—of fierce and bitter wrath; and it is well if the hand, which from that time withholds the inheritance, do not assail the outcast's life. It is not that the Heathen

parent cares a jot for the religious opinions or feelings of his child; but that, when that child avows the name of Christian, the family name is tarnished—its caste is gone. This, you all know, has worked powerfully in India. We have reason to believe there is many a faint-hearted Nicodemus there, who has come to Jesus by night, but has never had the courage to dare the day. The influence of caste is more easily understood in Europe than the influence of a huge system of idolatry. Every convert in India is like St. Paul's at Thessalonica—he has turned from idols to serve the true and living God; and from what a crowd of idols! In the house and in the fields—on the road and and on the river—beneath the spreading banyan tree and upon the car of Jugger-naut—there they are. If the demon in the Gospel could say, "My name is Legion," idolatry in India must say, "My name is ten thousand legions." This is no exaggeration: it is short of the literal truth: the gods of Hindooism exceed 300 millions. Now, think of this! It is in the face of this array of deities that your Missionary has to stand and cry, "There is one God, and there is none other but He." As if these obstacles were not enough, there is another which has just sprung up before us. There is a system which is haunting all Christian Missions over all the globe, and it has not spared your Missionaries in India. As soon as you have sown the seed, and the ground looks green, it comes and sows its tares.

[*The Same—at the same.*]

#### *Unity among Missionaries, and appeal for India.*

Many of you know that there are there Evangelical Episcopalians, Presbyterians, and Independents; and I think I shall carry the response of every Christian in this assembly, when I say, Grace, mercy, and peace be with them all. One of my pleasantest recollections of Calcutta is that of the Missionary Conferences which are held there. We used to meet twenty or thirty at a time; and as we sat round the spacious hall, in our somewhat oriental costume, I think we might have defied you to tell which was the Episcopalian, or the Presbyterian, or the Independent, or the Baptist. Very pleasant indeed it was to mark the interest which each took in the proceedings of the rest. All spoke—all listened—I think I may add, all loved. And then, when we went together

before the same great Chieftain, and besought him to make all our hands strong to war, and to cover our heads in the day of battle, you would have said indeed we belonged but to one army, and panted only for one victory.

Regard me this day as the representative of your Agents at Muttra and Benares, Agra, Patna, and Monghyr, Howrah and Calcutta. In their name, I say this day, "Remember India." Do not forget Jamaica—nourish Africa—attack, if you will, the Celestial Empire itself—but still, remember India. It was the land of your first love. You have taken possession of it, as the Patriarchs did of Canaan, by the graves of those most dear to you. The commands, the promises of God remain the same as when Carey, bid away by British Tyranny, hid his head at Serampore. And now the wide field is open to you almost from Persia to China, and from the Himalaya to the sea. The vast riches of those broad domains will not redeem the soul of one of their swarthy children; but you know a treasure ample enough to redeem them all. Make known that treasure throughout all the world; but, I beseech you, remember India.

[The Same—at the same.

#### SOUTH SEAS.

##### *Past and Present Condition of Tahiti.*

With what delight have we looked on the pictures once given of Tahiti, that island of the Pacific, encircled with its coral reef; but the account given to-day is full of ill-omened signs, and suggests fears of utter destruction. How have we formerly gazed as we have had brought before us the picture of the Tahitian Queen, bowing in the sanctuary with the Bible in her hand, and her Chiefs around her, imploring the grace of God that she might rule in righteousness over a free, a generous, a moral, and a Christian People. Oh, how have we looked on the picture of a Tahitian Sanctuary, crowded with attentive worshippers; and again, upon the picture of a Tahitian Sabbath, the country studded with Chapels and Schools, the canoes lying idle and empty on the beach, an assembly joyfully singing the songs of Zion; and there again a group of Natives devoutly reading the Word of God beneath the wide-spreading shade of their tropical plants; and there again a father in his peaceful cottage, telling his children the tale of our Mission, telling them of the old gods which were burnt, and of the human sacrifices which

had been offered to them; telling them, too, of the gradual progress of revelation; how the arms were broken and cast into the fire, and war heard no more in the land; mentioning the names of a Williams, and an Ellis, and others, whom he was teaching his children to venerate.

But on this occasion, though we were taught to look forward to it as one peculiarly happy, we have no such picture of Tahiti. I see, indeed, a picture of her Queen; but she is all anguish and distress, a suppliant at the British Throne, listening, I fear in vain, for some soothing word, some expression of hope from that royalty which she supplicates, whose promises are deemed inviolable, as her threatenings are dreaded, to the end of the earth. Where is the Native Church and the sacramental table? Where is the Sabbath in all its quietness? And what is the lesson? Did we boast too much of Tahiti? We were too proud, perhaps, of the honour which God had done us; we were looking down, it may be, too scornfully upon other Missionary Societies; we were arrogating too much. If so, God has humbled us; has tamed our pride; has taught us not to trust in man; has cast a shade on the scene of our brightest hopes.

[Rev. Dr. Halley—at Lond. Miss. Soc. An.

##### *State of Tahiti not hopeless.*

Shall we despair? Are we to despond? Despair of Tahiti! Let Popery rise, if it please, in Tahiti. Go to your own records, and retrace your steps for some five-and-thirty years. Tahiti has been bereaved before of its Missionaries. Civil war once prevailed there; and hostile Chiefs overcame a friendly king; your enemies taunted you, and cold friends, who doubted, or professed to doubt, the wisdom of your measures, said, "Do not dream again of a pentecost in Tahiti." And is it for this Society, which saw so soon the restoration of its Missionaries, the triumph of its Religion, and the downfall of idolatry, now to despair of Tahiti? It is not for us to despair; but, if despair we must, we will have our reward—we will look from the South to the East, where we may reckon thousands for units, and millions for hundreds. We will look to the East. Popery was there before us; the advocates of the Inquisition were in India and China before us; Jesuits, too, were there before us. But we are ready, I trust, to do hard service in the East;

and, like the ancient king who did hard service against the frowning battlements and seemingly impregnable fortresses of

Tyre, God will give us, I doubt not, a recompense in Tahiti, if we exert ourselves for His cause in the East.

[*The Same—at the same.*]

**CHRISTIAN-KNOWLEDGE SOCIETY.**

*Report of the Foreign-Translation Committee.*

THE following is an Abstract of the Report which was recently laid before the General Meeting.

*Scriptures in French*—The printing of the new French Version of the Old Testament at Paris has proceeded nearly to the end of the historical books. This is a quarto edition, with marginal references. The octavo edition, also with marginal references, printing in London, is advanced to the beginning of the Book of Job.

*Scriptures in Maltese*—The printing of the New Testament in Maltese will shortly commence, the Gospels and Acts being already revised for publication, and those portions of the Epistles, which were required for insertion in the Liturgy, being so much accomplished toward the completion of the Version.

*The Gospels in Coptic and Arabic*—Although means were adopted last year to accelerate the printing of the Coptic and Arabic Gospels, the progress made as yet has not been such as was anticipated. The Arabic Translation of the Coptic Text requires a very careful revision, and hence considerable delay is occasioned.

It is found by the Committee, that, wherever they have to deal with the Arabic Language, they have great difficulties to encounter. They hoped they had made satisfactory arrangements for the revision of the Arabic Liturgy, and the compiling and publishing of a complete edition of the Scriptures in Arabic, at Malta. But such difficulties have arisen, that despairing of accomplishing, by the means at present at their command, any thing on which they could confidently rely as being correct in translation and appropriate in style, they have suspended their operations with regard to Arabic Versions at Malta, and have resolved to transfer the execution of these works to England. Experience proves, that in all Oriental Versions the labours of well-educated Natives are indispensable; but that the final revision and the correcting of the press can be entrusted

only to European Scholars. With the view to a satisfactory accomplishment of these Arabic Versions, the Committee have determined to bring to England Mr. Fares, who is represented as being the best Arabic Scholar in the East, to be employed by them, under the immediate superintendence of Professor Lee, at whose suggestion this plan was first adopted, and who has kindly offered to devote himself to the work. Dr. Lee will be assisted, in his supervision of the Versions, by Dr. Mill and Mr. Cureton.

The Committee contemplate adopting a similar course with regard to the printing of the Syro-Chaldaic Versions of the Scriptures and Liturgy, for which they have already a considerable mass of materials prepared.

*Scriptures and Liturgy in the Languages of India*—The concluding portion of a translation of the Old Testament into Mahratta, by the Rev. J. Dixon, of the Church Mission, was laid before the Committee (at Bombay), and they resolved to solicit the aid of the Foreign-Translation Committee of the Society for Promoting Christian Knowledge in the revision for the press and the publication of this work. To this request the Foreign-Translation Committee have gladly acceded.

Portions of the Holy Scriptures in the Mahratta Language have been for some time in circulation in that part of India; and the Rev. George Pigott, the Secretary to the Bombay Translation Committee, mentions, in particular, a translation of the Psalms by the Rev. C. P. Farrar, as being in daily use among the Jews at Bombay. They are said to have been established in that part of India from time immemorial, and to have been found, when they first attracted the notice of European Settlers, to have had no communication, which they could record, with any of their race dispersed in other quarters of the globe. It is stated, that they possessed none of the prophetic books of the Old Testament, and were ignorant of the history of their people subsequent to the first captivity; that they did not keep the Feast of Purim, and had never even heard of the destruction of the temple at Jerusalem. None of them bear any of the names peculiar to the Tribes of Judah and Benjamin,



and so common among the Jews after their return from Babylon. They call themselves "Beni Israel," and are known under that appellation among their Mahratta neighbours. They dislike being called "Yahoodi" (Jews); and they disclaim all connection, except that of community of faith, both with the black Jews of Malabar and their fair brethren of Arabia and Persia. They are described as retaining the marked features of their race, and as being distinguished from the Hindoo and Mahomedan Natives by superior intelligence, and an integrity of character, recommending them, not unfrequently, to offices of trust and responsibility, particularly in the army, where they are generally marked as among the best soldiers, and often rise to be native officers. The Committee are informed, that these Jews have almost entirely lost the knowledge of their original language; for although they repeat their prayers in Hebrew, very few of them can understand the words they use; but Mr. Pigott observes, that "there has been a marked improvement among them since they became acquainted with parts of their own Scriptures through the Mahratta Translations."

Judicious arrangements have been made, by the Bombay Translation Committee, for a thorough revision of the Mahratta Translation of the Liturgy. The Foreign-Translation Committee have suggested to them one or two manifest improvements upon the existing work, and have promised to assist in the publication of a revised edition as soon as it is called for.

It will readily be believed that the communications of the Committee with Southern India have of late been peculiarly interesting. The Committee have received much valuable information on the subject of translations in the languages of Southern India, from the Rev. Vincent Shortland, the Secretary of the District Committee of the Society at Madras. Several translations of various parts of the Bible and of the Book of Common Prayer have at different times been published at Madras, at the expense, or with the assistance, of the Society for Promoting Christian Knowledge. Of these, Mr. Shortland has transmitted an elaborate catalogue, observing, at the same time, that they all, more or less, require correction. The late extraordinary movement in the Tinnevely District had occasioned a large demand for copies of the Tamul Prayer Book in particular;

and this version having undergone a thorough revision, by a Committee of the Missionaries of the Society for the Propagation of the Gospel and of the Church Missionary Society, appointed by the Bishop of Madras, the Foreign-Translation Committee, at the request of the Madras District Committee, have agreed to assist in the publication of a large impression of the work.

*Liturgy in German*—It was stated, in the Report for last year, that the translation of the Liturgy into German was nearly completed. A small impression was published in the autumn, copies of which were distributed in various quarters, with the view of obtaining corrections and remarks from persons qualified to examine them critically. The translation was further tested, by being immediately taken into use by the German Congregation, which had just commenced assembling every Sunday for Public Worship, in the Mariners' Church at Hull. Several typographical errors were thus detected, and a few alterations suggested, some of which were, on consideration, adopted. A revised edition of only two hundred and fifty copies was issued early in the present year, by means of the circulation of which some further improvements have been effected; and, as the version is presumed to be at length in a satisfactory state, a larger impression of a thousand copies is now printing.

Having alluded to the use already made of this version of the Liturgy, the Committee think it will not be deemed irrelevant to mention, that a German Service, according to the rite of the Church of England, established last summer at Hull, owes its origin to the interest taken by the Clergy and Laity of that town in the spiritual welfare of about nine thousand foreign sailors, who annually frequent their port; and that the Sovereigns of Prussia, Hanover, and Denmark, and the Grand Duke of Mecklenburgh-Schwerin, together with the senates of Hamburg, Bremen, and Lubeck, have contributed liberally to its support. With regard to the Congregation itself, its Minister, the Rev. Theodore Müller, to whom the Committee are indebted for several valuable suggestions for the improvement of the German Version of the Prayer Book, reports, that from one hundred to one hundred and fifty assemble every Sunday; that he has never observed one single act of impropriety or

unseemly behaviour in any of the sailors; but that, on the contrary, they pay the greatest attention to every part of the Service, appearing to be particularly interested in those portions of the Liturgy in which the congregation join, and making a point of repeating the responses with an audible voice.

At the request of Bishop Alexander, a supply of German Prayer Books has been sent to Jerusalem, and copies have also been forwarded to Germany, on the application of the English Chaplains at Mayence, Heidelberg, and Kissingen.

*Liturgy in French*—More than ordinary pains have been bestowed on the revision of the French Version of the Liturgy, which, it is hoped, will now at length be a complete and fair representation, as nearly at least as the great dissimilarity of the languages will admit, of the English Book of Common Prayer. The revision is now all but finished, and the greater portion of the book printed; and it is expected that it will be published before the end of the summer, and in time for the consecration and opening for Public Worship of the new French Protestant Episcopal Church of the Metropolis.

*Liturgy in Portuguese*—The Portuguese Version of the Liturgy is in type as far as to the beginning of the Psalms. The labours of the Committee in this work have been impeded, partly by delay in the transmission of proofs, and in correspondence with Portugal and Madeira; but chiefly by an interruption which has occurred in the printing of a new and revised edition of Pereira's Version of the Bible at Lisbon. The Committee were anxious to avail themselves of the best edition they could procure of this translation, both as it is the received version of the Scriptures in Portugal and its dependencies, and as it is the work of a confessedly learned man, held in high estimation among his countrymen. In the portions of Scripture contained in the Liturgy the Committee judge it to be inexpedient, if not presumptuous, to deviate from so popular a version of the Bible, so long as it gives the sense of Holy Scripture as presented in the English Prayer Book.

*Liturgy in Maltese*—The Maltese Version of the Liturgy is reported by the Bishop of Gibraltar to be completed and printed as far as to the end of the Communion Service; and the Bishop states  
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that, from observations which he has been able to make, he has every reason to hope that this work will prove both acceptable and useful. Considerable difficulties have occurred in preparing this version, in consequence of the anomalous state of the Maltese, as a written language. But by the adoption of a system of orthography which has been found the most simple and efficacious in teaching the language in the English School, these difficulties have been successfully overcome.

*Liturgy in Armenian*—The revision of the Modern-Armenian Translation of the Liturgy at Constantinople, although not suspended, has been much retarded by the absence of the highly-valued and efficient superintendent of that difficult work; the Rev. Horatio Southgate having been summoned, during the autumn of last year, to New York, on business connected with his Mission. He has now returned to Constantinople in the more important character of a Missionary Bishop; and, on his way through London, expressed his intention of devoting himself again to the task of completing the revision of this version, to the publication of which he eagerly looked forward, as a very material aid toward the furtherance of the objects of his Mission in the East.

*Liturgy in the Languages of India*—The Committee, at the suggestion of the Bishop of Bombay, have undertaken to assist in the completion of a translation of the Liturgy into Goojerattee, and the Bishop has said that he should be "happy to recommend this branch of the Society's proceedings to the support of the friends of the Missionary Cause in that diocese." It is with much satisfaction that the Committee have now to announce, that the Bishop has appointed a special Committee at Bombay, for preparing translations of the Scriptures and Liturgy in the vernacular languages of Western India. This Committee held their first meeting on the 27th of March last, the Bishop himself presiding.

Mr. Shortland states, that a Version of the Liturgy in the Telooogo Language has been submitted to a Telooogo Revision Committee. In the meantime, both the Revision Committee and the Press in Tinnevely are described as being in a state of great activity; and at such a crisis, when the Christian Missionaries in that quarter, who may be said to have sown so long and so indefatigably, even in tears, have now, under God's blessing, a

cheering prospect of being at length enabled to reap in joy—when we are informed that, in that field of the Society's earliest labours, nearly a hundred villages at once, and as with one accord, are casting away their idols, and with one voice demanding Christian instruction—and, moreover, in disregard of their ancient prejudices and the distinctions of caste, are uniting in the formation of Native Associations for building Churches—the Committee feel it a privilege to be put in trust with the means, and they regret that they are not more ample, of aiding those exertions for the conversion and instruction of the Heathen, which He, who alone can give the increase, seems now, of His gracious goodness, to be crowning with His blessing.

*Liturgy in the Language of New Zealand*—At the request of the Bishop of New Zealand, the Committee have undertaken to publish a version of the Liturgy in the New-Zealand Language, prepared for the press by a syndicate of translators under the Bishop's direction.

*Liturgy in the Language of the Ogybwa Indians*—They have also been solicited to print a translation of the Prayer Book into the Language of the Ogybwa Indians, prepared by the Rev. Frederick A. O'Meara, who has been labouring for some years, with no little success, as a Missionary among that interesting tribe. The Committee have agreed to adopt and publish this translation of the Liturgy, if they find that the Bishop of Toronto, to whom they have applied for advice on the subject, recommends their undertaking it.

ing (exclusive of children) to 21 individuals.

*State of the Funds.*

Receipts of the Year.		£	s.	d.
Contributions	.....	44294	3	1
Ditto at Missionary Stations and				
Auxiliaries abroad	.....	17467	12	10
Legacies	.....	2919	2	10
Dividends	.....	533	3	0
Total		£65,214	1	9

*Payments of the Year.*

Missions—				
South Africa	.....	8271	7	5
Mauritius	.....	793	14	6
Madagascar	.....			
Corfu	.....	172	5	1
China and Ultra Ganges	.....	4202	13	1
Northern India	.....	8713	19	6
Southern India	.....	15224	1	6
South Seas, and Ship Account	.....	13898	5	10
Demarara	.....	4884	16	8
Berbice	.....	6910	5	1
Jamaica	.....	5573	11	6
Missionary Students	.....	288	17	9
Missionary Families	.....	7736	5	10
Publications	.....	1252	11	3
Salaries	.....	1745	18	0
Travelling Agents	.....	1339	3	2
Sundries	.....	1868	13	6
Total		£82,876	9	8

The expenditure has exceeded the ordinary income by 17,662*l.* 7*s.* 11*d.*

It ought, however, to be stated, that in the expenditure of the year is included the sum of 2362*l.* 9*s.* 11*d.*, received on account of the Missionary Ship during the year preceding, but paid since the last Annual Meeting, together with the other heavy items which could not be foreseen, but which are not likely to recur.

The decrease in the amount of the receipts, as compared with the last year, is 16,598*l.* 16*s.* 2*d.*

The diminution in the amount of legacies amounts to 3594*l.* 17*s.* 6*d.*, together with the sum of 2680*l.*, being the special donation of a Friend, making a total of 6274*l.* 17*s.* 6*d.*

The sum of 6237*l.* 19*s.* 11*d.*, raised by the Juvenile Friends of the Society for the purchase of the Missionary Ship, was included in the income of the former year; but, exclusive of these large amounts, the ordinary receipts present a decrease of more than 3500*l.*

The Contributions already received toward the Jubilee Fund amount to

LONDON MISSIONARY SOCIETY.

FIFTY-FIRST REPORT.

*Summary View of the Society.*

THE number of Stations and Out-Stations, according to our last Report (since the publication of which there has been no material change in this or the following items), supported by the Society, in different parts of the world, is 439. There are 131 Churches—European Missions, 165—European and Native Assistants, 603.

The Society has 15 Printing Establishments.

*Missionaries sent out.*

The Directors have sent forth during the year, to various parts of the world, Missionaries, with their families, amount-

21,500l.; but the result of various efforts by the friends of the Society has not yet been brought into the account.

*Introductory Remarks.*

The approaching termination of the Society's Fiftieth Year has suggested to the Directors the propriety of deviating, on this occasion, from the ordinary course of presenting an abstract of the Society's labours restricted to the past year; and of reviewing, briefly, its history during the half century which is now closing.

Whether we consider the signs of the times when the foundation of this Institution was laid amid the fall of thrones and the convulsion of the civilized world; or the limited means with which it commenced its efforts for the redemption of all nations; or the gigantic obstacles to its progress both at home and abroad—obstacles which it nobly braved and has long outlived; or whether we glance at the glorious results, which, in every sphere of its labours, have rewarded its toils; reason, no less than piety, will give utterance to humility and praise, in the poetic strains of inspiration, *Not unto us, O Lord, not unto us; but unto thy name give glory, for thy mercy and for thy truth's sake.*

*Character and Labours of the Originators of the Society.*

With their honoured contemporaries of a kindred Institution they must be revered as the Fathers of Modern Evangelical Missions; and, by that simple Scriptural agency which they were permitted to set in motion, more has been accomplished for the conversion of the Heathen World to Christ during the last half century, than had been effected for ages preceding. They did not calculate results by the amount of their resources, or the magnitude of their difficulties; but animated by simple trust in the revealed designs and glorious promises of their Redeemer, they were fearless of danger and confident of triumph.

They were men of unrestricted charity, combined with the soundest views of Christian Freedom. Their zeal was not sectarian: they aimed at no exclusive interests—they sought no party honours; but they laboured to blend the energies of a United Church for the redemption of the world; while they determined "that it should be left, and maintained that it ought to be left, to the minds of the persons whom God might call into the

fellowship of His Son, to assume for themselves such form of Church Government as to them should appear most agreeable to the Word of God."

To our apprehension, no injunction of the Saviour is pregnant with consequences of such infinite importance, nor any distinguished by clearer marks of perpetual and universal obligation, than His great command, *Go into all the world, and preach the Gospel to every creature*; and yet, for ages, that solemn statute remained all but obsolete in the views and practice of His servants.

Though great were their discouragements, their success was great. Of this a conclusive proof will be found in the augmented contributions to the Missionary Cause. For the first ten years of our Society's existence, its aggregate receipts did not greatly exceed our present revenue for half a year. From the tenth to the twentieth year of its labours, its average income was little more than half the present yearly contributions of our Mission Churches; and our annual receipts are now nearly equal to the aggregate resources of that entire period.

The history of kindred Institutions exhibits the same delightful progress in Christian Liberality. Not in Britain only, but throughout Europe and America, wherever the great doctrines of the Reformation—the truth as it is in Jesus—are known and loved, there is a Missionary Church.

The value of this living and all-pervading principle, in its aspect toward the future, can scarcely be estimated beyond its real importance. The mantle of our ascended fathers remains with us—a double portion of their spirit rests on their children. The men, who now bear the heat and burden of the day, will soon be overtaken by the shadows of the evening, and the hour of repose; but the spirit which they have received they will transmit, and it will prove immortal. From generation to generation it will put forth new power and achieve new triumphs, until it has covered the earth with the knowledge of the Lord as the waters cover the sea.

*The Ignorance and Misconception which prevailed as to the Condition of Pagan Nations.*

Travellers in heathen countries, who had satisfied themselves with merely glancing at the surface of society, often excluded from their narratives enormous

evils, which even they could not have failed to perceive; while others, of greater magnitude, were sometimes commended, for no other reason than because the witnesses had bestowed on them neither reflection nor inquiry. From motives still more reprehensible, another class of writers denied the reality of vices which they wished to perpetuate, and the existence of miseries which their own influence or interests had served to aggravate.

It was maintained that the Negro Race in general, and the Hottentot in particular, was the connecting link between the animal and human species, though partaking far more largely of the attributes of the brute than the similitude of the man. But, on the contrary, the myriads of the East were glowingly described as blessed with civilization and enlightened by science; and although the objects and forms of their worship were diversified, yet, as their eulogists affirmed, their veneration for their gods was sincere and unbounded; while in social life they were patterns of excellence—kind in their tempers and lovely in their manners—living to make each other happy—and dying in the assurance of Paradise hereafter.

Such were the popular falsehoods to be combated and refuted at the very outset of the Missionary Enterprise. This newborn zeal for the conversion of the Heathen, it was said, was the offspring of ignorance and fanaticism: one class of its objects was too low and too wretched to admit the possibility of improvement; the other too elevated and happy to require it; the design would prove Utopian, and the attempt was obtrusive and unkind. The moral condition of the Heathen is better understood to-day by the children of our Schools, than it was by the enlightened classes of society fifty years ago; and the necessity of the Gospel, to meet the wants and heal the sufferings of mankind, has become a familiar and undisputed truth. And by whom have the tales and fabrications of the ignorant been exposed? By the men of God sent forth from the midst of us, who have lived with the Heathen and for the Heathen.

*Opening to Fields of Effort previously inaccessible.*

If any should reflect on the Founders of this Society, as men deficient in discretion and comprehensive views, for adopting the Isles of the Pacific as the

scenes of their first enterprise, such persons must have forgotten that at that period they were all but shut up to the necessity of that selection. The doors open to us were then closed, and for admission our revered forerunners entreated and laboured in vain.

Their ardent zeal panted for access to the teeming and degraded multitudes of India; but by the merchant, the soldier, and the statesman, the Christian Missionary was alike denounced and resisted. To the perpetual dishonour of our country, it cannot be forgotten that the devoted Carey, and his noble coadjutors, were indebted to the flag of Denmark at Serampore for an asylum from the intolerance and persecution of the British Government at Calcutta; and if, in a few cases, men in power, constrained by Christian Kindness, threw the shield of their influence over the Missionary, his labours were still dependent on the caprice and sufferance of his adversaries.

At length the force of truth and the influence of benevolence proved irresistible: the importunate and reiterated petitions of the Christian Public prevailed; and the Legislature of our country awarded religious freedom to India. And now the Christian Missionary may go through that mighty Empire, testifying to the Idolater and Mussulman repentance toward God and faith toward our Lord Jesus Christ, unmolested by the Natives, and befriended by his countrymen; no longer discarded as an incendiary, but honoured as the minister of peace and the friend of India. Among the most liberal contributors to the Missionary Cause are found many of the civil and military servants of the Indian Government: the present Governor-General has lately evinced the liberality of his views, and his estimate of Christian Missions, by a contribution of 600 rupees to our Jubilee Fund in Calcutta; and the aggregate contributions to that object from the Presidencies of Bengal and Madras will not be less than 20000.

If the early friends of Missions, excluded from the multitudes of India, turned their attention to our Colonies in the West, there the curse of slavery rested with all its unmitigated horrors; and while Christian Compassion wept over the lacerated body and more tortured spirit of the deeply-injured Negro, the stern voice of the oppressor forbade the application of the balm that might have

soothed and healed his bleeding heart. In the judgment of the slave-holder, to instruct the Negro in the mild principles of Christianity was an offence not to be forgiven—an evil pregnant with every conceivable danger; and of all men the Missionary was the man most to be dreaded and detested. But the spirit of justice, philanthropy, and religion maintained the hard-fought contest, till the spirit of oppression, though unchanged, was compelled to yield; and liberty has been proclaimed to the captive, and the former oppressor has been indebted for the safety of his person and his property to the benign influences of that Gospel which he had despised, taught by the men whom he had wronged and resisted.

In Southern Africa, also, where the arms of our country had triumphed, British power was exerted for the support of Slavery and the discouragement of Christian Missions. The feelings of the Colonists in general were well expressed by the Dutch Farmer, who, in reply to the proposal of Robert Moffat to preach the Gospel to his servants, exclaimed with a voice of thunder, "Preach to the Hottentots! Preach to the dogs."

But now, thanks to the God of Missions! the Hottentot is free, the Caffre is protected, and the wandering and hostile tribes of the desert enjoy liberty, order, and peace, sanctified and enhanced by the blessings of Religion.

But surpassing all other wonders of a gracious Providence on behalf of Missions, China, which from time immemorial has barred her gates against the stranger—which ten years since appeared to human foresight equally impregnable for ages yet to come—China itself is opened to an extent far beyond our power of occupation. Already the faithful Evangelist proclaims the Gospel of salvation in her crowded cities.

Nor ought it to be overlooked, that Modern Science has multiplied the facilities of intercourse. Distance is no longer calculated by space, but time; not by geographical positions, but by days and hours; oceans are traversed in weeks, that once could scarcely be navigated in as many months; and nations, though relatively most remote, can now reciprocate the familiarities of friendship.

#### *Character and Qualifications of the Agents.*

While all things are of God, and He can accomplish His purposes by unlikely

and even hostile instruments, yet in the usual course of His administration He endows with appropriate gifts and graces the servants whom He designs to honour. The friends of Missions, sensible of their dependence upon the Lord of the harvest, have not ceased to plead with humble importunity, that He would send forth labourers prepared for the service and equal to the task; and in the devoted Evangelists granted to this Institution these petitions have been answered.

The standard of Missionary Qualification, both moral and intellectual, can scarcely be raised too high: the best men in our Churches, and the best Scholars in our Colleges, will find in this service a full demand for their noblest principles and highest attainments; and yet the path now opened to them is smooth, and their course easy, when compared with those who had to commence this arduous enterprise. Then the literature of the East was all but unknown in the Western World; and the scholars of Europe, with very few exceptions, knew little of the dialects of India beyond their names. But, of all the diversified languages of the earth, that was least understood which was spoken by the largest portion of mankind; and to look at the symbolical characters of China was sufficient to discourage the most ardent linguist.

Yet the God of Missions called forth men from humbler scenes and occupations, who, in the short space of human life, gave to every principal nation of India, and to the millions of China, the Word of Salvation in their own tongue.

If the obstructions which lay in the path of the Missionary, in his first approach to the civilized nations of the East, were great, to him who aimed to instruct the savages of Africa and Polynesia the difficulties would to some minds appear still greater. Among these degraded and ferocious tribes the written form of thought was totally unknown. The messenger of mercy, who hazarded his life for their salvation, was compelled to acquire their language by the ear, not the eye; from observation and comparison, not by the aid of learned volumes; and he must familiarize himself with the loathsome scenes of savage life, before he could raise the savage to the blessedness of redeemed and sanctified humanity. But, impelled by love to God and love to man, our brethren nobly prosecuted this repulsive course of study, and taught

them to read in their *own tongue the wonderful works of God.*

The Father of mercies has also bestowed on our Missionaries those moral qualifications which have made them blessings to the Heathen. Those who reflect on the moral pollution and abounding temptations of heathen lands will deem it as surprising as it is delightful, that, with few, and very few exceptions, upward of 400 Agents sent out by this Society have proved themselves worthy of the entire confidence and cordial affection of its friends. Their ministry has been sustained by the convincing evidence of a holy life; and many have died with peace and triumph inspired by the Gospel which they have preached.

#### *Benefits from Missionary Labours.*

We should attentively consider the magnitude of our design—the conversion of SIX HUNDRED MILLIONS of idolaters to Christ—a multitude diversified in habits, language, and character; the limited amount of agency which has yet been employed, when compared with the extent and importance of the object; the antiquity of the various systems of idolatry which prevail, in contrast with the novelty and strangeness of the claims of the Gospel; and, above all, the congeniality of Heathenism with the depraved principles and passions of human nature, in opposition to the humbling and sanctifying influence of Christianity.

This Society has laboured to bless suffering man, in Asia, Africa, Polynesia, and the West Indies; and in which of these wide fields of its mercy has it failed? It has laboured for his happiness in relation to the life that now is, as well as that which is to come; and in which of its designs of mercy has it not succeeded?

Behold the triumphs of Christian Missions in the peaceful villages and cultivated plains of Africa; in the contentment and prosperity of the West-India freedman; in the Polynesian savage, transformed into the kind husband, the tender parent, and the happy man! How many a widow, otherwise doomed to perish amid the horrors of the burning pile, now lives! How many an infant, otherwise destined to die by the hands of its mother, is now pressed to her bosom! How many a victim, marked as a sacrifice to the gods of his country, now trusts and adores the God of salvation! And not only have individuals, in unknown numbers, been

thus rescued from destruction, but tribes and nations have been indebted to the influence of Missions for preservation from the exterminating power of disease and war. These are the tangible proofs, the present advantages, of Missionary Benevolence.

If it should be objected, that the friends of Missions assume that which they are not able to substantiate, inasmuch as the greater number of these blessings were secured by political influence and national authority, then it may be answered with a well-sustained confidence, which the intelligent Christian can never relinquish, that, but for Missions, the barbarities of infanticide in India would have remained obscurely known, and therefore unprevented; that the horrors of Suttee would never have been brought to light, and helpless widows would still have been burnt; that the car of Juggernaut would still have rolled over its multitude of victims; and that the power of our country would yet have been prostituted in the support of the vilest idolatry; and, with assurance no less conclusive and well-founded, may it be added, that, but for Missions, the curse of Slavery would have rested with all its deadly force on the British Colonies until the present hour.

But these blessings, inestimable though they be, are but the supplementary advantages of Christian Missions; and had our success been limited to these, we should have deemed success itself a failure. Our first, our noblest aim, is not to civilize, but to evangelize, the Heathen; not to raise the savage to the dignity of man, but to raise man to fellowship with God.

By the Christian Missionary, man, however prostrate and however vile, is regarded as accountable and immortal; and his solicitude is to awaken the transgressor to a just apprehension of his guilt, and prepare him to meet the realities of his destiny. To the awakened and self-condemned, the messenger of mercy commends a righteousness answerable to the claim of the law which he has violated, and honourable to the Judge, at whose tribunal he must stand. The guilty and impure he guides to the fountain open for sin and for uncleanness: the helpless and the fainting he instructs how to acquire the power of pleasing God, and the blessedness of being like Him. In the transformation of the degraded and



sensual idolater, thus made a new creature in Christ Jesus, admitted to the fellowship of the Church on earth, and prepared for the fellowship of the Church in heaven, Missionary zeal has its noblest end, and its richest recompense.

The champions of truth point—in Africa, to the wandering marauder, once more ferocious than the lion that prowls amid her sandy deserts, now harmless and gentle as the lamb—in India, to the Brahmin, once the object of idolatry, now of hatred and of scorn; once caressed by friends and loved by kindred, now a solitary outcast; but what things were gain to him he has counted loss for Christ—in the Isles of the Pacific, to the man once both the destroyer and consumer of his fellow-man; but now the cannibal delights in peace, and breathes the amenities of love—in the West Indies, to redeemed multitudes, once in harder and viler bondage than their cruellest oppressors could impose on their emaciated frame; but the Son of God hath made them free, and they are free indeed.

We rejoice over the first-fruits of Missionary labour, chiefly as the pledge, the commencement, of approaching harvest. The Churches of Christ gathered from among the Heathen exhibit the sure pledges of permanency and extension. The Saviour is raising up from their numbers Pastors and Teachers for the work of the Ministry among their countrymen, and evangelists for extending the blessings of the Gospel in the dark regions beyond them.

#### *Trials of the Society.*

It is common, as it is natural, for the sufferer to deem those the heaviest sorrows which press on him in the passing hour; yet deliberate and impartial reflection would probably determine that the disappointments and disasters which befel the Founder's first efforts of mercy, were more grievous than any by which they have been followed. When messengers came in rapid succession to announce that the first band of Evangelists had all been massacred, or driven from every island of the Pacific except Tahiti, and that even there their property was plundered, and their lives in peril—when the second company of faithful men, who had so lately departed amid the exulting anticipations of their friends, appeared on our shores, forlorn and destitute, to tell the sad tale of the capture of their vessel,

the loss of their all, and the failure of their Mission—when sanguine but feeble-minded supporters began to cool and to complain, and sceptical adversaries exultingly exclaimed, "Thus we foresaw, and so we would have it"—then the desolating storm raged loudest, and prospects were the most gloomy and appalling. But the faith and patience of the saints were equal to these evil times.

From Madagascar the shepherds have been driven, and their flocks are scattered: they wander amid the wilderness as lambs among wolves, and many have been offered as a sacrifice upon the altar of their faith; but greater evils might have befallen the Church in Madagascar, and heavier sorrows might have been endured by the Churches of Britain. But, thanks be to God! though the Church of Madagascar has had Martyrs, it has had no apostates: its confessors have been faithful unto death, and they have received the crown of life. And, while mourning over the desolations of that island, let us not forget that the tree of life is planted there; and though its fruits may be scattered and its branches torn, yet, when the race of persecutors shall have passed away, that tree—for its germ is indestructible—shall grow and thrive, and its extended branches shall wave over their unhonoured ashes.

From the deserts of Siberia, also, where for more than twenty years our faithful Brethren laboured with untiring zeal, they have been driven from their much-loved toils; but their labour was not *in vain in the Lord*. The Sun of Righteousness penetrated even that dreary soil: the incorruptible seed of the kingdom yielded its first-fruits; and they have left an oasis in the desert. A faithful Native Evangelist now watches over it.

In Tahiti, where our fathers gathered their plenteous, though long-delayed first-fruits, we have been called to reap the bitterest sorrow. The envious eye and malignant spirit of Popery could not tolerate that fair field of Protestant Faith and Apostolic Piety; and, in the Government of France, she found a mind and hand to effect the desolation of that lovely Island. To the justice and generosity of the King of the French, the Directors have presented a strong appeal on behalf of the deeply-injured Queen of Tahiti and her suffering people; but the answer returned by his Protestant Minister was equally wanting in candour, justice, and

magnanimity. From our own Government the Directors have repeatedly and earnestly sought that friendly influence with the Government of France, which the cordial understanding subsisting between them would seem to render equally natural and influential. Such a remon- stance, had it been timely made, would, in the judgment of the Directors, have been sufficient to prevent the gross outrage on the rights and freedom of a civilized and Christian people; but this intervention of our Ministry, though earnestly sought, has been sought in vain; and Pomare is now a fugitive from her native Island, preferring banishment to degradation; while her loyal people have retired to their native mountains, united in resistance to the invaders of their country. But *the Word of God is not bound*. The people, who have fled from their homes to the fastnesses of the mountains have carried their Bibles with them, and amid the wild scenes of their retreat present to the God of their salvation their morning and evening sacrifice.

And by the friends of Protestant Missions the hope may be entertained, that the dark purposes of Jesuitism, which sought to bring under its controul all the Christianized Islands of the great Pacific, will be defeated by the French Aggression on Tahiti; and that even this shall turn out for the furtherance of the Gospel. For throughout the groupes of Polynesia the name of Popery is identified in the minds of the Natives with the religion of France; to them the name of France is identified with deception, injustice, and oppression; and by the fate of Tahiti, they are warned against France, her religion, her policy, and her arms.

Let us not dream of repose, or permit ourselves to be taken by surprise. Our success has provoked the zeal of our adversaries. Idolatry arms itself for resistance. Popery tracks the footsteps of our Missionaries, not in Tahiti only, but in China, India, Africa, the West Indies—on every soil they tread.

“The Roman Catholics,” says Dr. Philip, “are stealing a march on us in the usual way, and in great power. They have not yet made much impression; but they are quietly spreading themselves ever the country, taking possession of the villages, preparing themselves for action, and waiting the first signal to commence hostilities. They allow no trumpet to be

sounded before them: they all adopt the policy of the Jesuits.” Thus stealthily does Antichrist pursue his dark design against our faith in Southern Africa. In other Colonies, and in the West Indies in particular, he appears with bolder face and stronger arm, cheered by the power of the Government. In British Guiana, these teachers of Popery are supported out of the heavy import-duties imposed on the population; and thus the members of our self-sustained Protestant Mission Churches become compulsory contributors to the cause of superstition.

The confederated powers of earth and hell are armed against the Lord, and against His Anointed: let us put on the whole armour of God, that we may be able to stand in the evil day; and thus prepared for the contest let us go forth to the help of the Lord against the mighty.

The conflict will be sharp, but the victory is sure: the King of Glory, whom we follow, shall advance from conquering to conquer, until all His enemies are put beneath His feet. At that day, “Hallelujah” over the redeemed earth, and earth redeemed shall crown Emmanuel Lord of all.

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## Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.

FRANCE.

IN a Letter from M. de Pressensc, dated July 8, 1845, are given some notices of the labours of Colporteurs, of which we lay before our readers the following:—

*Effects of reading the Scriptures by a Colporteur.*

One of our Agents stopped before a house, the door of which was open, and saw a large number of persons inside, busily engaged in conversation. “Would you like me to read something from the book which I am selling?” said he, in a gentle manner. Without giving them time to reply, he opened his Bible, and read with fervour several striking verses. “This Book is called the Word of God,” exclaimed the mistress of the house: “I have for a long time been endeavouring to procure it: give it to me—give it to me: I will be the first to purchase a copy.” They then began conversing

about the Bible; and at last all those who were present requested to have a copy—some a Bible, others a Testament. The Colporteur had not enough for them all, and was obliged to furnish them with the name of the inn where he was stopping; to which not only those persons who were present, but also others, repaired in the evening, to provide themselves with the books of the Colporteur.

*The false Accusation.*

Two Colporteurs took up their quarters one evening at a tavern. At supper, as is their custom, they entered into conversation respecting their work, and addressed themselves to the travellers who were present. Several persons listened to them with interest: others derided them; and among these latter, one distinguished himself among them all. From derision he soon proceeded to irritation; and perceiving that the calmness of the Colporteurs gave them a great advantage over himself in the eyes of those who had at first laughed with him, he withdrew, harbouring, however, a desire for vengeance. Through a singular coincidence, this man found that he had to pass the night in the same chamber as the Colporteurs. These latter very quickly retired to rest, not without observing with surprise the walking backwards and forwards of their companion. They saw him place a small leathern bag in a cabinet, which he did with some noise. In the middle of the night one of them was awake; he saw the same man go to the cabinet, and take out the bag, and hide it elsewhere. At day-break this individual gets up in a hurry, and makes preparations for his departure, opens the cabinet, turns it upside down, and begins calling out that he has been robbed. He makes so much noise that all the people in the house get up. On his explaining what is the matter, they go in search of the Mayor and the garde champêtre. Our two friends were prevented from going away; for, according to the opinion of all, if the money had been stolen they were the only persons whom they could accuse of doing it. But these friends do not offer to stir: they fully explain who and what they are, and according to what religious principles their actions are guided. They profit by the large concourse of persons who surround them to speak of the Christian Doctrine. Then, when they think that they have thus accomplished their work, they describe the

Sept. 1845.

place where the small leathern bag is concealed, and the evil-disposed man is put to shame. The most interesting portion of this narrative is, that, at the conclusion of the Christian Addresses of these Colporteurs, the greater part of those who had come hither, with the Mayor at their head, for a long time continued the conversation, and terminated it by purchasing Bibles and Testaments.

GERMANY.

*Religious Awakening among Boatmen.*

Dr. Pinkerton, on his way from Duisburg to Elberfeld, visited Mülheim on the Ruhr, for the purpose of gaining information respecting a remarkable work of grace going on among the sailors employed in the coal trade on the River Ruhr.

The coal mines on the banks of the Ruhr give employment to nearly 1000 barges, and to each they reckon four sailors. A large number of these live in Mülheim, and have generally been considered among the most rude, ignorant, and wicked of the lower classes. About two years ago one of these, named Wolf, pre-eminent in all these evil qualities, became thoughtful, and his conscience reproached him for his wicked life, and his cruel treatment of his wife and children in his drunken fits. He had very little knowledge of the truths of Christianity, for he could not read; but he was afraid of the judgment of God, and that he must be eternally lost should death overtake him in his sinful state. While under these severe conflicts of mind, he revealed himself to his brother-in-law, a man also in humble life, but a pious man, who told him that he knew a physician who could cure him. "Oh, where does he live?" cried Wolf, "for I will gladly walk ten miles this night yet to find him." The brother-in-law now preached to him Christ, and pointed Him out as the only Saviour and Physician of sin-sick souls.

Wolf returned home to his family; and his wife told me he fell upon his knees, and, in agony, cried long and earnestly to the Saviour for help and deliverance from the torments of his mind. His prayer was heard, and he found rest in Christ. He began to learn to read (which he soon accomplished), that he might be able to feed on the Word of God. He now appeared, among his

former companions in wickedness, a changed man; and his heart was so full of love to the Saviour for the peace which he had found, that he began to preach to them with a power and energy which astonished them, and the Holy Spirit confirmed his testimony.

The holy fire spread from ship to ship, and the eyes of many were opened on their sinful and lost state. Drunkards, thieves, and abandoned characters were made penitent; and it was a joyful sight to behold them shedding tears under the sound of the glad tidings, and their weather-beaten countenances beaming with delight while joining in the praises of their Saviour. And now their huts, which were formerly habitations of riot and wretchedness, are changed into clean and comfortable dwellings, where peace and temperance reside. They now began to assemble in numbers for reading the Word of God and prayer. Hundreds have been savingly affected; and last winter these meetings were frequented by many from the neighbouring country, and also by the poor of Mülheim. I was present at one of them, in which there were from 400 to 500 of these humble Christians. I also met twelve or fourteen of them in the house of one of their friends, to whom I spoke words of comfort, and also of caution against spiritual

pride, and exhorted them to the daily reading of the Scriptures in their families.

Wolf I did not see, for he was at his work on the river; but I visited his wife, along with Pastor Keller, and listened with delight to her account of the conversion of her husband, and subsequently of her own conversion, through his instrumentality. She seemed a happy Christian, and it was delightful to see the order and neatness in her dwelling, with a large Bible on the table seemingly much used, and full of bits of paper put in as marks.

The magistrates have openly acknowledged the improved state of morals among the lower orders, to whom this awakening seems to be exclusively confined; for Pastor Keller says that he does not know of a single instance of any one in the upper ranks having been brought under its influence. I was glad to hear that they were all well supplied with the Scriptures, through the Mülheim Bible Society and the Colporteurs of the Elberfeld Society. I gave to Wolf's wife a copy of the neat little German Testament printed in London, as a token of remembrance. Many of the boatmen, who had spent their lives in ignorance, have, in their old age, learned to read, that they might be able to peruse their Bibles.

UNITED BRETHREN.

Daily Words and Doctrinal Texts for the Year 1846.

JANUARY.

Day.	Daily Words.	Doct. Texts.
1	Pa. 51. 11.	Phil. 1. 6.
2	Lam. 4. 7.	Mark 7. 37.
3	Is. 49. 4.	Matt. 11. 28.
iv	Pa. 119. 45.	1 Pet. 2. 9.
5	Is. 60. 20.	Phil. 4. 6.
6	Is. 28. 29.	Mark 16. 15.
7	Is. 62. 5.	1 John 2. 16.
8	Pa. 81. 13, 14.	1 John 2. 6.
9	Is. 52. 5.	John 1. 46.
10	2 Sam. 7. 24.	Col. 3. 12.
x1	Mark 33. 26.	Mark 2. 16.
12	Sol. Song 1. 3.	1 Cor. 13. 9, 10.
13	Pa. 40. 10.	Acts 2. 46, 47.
14	Pa. 110. 2.	John 3. 20.
15	Is. 53. 12.	John 11. 51, 57.
16	Pa. 119. 172.	1 John 2. 25.
17	Pa. 81. 12.	1 Cor. 2. 9, 10.
xviii	Is. 65. 8.	1 Pet. 1. 13.
19	Pa. 110. 46.	Acts 3. 27.
20	Rx. 34. 7.	Rom. 10. 12.
21	Pa. 16. 31.	Rom. 5. 2.
22	Pa. 33. 20.	Acts 8. 38.
23	1 Kings 8. 66.	Mark 9. 42.
24	Pa. 50. 1.	Rev. 16. 4.
xv	Pa. 148. 14.	3 Cor. 12. 9.
26	Rx. 31. 10.	John 8. 38.
27	Is. 80. 6.	Heb. 12. 2.
28	Pa. 71. 17.	Rom. 5. 4.
29	Is. 42. 2.	John 7. 30.
30	Pa. 97. 6.	Acts 9. 20.
31	Is. 33. 5.	John 6. 66.

FEBRUARY.

1	Gen. 26. 24.	3 Cor. 6. 1.
2	Gen. 4. 4.	Luke 2. 26.

Day. Daily Words. Doct. Texts.

3	Pa. 34. 4.	John 2. 16.
4	Mal. 2. 8.	Rom. 4. 12.
5	Pa. 118. 18.	Heb. 4. 4.
6	Pa. 67. 6, 7.	1 Pet. 4. 14.
7	Is. 42. 1. 7.	John 6. 15.
viii	Pa. 112. 4.	3 Cor. 1. 24, 4.
9	Pa. 77. 14.	John 3. 26.
10	Pa. 90. 12.	John 2. 11.
11	Micha 7. 9.	Rom. 5. 5.
12	Is. 34. 26.	1 Pet. 2. 11.
13	Ex. 32. 31.	1 Thes. 2. 12.
14	Is. 4. 2.	John 3. 29.
xv	Pa. 96. 4.	Acts 9. 5.
16	Gen. 18. 14.	Heb. 11. 16.
17	Is. 63. 7.	Mark 16. 30.
18	Zech. 2. 12.	Luke 1. 51.
19	1 Sam. 8. 10.	Mark 4. 9.
20	Is. 65. 10.	Acts 3. 16.
21	Pa. 92. 5.	John 14. 30.
xvii	Num. 9. 22.	Mark 10. 33, 34.
23	Pa. 84. 4.	Rev. 19. 7.
24	Amos 5. 6.	Matt. 9. 22.
25	Ezek. 42. 2.	John 13. 5.
26	Is. 12. 1.	Acts 16. 18.
27	Job 9. 4.	Matt. 21. 43.
28	Pa. 89. 26.	Rev. 2. 21.

MARCH.

1	Pa. 145. 3.	Matt. 16. 18.
2	1 Sam. 2. 4.	Rom. 12. 12.
3	Job 5. 12.	Matt. 4. 11.
4	Pa. 130. 8.	1 Cor. 5. 7.
5	Gen. 18. 2.	Luke 8. 2.
6	Is. 54. 14.	John 7. 46.
7	Pa. 16. 8.	John 4. 16.
viii	Pa. 94. 9.	John 18. 11.
9	Is. 60. 7.	Matt. 17. 5.

Day. Daily Words. Doct. Texts.

10	Jer. 3. 22.	Luke 4. 32.
11	Micha 7. 19.	Matt. 23. 29.
12	Job 22. 25, 26.	John 17. 14.
13	Is. 60. 14.	Acts 20. 20, 21.
14	Pa. 73. 3.	Rom. 12. 16.
xv	Is. 40. 3.	Matt. 26. 67.
16	Jer. 5. 24.	Mark. 6. 29, 29.
17	Pa. 119. 175.	Gal. 5. 9.
18	Is. 52. 11.	Luke 23. 11.
19	Pa. 68. 9.	Acts 9. 6.
20	Hosea 14. 9.	Titus 2. 11, 12.
21	Pa. 86. 6.	1 John 4. 4.
xvii	Judges 6. 13.	Matt. 27. 28, 29.
23	Prov. 21. 1.	Rev. 9. 5.
24	Pa. 45. 7.	Luke 9. 30, 31.
25	3 Sam. 24. 23.	Heb. 2. 14, 15.
26	Hosea 6. 3.	1 Cor. 15. 22.
27	Mal. 1. 2.	Luke 22. 28, 29.
28	Is. 49. 10.	Rom. 15. 12.
xviii	1 Sam. 6. 20.	Matt. 27. 46.
30	Ezek. 37. 12, 14.	John 2. 43.
31	Is. 44. 26.	Acts 13. 48.

APRIL.

1	Jer. 3. 25.	1 John 3. 8.
2	Is. 62. 10.	Luke 22. 27.
3	Is. 61. 1, 2, 3.	Col. 1. 19, 20.
4	2 Chron. 7. 41.	John 13. 1.
v	Is. 58. 2.	Rom. 6. 3.
6	Dan. 2. 28.	Matt. 23. 27.
7	Ezek. 12. 1.	Matt. 25. 1.
8	Sol. Song 6. 3.	Luke 14. 23.
9	Luke 15. 17.	Luke 22. 43.
10	Pa. 119. 68.	Rev. 5. 8.
11	Gen. 3. 19.	Luke 22. 66.
xii	Is. 53. 3.	Rev. 1. 5.



## Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

CHRISTIAN INSTITUTION.

*Arrangements respecting it—Progress of the Students.*

FROM the time of the departure of the Rev. S. Crowther for Abbekuta, (p. 208) until the arrival of the Rev. E. Jones from his visit to England, this Institution was under the care of the Rev. T. Peyton. The course of study was the same as that hitherto pursued, with the addition of Lectures on the Thirty-nine Articles, and on Natural Philosophy. The progress of the pupils has been satisfactory, and their knowledge, particularly of the Bible, of General and Church History, and of Geography, is sound and extensive.

The number of students was 28; but, on the opening of the Grammar School, 14 of the younger students were transferred to that Establishment.

When Mr. Jones left England, he took with him a set of Regulations for the government of the Institution, which had been carefully prepared and revised by the Committee. By these means, it is hoped that a further advance has been made in rendering the Establishment still more effective for training up well-qualified Native Agents.

*Commencement of the New Buildings.*

A plan for the New Buildings at Fourah Bay, kindly and gratuitously prepared by Mr. Grissell, of the firm of Messrs. Grissell and Peto, in communication with several of the West-Africa Missionaries then in England, has received the sanction of the Committee. On its arrival in Sierra Leone measures were immediately taken to commence the erection of the buildings.

The first stone was laid on the 5th of February, by His Excellency Lieutenant-Governor Fergusson, and the following account of the proceed-

ings is given in the Rev. H. Rhodes's Journal—

Feb. 5, 1845: *Ash Wednesday*—The Missionary Prayer Meeting happening to fall on this day, and the greater part of the Missionary friends being at Freetown, it was arranged that the foundation-stone of the New Institution should be laid in the evening, His Excellency the Lieutenant-Governor having kindly undertaken to perform the ceremony. At 4 o'clock P. M. the Missionary party went to Fourah Bay; and the necessary preparations having been made, we proceeded to the north-west corner of the site, where the students and a good number of persons were assembled. The hymn "Jesus shall reign where'er the sun" was sung, and an appropriate prayer was offered up by the Rev. J. Warburton. His Excellency then deposited in the stone a bottle containing an account of the proceedings, and a few coins of the reign of Her Gracious Majesty Queen Victoria; after which, the stone was lowered into its proper place. This being accomplished, His Excellency turned to those assembled, and addressed them in a very feeling manner. He expressed his sincere gratification in having been selected to take a part in the interesting proceedings of the day, and alluded, in the highest terms, to the blessed effects of Missionary labours in this Colony. His Excellency then drew a striking contrast between the proceedings at Fourah Bay in former years—for it was the haunt of the slave-dealer—with those of the present time; and, pointing to the old gateway, said, "Little did the builder of that gateway, formerly used for the basest of purposes, think that one day it would lead to the temple of the living God." The contrast deeply affected him, and it was with difficulty that he expressed his conviction that the promises of God respecting this benighted land were in the course of rapid fulfilment: having quoted that in Psalm lxxviii. 31—*Ethiopia shall soon stretch out her hands unto God*—he could proceed no further. Another hymn—"From all that dwell below the skies"—was then sung, and the company separated.

GRAMMAR SCHOOL.

*Commencement of this Institution—Notice of one of the Pupils.*

Very suitable premises, situated in Regency Square, Freetown, having been obtained, this Establishment

was opened, under the superintendence of Mr. Peyton, on the 25th of March. In a Letter, dated April 30, 1845, Mr. Peyton states—

The number of students is 28; 20 of whom are supported by the Society, and the other 8 are daily pupils and boarders, whose parents pay for their instruction.

Among the branches of learning taught, I have introduced Euclid's Elements, Algebra, and Greek; and I am glad to say that many of the students exhibit abilities for acquiring a good knowledge of these subjects.

One of the scholars is a Timmanee Youth, from Port Lokkoh, respecting whom Mr. Peyton writes, in his Report of the Christian Institution for the quarter ending March 25, 1845—

He is the first-fruits of conversion to God of our Mission in that country. Previous to his admission he passed a fair examination in English Grammar and Arithmetic. His acquaintance, also, with the Old-Testament History, and with the facts and narratives of the New, was considerable, and highly satisfactory to my mind. He was admitted to the Christian Church by Baptism by the Rev. D. H. Schmid, under whose care he had been for a long time, and is now a Communicant at the Missionary Church in Freetown.

#### FEMALE INSTITUTION.

##### *Its Establishment and Prospects.*

The want of a special provision for imparting a higher degree of education to those promising Native Girls from the Village Schools who may be employed as Teachers and Schoolmistresses, has long been felt in this Mission. This want has now been supplied by the establishment of a Female Institution at Regent, under the care of Miss Morris, and the general superintendence of the Rev. N. Denton. In his Report for the quarter ending March 25, 1845, Mr. Denton writes—

The establishment of this Institution marks, I hope, the progress of the great work in which we are engaged; and will, if, under the blessing of God, it can be matured, and brought to bear on the female character of this Colony like its

kindred Institution, exert a salutary influence on the minds of the people, and prove a most valuable assistant in helping on the evangelizing of Africa.

There are at present only eight pupils—W. Marsh's child, three of Mr. Crowther's, two selected by Miss Morris from the girls whom she previously had under instruction, and two others, the children of a gentleman of Wellington. These two are received as boarders, at 12s. per month. We were led to think that many others would have applied for admittance upon the same terms, and for four of whom a vacancy has still been left, twelve being as many as we can conveniently accommodate.

#### FREETOWN.

As a considerable portion of the Rev. H. Rhodes's time has been taken up in superintending the erection of the buildings at Fourah Bay, he has been greatly assisted in the ministerial duties of this place by Mr. Jones and Mr. Peyton.

##### *Attendance on Public Worship and at Missionary Meetings.*

Mr. Rhodes remarks, March 25, 1845—

It affords me sincere pleasure to state, that, since the commencement of the dry season, the attendance on Public Worship has gradually improved. Many young people, especially the females who have left our School, are by no means negligent in this respect, as each successive Lord's Day they may be seen in their respective places. I would also observe, that our Monthly Missionary Meetings, held on the first Monday of every month, have been very well attended, and that much interest has been manifested on these occasions.

##### *Collateral benefits arising from the Grammar School—Formation of a large Sunday School.*

The house in which the new Grammar School has been commenced is at some distance from the other Establishments of the Society in Freetown, so that a new sphere of labour has been opened, of which Mr. Peyton has promptly availed himself. He writes, in the Letter of April 30—

This part of the town has never been



occupied as a Missionary Station by our Society, and therefore the majority of the people are in a deplorable state of heathenism and ignorance. I cannot help looking on them with an eye of commiseration. As we have no Place of Worship here, on Easter-day, the 23d of March last, I opened a Sunday-school in my own house for the benefit of the Natives: on that day 75 persons were present; on the following Lord's Day, 116; on the 6th of April, 213; and on the 13th, 231; so that we have upward of 200 adults every Lord's Day, in our own dwelling-house, to receive instruction in the Word of God. The students of the Grammar School assist Mrs. Peyton and myself in instructing them. Surely the Lord hath done great things for us; whereof we are glad. I cannot express to you the happiness which I experience in being employed in the blessed work of Missions to the Heathen. We do indeed enjoy a spiritual luxury here, of which our Christian friends in England know nothing, in witnessing our people crowding every Lord's Day to the Sunday-school. I do hope that the time will soon come when we shall have a new Church at this end of the town.

—  
RIVER DISTRICT.

KISSEY AND WELLINGTON.

These Stations are still under the superintendence of the Rev. N. C. Haastrup, assisted by Mr. J. C. Müller, and Mr. J. Attarra. The communications from which we give extracts relate to the quarter ending Dec. 25, 1844.

*Schools.*

Of the Kissey Schools Mr. Müller writes—

Our children have made satisfactory progress in those branches of learning which are taught in our Schools; and there are some who give evidence of the impression which the Word of God makes upon their minds. The instruction which I have imparted to the Monitors has also proved, on the whole, not to have been in vain.

The Sunday-school has not been so satisfactorily attended during the last quarter as might be expected at a Station like Kissey; yet I can truly say, that those who have attended are making pro-

gress in reading the Holy Scriptures. I have indeed been much gratified in the anxiety which I have observed among the women of the first class to understand the Word of God, and delighted with their answers to the questions I have put to them.

And of the Wellington Sunday-school Mr. Haastrup reports—

Oct. 13, 1844: *Lord's Day*—I visited our Sunday-school at Wellington. The attendance of males was proportionably much larger than that of females. The first class were reading Daniel vi. and on my questioning them, after they had finished, the manner in which they answered my questions shewed the attention which they had paid to the subject, as well as the lively interest they had felt in it.

*Candidates for Baptism.*

Of the Wellington Candidates Mr. Müller states—

The Candidates for Baptism, 80 in number, have had regular instruction during the last three months; and I believe that the chief doctrines of Christianity, which have been taught them, have made a wholesome impression upon several.

We now give two extracts from Mr. Attarra's Journal—

*Conversation with a Hopeful Native.*

Nov. 27 — I conversed with a man who, a short time ago, was too bold about his own good works; but to-day I found him indeed of a very different disposition. He vehemently expressed himself in these words—"I thank God that He has been so kind and gracious to me during my illness. I shall endeavour now to serve Him, who is so good to me, a poor sinner."—"Do you not think," said I, "that God has spared you on account of some good thing that He sees in you?" He replied, "No, for I am a bad man, and nothing is good in me."—I again said to him, "But the last time that I was with you, you told me that God spared you, because you did not do wrong to any body." He paused a little, and said that he did not know what he was saying.—I said, "True, you did not; for those were not the words of him who knows the wickedness of his own heart." After this, I further told him that I hoped he would consider, and not forget, what we had spoken together; and that he would do well to give himself to prayer. He promised that he would do so.

*Quiet Observance of Christmas.*

*Dec. 25, 1844: Christmas-day*—The people were very quiet on this day: no disturbance was heard in the streets. Divine Service was also well attended.

*Summary.*

*Kissey*—Av. att. on Public Worship—Lord's-Day Morning, 900; Evening, 700; Week-day, 350. Communicants, 289. Baptisms, 19. Candidates for Baptism, 65; for the Lord's Supper, 6. Day Scholars, av. att. 198 boys, 147 girls—total 345. Sunday Scholars, av. att. 80 men, 40 women—total 120.

*Wellington*—Av. att. on Public Worship—Lord's-Day Morning, 600; Evening, 450; Week-day, 200. Communicants, 149. Baptisms, 9. Candidates for Baptism, 80. Day Scholars, av. att. 94 boys, 100 girls—total 194. Sunday Scholars, av. att. 70 men, 20 women—total 90.

## HASTINGS.

*Improved Observance of Christmas.*

The Rev. J. U. Graf, who has charge of this Station, writes—

*Dec. 25*—Last year I had reason to complain of the dangerous influence exerted, during the Christmas holidays, upon all classes of the inhabitants; but I am now happy to say that this has been the most quiet Christmas I have seen in Africa. Government this year very wisely prohibited drumming, and, especially, the use of fire-arms. Even the Yoruba Devil, always more emboldened by the idle and drunken habits of his votaries, had to hide his marked face at this time. I have also been much pleased because my School-children have not been rambling about the villages, as is too general during these holidays, whereby they both get and do much mischief.

*Impressions of two Native Catechists on visiting Hastings.*

On account of Mr. Graf's temporary absence from the Station, Mr. Attarra was sent thither, and observes—

*Jan. 26, 1845: Lord's Day*—I was called this day to Hastings, the Rev. J. U. Graf being absent from the Station. The Congregation gave me much satisfaction, when I beheld the serious attention which they manifested when in the House of God. I was likewise pleased with the manner in which they repeated the responses with great order; and the children also sung so nicely.

On a similar occasion, Mr. J. Bartholomew writes—

*Feb. 9: Lord's Day*—I was called to go to Hastings, about seven miles distant from Waterloo. In the morning I visited the Sunday-school, and was pleased to find that many were able to read. I was much gratified to hear, at the Divine Services, the responses so distinctly made—every comma, semicolon, colon, and period, were observed. Particularly, I was much struck to hear the women repeat the responses so nicely. Afterward I learned that, for the most part, some of them were formerly belonging to our Day-school at this place. I raise my Ebenezer to bless God who has sent His servants to go and teach both old and young.

## WATERLOO.

This Station remains under the care of the Rev. C. T. Frey, assisted by Mr. J. Bartholomew, Native Catechist. We first give some extracts from the Journal of Mr. Frey.

*Hopeful Death of a Communicant.*

*Nov. 8, 1844*—I was sorry to hear of the sudden death of one of my Communicants. He was an industrious man, and had been a steady member of the Church for many years. Though he was ill but a few days, yet he was, I hear from my Visitor, prepared to meet his Saviour. A few hours before his departure he told his wife that she should not be sorry as those who have no hope, as he was going home to Jesus.

*Profitable use of Waste-paper.*

*Dec. 16*—Some time ago I received from the Storekeeper several sheets of misprinted publications, entitled, "Address from the Church Missionary Society to Heads of Families, &c.," which I distributed among my Schoolmasters and Communicants. Some of the Communicants, having read and understood the paper, have made a special collection, in behalf of the Society, of 1*l.* 17*s.* 3*d.* It is a small sum of money; but considering that it comes from poor people out of real interest in the good cause, it is most pleasing. Beside, their usual collection for the Society, for the past year, amounts to 10*l.* 16*s.* 3*d.*

*Baptism of four Adults.*

*Dec. 25: Christmas-day*—This morning, after the Second Lesson, I had the pleasure of baptizing four promising young men. They have been under instruction

for several years, have learned to read their Bibles, and have committed to memory the Creed, the Lord's Prayer, and the Ten Commandments. I humbly trust that they are children of God, and that they will adorn the doctrine of God their Saviour by a godly life.

*Candidates for Baptism.*

Jan. 26, 1845—I had the gratification of admitting fifteen men and four women Candidates for Baptism. Of these, thirteen men and three women belong to Benguema, and the remainder to Waterloo. It is now a little more than two years since I entered this Station. At that time I had under my care nine Candidates at Benguema, and forty-nine at Waterloo, and now I count on the list fifty-three at Benguema, and ninety at Waterloo, notwithstanding that several have since been baptized. This is truly the work of the Lord.

*Choice of a Site for a New Mission-house.*

Feb. 14—The Rev. Messrs. Schön, Warburton, and Ehemann, visited Waterloo, having been appointed to assist me in fixing upon a suitable spot for the erection of the intended dwelling-house. We have agreed to an elevated and open situation, near a beautiful rivulet descending from the neighbouring mountains. It is in what is termed Aku-town, a neighbourhood of idolatrous and superstitious people, to whom I trust the daily presence of a Missionary will prove a blessing.

*Attendance on Public Worship.*

March 16: *Palm Sunday*—I had a very numerous Congregation at the Morning Service, I believe the largest I have seen at Waterloo, the attendants being 721, children included.

We now give an extract or two from the Journal of Mr. Bartholomew.

*Observance of Christmas-day and New-Year's-day.*

On last Christmas there was no opposition between the inhabitants of this village: no gun, dancing, or drumming, were heard: in every direction was quiet.

Jan. 1—The first day of this year having fallen on Wednesday, I held Divine Service in the morning. The attendance was pretty good. Mrs. Frey and myself were astonished to see so many people come. How pleasing it is to see that sinners begun a new year with God, and hope to be ended with Him! All

decently clothed in various apparel of different colours. As far as human reason can judge, all labour and traffic were laid aside at ten o'clock on this day.

*Sympathy of the Children with a Fellow-Scholar.*

March 12—To-day I was greatly pleased with the conduct of our children in the Day-school at Waterloo. I previously gave them notice that there is an orphan, William Wood, whom they well knew to be one of the scholars, who, having neither father nor mother, and as he has been already advanced in reading, I have no doubt would be glad of their assistance, and that *God loveth a cheerful giver*. In a few days about 28 children brought to me a farthing each, that I should buy a Prayer-book for him from their little stock.

*Day-school.*

Of this Mr. Bartholomew writes, at the end of March 1845—

During the quarter, our Day-school at Waterloo is going on prosperously well. The average attendance, almost daily, is 184 boys and 152 girls. The number at present on the list is 404 boys and girls.

*Benguema and the Neighbourhood.*

In addition to Mr. Frey's observations respecting Benguema, under the head of Candidates for Baptism, other favourable notices of it occur, both in his Journal, and in Mr. Bartholomew's communications.

Nov. 18, 1844: *Lord's Day*—I went to Benguema to hold Morning Service. The prosperity of this Station is very gratifying. I always leave it cheered by the regular attendance and apparent sincerity of the people; this locality being a sort of retreat for the idolatry and superstition of the whole of the Colony.

Jan. 7, 1845—Many of the people from the hamlets near Benguema begin to be aroused from idolatry and superstition, and apply to be admitted Candidates for Baptism. To-day I received seven young men from Aku-town, near Macdonald. This favourable change among the people is very encouraging. [Rev. C. T. Frey.]

Jan. 13—I went to Benguema to meet the Communicants and Candidates. About 3 Communicants were present, together with 12 women and 14 men Candidates for Baptism, and 5 females and 4 males from Cosso-town, about a mile and a half from Benguema. Some years back Benguema

was a seat of idolatry; but thanks be to God that it is at present a promising hamlet!

March 9, 1845: *Lord's Day*—I went to Benguema to hold Service. The attendance of the Congregation was encouraging. The attention paid to the instruction given to them is well pleasing. There were 51 men, 31 women, 33 boys, and 32 girls, present. [*Mr. J. Bartholomew.*]

#### MOUNTAIN DISTRICT.

##### GLOUCESTER AND LEICESTER.

The Rev. J. Warburton continues to superintend these two Stations, and the following extracts are made from his Journal—

##### *Proposed Erection of an Infant School-room.*

Oct. 10, 1844—This evening I assembled a few of the principal persons in the village, for the purpose of conferring with them on the practicability of building an Infant School-house. I stated my plan, which they freely entered into; and each man promised to give one week's work, or pay a certain sum of money.

##### *Death of a Pious Communicant.*

Nov. 3—I buried a poor sick Communicant of Gloucester, who was baptized about two years and a half ago. During the whole of that period she has been confined to a sick bed, and thus prevented from attending the House of God. I have reason to believe, however, that she held communion with God in secret, in her chamber of sickness. In the Sunday School here she had learned to read the Sacred Scriptures; and when I visited her I found that blessed book her companion, and, she assured me, her comfort, in her affliction. Her views were scriptural, and her humility and patience, under the chastening hand of God, conspicuous. Her death was rather sudden; but I have no doubt that she is now standing before the throne of God, with those who *came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb, where God shall wipe away all tears from their eyes, praising and adoring Him for His wonderful grace.*

*Christmas-day Services—Administration of the Lord's Supper.*

Dec. 25: *Christmas-day*—I held Divine Service, morning and evening, at Gloucester. The day was observed with  
Sept. 1845.

great quietness; and the Congregation in the morning was as great as I ever remember to have seen it. I administered the Lord's Supper to a large number of the Communicants of Leicester and Gloucester; and admitted, for the first time, to this holy ordinance, three young women, born in the Colony, and educated in our School; and who, for some time, have been attending a weekly class for religious instruction, preparatory to this interesting event. Thus, while the first generation of Native Christians is passing away, it pleases God to raise up another to succeed them.

#### REGENT.

The Rev. N. Denton, who was appointed to Regent on the departure of the Rev. J. W. Weeks, still continues in charge of the Station, and from his Journal we make the following extracts—

##### *Admission of Candidates for Baptism.*

Oct. 25, 1844—I received four Candidates for Baptism. On such occasions I endeavour to ascertain, as far as possible, the motives by which such persons are influenced. On this occasion, a young man said that he had been desirous of serving God ever since he came to the Colony, and that now he had made up his mind to come to me, in order that I might shew him "the right road." Another said that about six months ago he had committed "a great sin," since which he had been much troubled in his mind, and that now he wished to forsake sin and join the people of God. A young female said that she had plenty of sins, and wished to "beg God on account of them."

##### *Sympathy of the People in Mrs. Denton's illness.*

In the course of November Mrs. Denton was attacked by country-fever, and was obliged to be removed to Freetown for medical attendance. It pleased God, however, that the attack should be slight, and in a few days she became convalescent. Mr. Denton writes—

Nov. 23—I have been much pleased, both to-day and last Lord's Day, to observe the very great concern felt by the people on account of my dear wife, and to hear the many anxious inquiries made in all directions as I passed through the

Sunday School in the morning, as well as in going to and from Church during the day. Many also followed me home in the evening, and all appeared glad—some overjoyed—to hear that she was safely recovering. It really encourages one to see such an affectionate concern manifested by the people; and it has given us an interest in them which we hardly felt before.

*Evidence of a desire for the spread of the Gospel.*

In December Mr. Denton records—

I was pleased to find two of our people come forward, after our last Monthly Missionary Meeting, and wish to become monthly subscribers of threepence each to the Society. Though this is but a small beginning, yet I think it is a new feature in this Station, and I hope the example may be followed by many others. The two persons alluded to were not present at the Meeting; but came the day after, saying that their neighbours had told them that "Master say we must do all we can to help Gospel."

*Completion of a new Bridge.*

The following account is taken from Mr. Denton's Report for the Quarter ending March 25, 1845—

I have great satisfaction in announcing the completion of the new bridge at Regent. It is, I hope, a very substantial erection, and is, moreover, an ornament to the premises. There was a considerable amount of labour required, after the bridge was complete, to make the road level on both sides; but the people cheerfully accomplished this free of expense.

BATHURST AND CHARLOTTE.

Upon the arrival of the Rev. I. Smith in the Colony, in December 1844, the charge of Bathurst was transferred to him from the Rev. C. F. Ehemann, Mr. Ehemann continuing in charge of Charlotte.

*Bathurst—Attendance on Public Worship.*

Mr. Smith writes, in his Report for the Quarter ending March 25, 1845—

Though disappointment, trial, and sorrow, have been the portion of my cup, I have been often cheered and comforted by the kind sympathy and Christian feeling manifested toward me by the people. I think they are a people who may be

led, but not driven. The attendance at Public Worship is much better than it was, and the utmost attention to the Word preached is paid by all. I have more than once seen tears flowing from many eyes, and have observed a deep feeling pervading the whole.

*Charlotte—Candidates for Baptism—Schools.*

At the same time Mr. Ehemann reports—

I am thankful to say that the number of inquirers after the Word of Life is on the increase at Charlotte. I have added eight persons to the number of Candidates for Baptism, who at present amount to eighty-five.

The Sunday School is well and regularly attended; and it is pleasing to see that all, even adults, are learning to read, and are not ashamed to be taught by little boys or girls.

The Day School has also been going on well.

We now give some extracts from Mr. Ehemann's Journal—

*Instance of Liberality in a Communicant.*

Jan. 25, 1845—This evening, when collecting, in the Communicants' Class, the contributions for our Society, one man brought a whole bag of coppers, amounting to 5s. 6d., and laid it on the table. When I asked him, "What do you mean by this?" he said, "I will give it to the Society. Formerly I used to give sixpence every month; but for some time I could not afford it: now to-day I sold something in my house, so I thought just to take the money and give it to the Society." I was not only much pleased with the man's great self-denial and sincerity; but felt ashamed to see how he did not give of his abundance, but of his penury.

*Administration of the Lord's Supper—Improvement in the Communicants and Candidates.*

March 2: *Lord's Day*—I administered the Lord's Supper to-day, and felt highly pleased to see from 80 to 84 partaking of it. On the whole, the Communicants and Candidates have been much more forward to attend to the Means of Grace since I have been enabled to be more among them.

*Remnants of Idolatry.*

March 17—I this afternoon visited several families who never attend Church,

and of whom I had heard that they kept idols in their houses.

In one house I found the husband and his wife at home, and when I asked them, "Why do you not go to Church?" the man replied, "If I should go to Church my head would turn: not everybody is for go to Church." I then mentioned to him several of the Communicants, to shew him that their heads were not turned, and that they had as much sense as himself. Meanwhile I discovered a country pot, which is used for some country fashion, filled with some stuff which I could not make out, and round about the pot some leaves. When I asked him what it meant, he said, "Maassa, when I take this from my house my head will turn: this does protect me when I go farm." I then entered into a serious conversation with him, and to my remarks he listened attentively.

In another house I found what I had never seen before, viz. an idol made of wood, and about two feet high, standing in the middle of the room, and covered with a kind of cap; and another standing in the middle of the kitchen, with several other things belonging to it. These idols are regularly worshipped, and sacrifices offered to them, particularly by the woman of the house, who received them from her father when she left the Yoruba Country, and brought them to this Colony. This woman laboured under the same prejudice, that some persons cannot go to Church because their heads would turn. I put several questions to her about worshipping these idols; but she gave me no answer, and was rather angry to see me in her house. When I spoke to her about the sinfulness and vanity of worshipping idols, she cried out, "These were not made here: I brought them from the interior: my father put them on my head when I left my country"—by which she meant to say that they were better than those made here. On my urging upon her the necessity of going to Church, and of caring for her soul, she made excuses, which, when I had overcome, she plainly replied, "I won't. I shall go to heaven as good as you." So I left her, and met the Candidates in Church. I ascertained, from our Christian Visitor, that there are about five families in Charlotte who still live altogether in heathenism.

## India within the Ganges.

CHRISTIAN-KNOWLEDGE SOCIETY.

CALCUTTA.

*Calcutta Cathedral.*

A LETTER from the Lord Bishop of Calcutta, addressed to the Society, and dated "Steamer Precursor, on voyage to Suez, Tuesday, May 6, 1845," was recently laid before the Board, and the following extracts were read to the Meeting:—

The Almighty has been pleased to lay His fatherly chastisement on me, and I am coming home on the Furlough Act of 1842, for the recovery of my health; and surely I have reason to bless His Holy Name that I am not leaving my diocese till after I have entered the fourteenth year of my consecration, and have nearly completed the sixty-seventh of my age.

I have also great reason to be thankful that my strength has been gradually increased since my third and most alarming seizure last January, near Delhi; and that I have been enabled to hold Confraternities, to ordain, to consecrate Churches and Burial-grounds, to see and advise individually my Clergy, and to give counsel to Missionaries and Chaplains; so that nothing of the essential functions of my holy office has been omitted in my coming down to the metropolis.

In Calcutta, where I was only allowed by my medical attendants to remain six short days, I wound up every thing, confirmed in my Palace Chapel nearly 200, held three days' examination, ordained seven candidates to the offices of Deacon and Priest, and commenced the solemn duties of my fourth visitation, the Arch-deacon and my Chaplain reading the charge.

I was thirty-nine days coming down in the river-steamer from Allahabad to Calcutta (instead of twelve), the doctors compelling me to land for coolness and for repose for three or four days at each of the stations on the Ganges, viz. Mirzapore, Chunar, Benares, (where I met ten Clergy, and had my Charge read to them by anticipation,) Ghazee pore, Dinapore, Bhagulpoor, and R. Bhaesleah. At Bhagulpoor, George Brown, Esq. (son of the late Rev David Brown, the pious and devoted Chaplain of the old Mission Church, Calcutta), had been the means of building a fine, simple, though compara-

tively small, Gothic Church, of erecting a Parsonage-house, (both carried on under his own care and superintendence, though not an architect,) and of raising funds to meet the conditions of the Calcutta Additional-Clergy Society, and obtain a resident Minister; and thus in a very small community he collected above 16,000 rupees, and set the first example in India of planting a Church, a Clergyman, and a Parsonage, with the private means of the residents, in any of our beautiful Mofussil Stations.

I mention this, because the encouragement the venerable Society has given to Church-building in India by several grants of 500*l.* in the early years of my residence, and by the munificent donation of 1000*l.* for each of five years to St. Paul's Cathedral, Calcutta, the last of which I have just received, has resulted in a general spirit for erecting sacred edifices in this diocese. We have now between eighty or ninety Churches; and I suppose that when Bishop Middleton came out in 1814 there could not be more than four or five.

I landed at Calcutta on Saturday evening, April 26, and had begged the Venerable Archdeacon and Colonel Forbes, my incomparable engineer and architect, with my Cathedral Secretary, C. K. Robison, Esq., to meet me at the Ghaut. Other friends joined, and we drove to the Cathedral before I went to my own palace. I entered the sacred edifice after an absence of more than a year and a half, and in a weak state of health, with indescribable pleasure and solemnity of mind. When our party reached the middle of the choir, I paused and offered up, with a loud voice, my thanksgivings to Almighty God, for permitting the works to proceed thus far, dedicated the place to the glory of Christ, and prayed that it might be filled with thronging converts to sound forth the praises of His redemption. The Gloria Patri was then sung. The scene was overwhelming to us all. Colonel Forbes took me over the buildings. I was astonished; the effect was so much grander than I had anticipated. I must have forgotten English Cathedrals, or our lantern surpusses or equals many of them. Eighty-three feet high and fourteen square, with eight lancet windows toward the top, for which deeply-stained glass, as well as for the great eastern window, is preparing in London; for Venetians could not be employed in them, and a

mitigation of the Bengal sun is indispensable. Represent, I pray you, to your mind the effect of the scene—the transepts stretching north and south of the lantern 114 feet—the choir to the east, 140 feet—the western entrance and carriage verandah, 110 feet—the whole covered in, representing the appearance of a Church. May God be praised; and may the spiritual benefits surpass immeasurably the external and subordinate buildings, which are in themselves of course nothing; though to erect a Cathedral in “the city of palaces” without some regard to ecclesiastical appearance, would have shewn a contempt for the Religion we profess; but all is now in keeping.

And here let me return to the Venerable Society my best thanks for their fifth and last Annual Contribution of 1000*l.*, half of which five donations has been invested for the Endowment Fund, the other half (2500*l.*) has been devoted to the buildings. This gift of 5000*l.*, the similar grant of the Venerable Society for Propagating the Gospel, for founding a Native Canonry, of 5000*l.*, and a donation of 4000*l.* by a relative of the late Rev. John Natt, Vicar of St. Sepulchre's, have been the largest contributions yet made, but not the last, as I trust; for many, many friends who have been connected with India, will doubtless remember St. Paul's, Calcutta, in their wills. Others will undertake collections for particular objects—the organ, for example, 1800*l.*; the clock, 700*l.*; the putting-up and fitting the stained-glass windows, (of which the glass for the great eastern one is the gift of the dean and chapter of Windsor, under the sanction of Her Majesty Queen Victoria, and is, as I learn, a fine representation by West and Jervis of the Crucifixion,) 500*l.*; the marble floor, 2000*l.*; the erection of any one of the six Canonries, 500*l.*; a Native School-house of 500*l.*; Communion-plate, 500*l.*, &c. &c.

For I find we shall still want money, as is always found to be the case in great undertakings of an untried character, and in India. The buildings at present are advanced thus far.—The spire is finished 204 feet from plane of site, and the scaffolding removed. It is crowned with a gilded arrow for a vane, 9 feet long, which I call *the arrow of the Lord's deliverance*, as the Prophet speaks, as an emblem or token of “the deliverance”



which the Gospel of Christ is about, in God's due time, to work in Heathen and Mahomedan India, and in which I trust the Cathedral Missionary Canons may take a share. The angular turret of the tower, &c. are not up. The great roof is on but not finished. The whole building has to be chunammed (a kind of white-washing, but more durable and of stone colour) inside and out; the floor to be laid; steps of entrance to be put up on all sides; organ and clock to be placed; windows all over the building and Venetians to be put in; all the fittings-up, finishings, enclosure, the six Canon-Missionaries' Houses and School-rooms to be erected; a light Gothic iron railing, with gates at proper distances, to be thrown round the Cathedral-close, or, as we term it, compound (which I have petitioned Sir H. Hardinge, Bart., our Governor-General, to enlarge, that we may have space for our School-rooms, and I have every reason to hope with success. His Excellency is doing all he can for Christianity), and a variety of other things, as our octagonal Chapter House, to serve as a vestry, and leaning externally on the south wall behind the Bishops' pew, all to be gradually undertaken, as funds come in.

These matters will be regulated by the same prudence which has guided us thus far. We have enough in hand (11,655*l.* or a lac and 16,550*C.rs.* or thereabouts) to prepare all essential finishings and fittings for the consecration of the Cathedral; the rest we shall leave, if necessary, to future generations; for indeed it is for future ages such a building in its full extent and its vast ultimate spiritual designs is destined. It is a cause of gratitude to Almighty God that we have proceeded thus far without a single impediment from failure of funds or architectural skill, and with entire love and harmony in our Committee, subscribers, and benefactors.

Nor have we very far outrun, as yet, our estimates. These were put in 1841 at three and a half lacs (35,000*l.*) for buildings; and half a lac (5000*l.*) for artists at home. For the latter objects (clock, windows, bells, organ) we have sent off 14,000*C.rs.* (1400*l.*), and do not expect to have more than the 36,000*C.rs.* (3600*l.*) further to transmit. Our expenses for buildings, up to April 28, 1845, were two lacs and 85,720*C.rs.* (28,572*l.*), so that we have still 65,000*C.rs.* (6500*l.*) unspent of our estimated three and a half lacs for build-

ings. Still I tremble, knowing, from universal experience, how difficult it is to keep within dry abstract limited expenses, as at first laid down. But though I fear, I yet humbly trust to the good providence of God, which has so wonderfully disposed the hearts of friends to help us on hitherto, and who will *establish* still, as we trust, the *work of our hands upon us*.

My appreciation of the spiritual importance of the Cathedral as the first beginning of an indigenous Ministry, and the first Missionary Institution not dependent on friends and Societies at home, commenced in India, is higher than it ever was. I believe it is God who put it into the hearts of His servants. My object in the whole is, as I trust, the glory of Christ and the salvation of souls. The external edifice is nothing. It is the edification of an invisible Church to Christ in Heathen and Mahomedan India which is my aim, my hope, and my prayer.

We have nearly 25,000*l.* in our Endowment Fund (which is entirely distinct from the Building Fund, in which, as before stated, we have a lac and 16,500*C.rs.*); and we have the means, independently of this, of building two School-houses with rooms for the Missionary Canons. The six Canons of this class (Missionary) are nominated provisionally: two abodes for them will be begun so soon as we see our way a little clearer; and our first Missionary attempt will be a Native School for a thousand children, and a Normal Training School attached.

Should I live to return (for if I have any health at all, I mean most fully to return, and lay my bones in the Bishop's vault, which is prepared under the holy table of the new Cathedral; nor shall I omit any means, in the way of abstinence from all public duty and excitement at home, which may conduce to my recovery), my first delight will be to consecrate the Cathedral officially (Nov. 1846), and then establish the actual Mission Work.

But the future is with God: no one can fathom the designs of an Infinite Being, nor ought we to wish it. Surely it is enough to be allowed to cast our *burden on the Lord*, that He may *sustain* us. Surely it is enough to *fall into the hands* of infinite wisdom, love, and power. Surely it is enough to conclude, with the Apostle, *He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us*

*all things ? and to resolve with Him, Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.*

Farewell, my most honoured and dear friends ! Entreating the prayers of the venerable Society, whom I do not expect to be able to see in person, I am, &c.

[CHURCH MISSIONARY SOCIETY.

CALCUTTA.

THE Rev. Messrs. J. F. Osborne and J. Long continue at this Station.

*Review of the Mission Establishment at Mirzapore, and other Branches of Labour.*

A Letter from Mr. Osborne, dated June 2, 1845, gives so comprehensive a view of the character of the work in which he is engaged, that we shall extract from it somewhat largely. He says—

In accordance with your request, I will give you a brief sketch of my present Missionary employments, which consist of the superintendence of the whole establishment at Mirzapore. I would, however, speak with all humility of mind, knowing well that at best I am an *unprofitable servant*.

*Native-Christian Congregation.*

1. I have to minister to the Native-Christian Congregation on our Compound, and to exercise the pastoral office among them, without any assistance but that which is afforded me by the Native Catechists. The preparation of one written Sermon in Bengalee, to be preached on the Lord's Day, occupies a very considerable portion of the preceding week ; and baptisms, marriages, funerals, Sacramental and Missionary Meetings—held once a month—all take up portions of time, which, put together, are not inconsiderable.

*Christian Boys' Boarding-school.*

2. The Christian Boys' Boarding-school, containing at present 38 youths, is entirely under my care.

*Preaching to Hindoos and Musulmans.*

3. I have lately built a large preaching Bungalow, or Chapel, in a populous part of the native town, very near the Hindoo College. To this Chapel I go twice every week, about sunset, with my Catechists, and the more-advanced of the Christian Boys ; and there we proclaim the glad tidings of Salvation to Hindoos and Mahomedans, of all ages and classes,

and distribute Gospels and Tracts to all who are desirous of receiving them. The attendance is generally good, and the people are most willing to hear the Word of God. Sometimes very warm discussions take place with the Brahmins, which, I trust, tend at least to excite inquiry.

*Study of Native Languages—Compositions therein.*

4. I continue to study two hours daily with my Pundit, and feel even now, after a residence in India of nearly five years, that I am by no means a master of the language.

I have just carried through the press a volume of twelve Sermons in Bengalee, the composition and correction of which have afforded me and my Pundit work for nearly two years. I have long felt that something of this kind was needed for the use of our Readers, many of whom are very imperfectly acquainted with the Scriptures, and are not at all competent to expound them. I trust that, with the Divine blessing, this little volume will be useful to all our Native Christians. It has been published by the Calcutta Christian Tract and Book Society, and I hope shortly to have the pleasure of forwarding a copy to you.

I may also just mention that, some time ago, I wrote an English Tract, entitled "Remarks on Infidelity," as I found that Scepticism and Deism were most fearfully prevalent among educated Hindoos. The works of Paine and Hume are, alas ! the text-books of too many of this class ; and, in our intercourse with Natives who are ENGLISH scholars, we constantly find that, instead of having to refute idolatry, we have rather again to do the work which was done years ago by Watson, Campbell, and others. I have heard, with thankfulness, that my little treatise has been instrumental in the conversion of two intelligent young men, both of whom have been baptized.

I have also commenced the study of Sanscrit, with a view of attaining to a more accurate knowledge of the vernacular, and of the religion and customs of the Hindoos ; and I regret that my numerous avocations leave me but little leisure for this branch of the work.

*Bengalee Schools for Heathen.*

5. I have also five Bengalee Schools for Heathen boys under my charge, the pupils of which I occasionally examine—some at Thakurpooker, some at Dum Dum, and others at Calcutta.

*Scripture Readers—Services.*

6. I have also to superintend two Hindoostanee Readers, whose duty it is to read and explain the Scriptures to Mahomedan servants employed in this city. Every week I inspect their books, and give them needful directions.

Once a fortnight also, on a week-day, I have Service in the alms-house in Amherst Street, at the request of the Committee of the District Charitable Society; and on Lord's-Day evening Divine Service is held by me in our Church for such of the inmates of this Institution as understand English, which is attended also by our Christian Teachers and senior Christian Boys, and, sometimes, by a few Heathen.

*Visits to Agurparah.*

7. I visit the Out-station of Agurparah every month, to administer the Sacraments, to preach, if time permits, and to give my advice to Mr. De Rozario on such points as he may bring before me. At times I have spent two or three days, examining the children at the Refuge, and the boys in the Heathen-English School, and visiting and encouraging the Native-Christian Teachers.

*Other Out-Stations.*

8. I have also the care and responsibility of the Christian villages in the South, of which Thakurpooker is the centre. The four Readers stationed in this District give their Reports to me; I have to pay every person connected with the Mission; to keep in order all the buildings belonging to the Society; and exercise, as far as may be, a general superintendence over the Christians.

*Incidental and Collateral Labours.*

Such is a summary of my Missionary employments; and I may add, that I give such fragments of time as I can command to assisting in carrying on the operations of the Calcutta Religious-Tract Society, and the Auxilliary Bible Society, both which Institutions render such essential service in our work, that a Missionary could scarcely do any thing without them; and I have lately undertaken to assist the Rev. Dr. Hæberlin in preparing and printing a new translation of the New Testament into Bengalee, which is to be more simple and faithful than that in use.

*Remarks on Present Success.*

Our friends at home have no adequate idea of the vast disproportion between the means employed and the work to be done in India. For myself I can say sincerely,

that now I know something of this unhappy and degraded country, with its myriads of inhabitants, I am surprised that so much has been accomplished, considering how weak and ill-supported the efforts of the Church for the evangelization of the people have been.

*Baptisms.*

I have lately had the privilege of baptizing several well-educated youths; and, altogether, I have admitted fourteen adults into the Church since I began my Missionary career. A small number, perhaps you will say; but I feel thankful for these few in this land of spiritual drought. Most of these had received a tolerable education; all gave satisfactory evidence of conversion, as far as man can judge; and only one has since proved an unworthy character.

We add some passages from a Letter of the Rev. J. Long, dated April 29, 1845—

*Native Christians at Thakurpooker.*

I visit the Native Christians at Thakurpooker once a month, when Divine Service is performed, after which I catechize them. They are very poor, and are often subject to the oppression of their Heathen Zemindar. One man has lately been deprived of all his little property; yet this does not cause him to swerve from his attachment to the Christian faith.

*Schools.*

The School which I have at Dum Dum is in a flourishing condition: there are in it about ninety boys who learn English. I visit it once a month, when the Chaplain of the Station accompanies me, and takes part in the examination.

I go once a month to examine a School at Barrackpore. It is supported chiefly by the boys, and some of the residents of the Station will contribute to it. I examined it a week ago, and we had present the Chaplain of the Station, two majors, a captain, and several ladies. The upper classes were examined in English and Bengal History and Geography.

*Missionary Tour.*

During the month of January I made a Missionary tour as far as Moorshedabad. The impression left on my mind, from this visit, was, that English education is rapidly spreading through the country; the Natives, I found, generally PAID for it. It is therefore of immense importance that Missionary Societies should take advan-

tage of this thirst for knowledge, by increasing the number of Schools in which Biblical instruction may be imparted.

## BURDWAN.

This Station, as our readers are aware, is now under the care of the Rev. J. J. Weitbrecht and the Rev. B. Geidt. Mr. Geidt, however, is at present entirely occupied with the study of Bengalee, in which he is joined by the Rev. E. Reynolds, who for this purpose, and also that he may obtain a general insight into Missionary work, is temporarily residing at Burdwan previously to commencing his labours at Calcutta.

The Christian village at this Station consists of twenty-one families, comprising eighty individuals. There is a School of 25 Orphan Boys, and another of 14 Orphan Girls; an Infant School; several Bengalee Schools, containing 260 Boys; and an English School, containing 74 Boys.

*Native Christian Congregation.*

Shortly after Mr. Weitbrecht's arrival he wrote, in a Letter dated March 4, 1845—

Our Native Christian Congregation affords me much comfort. Their having been deprived, for a season, of Christian privileges seems to have taught them the value of them. There is a consistency in their conduct, and a regularity, and a devotional spirit, in their attendance upon Public Worship, which we did not witness, in the same degree, before. Some of them have in a very touching manner expressed their gratitude to God for bringing us back to them. One said to Mrs. Weitbrecht, "As soon as we heard you were coming, we prayed continually that the Lord would bring you in safety to us: now He has heard our prayers, and we do not cease to give Him thanks."

And in a Letter dated April 29, he thus notices the

*Baptism of three Hindoos.*

On the 21st instant I had the joy of baptizing three Hindoos, the fathers of families, and several more families will ere long join us from the same village. I have spent days, and formerly weeks, in that place; and I am determined to devote particular attention to places in which

there are hopeful appearances. I trust we shall yet see a harvest ripening in this District.

## KRISHNAGHUR.

The information respecting this Mission, which we shall now give, is not derived from the resident Missionaries; but from those whose non-residence may, in some respects, even better qualify them to form an opinion on the progress which the Gospel has made.

*Visit of the Rev. Messrs. J. J. Weitbrecht, E. Reynolds, and B. Geidt.*

Soon after his return to India, and before he went to his own Station, Mr. Weitbrecht, accompanied by Messrs. Reynolds and Geidt, visited the Krishnaghur District, and in a Letter dated Feb. 14, 1845, gives the following account of what he saw—

I paid our Brethren Krauss, Lipp, and Hechler, a visit at their respective Stations. I must restrain my feelings, lest I paint the scenes too bright; but so much I may say, that my heart was filled with gratitude in perceiving the improvement during the last four years in these interesting Missions. The very sight of a little Church, with steeple or spire, with a comfortable Mission-house, and a Boarding School with forty or fifty Christian Boys, is cheering in this land of idolatry; but, what is more interesting and important, the blessed effects of a stated Ministry are now manifesting themselves in the industry, the orderly, neat, and cleanly habits of the Converts, in their improved moral conduct, and their Christian Character. Surely this is the work of the Lord. He has been smiling upon the efforts of our Brethren: He has heard the prayers of the Church.

To the same general effect Mr. Reynolds writes, in a Letter dated March 5—

All the Brethren in the District united in saying that there was less litigation among their respective flocks; less persecution from the Heathen Zemindars; less quarrelling among themselves; a better attendance on the Means of Grace, and great improvement in the Schools; at the same time that there was much in their work to call for earnest prayer for the out-pouring of the Spirit, both upon the

Heathen and Christian population. Their hearts are often grieved by the inconsistencies and backslidings of their people; but, every thing considered, they told me that there was a decided improvement in the particulars I have mentioned.

From Mr. Reynolds's narrative we give our Readers the following account of the

*Chupra Orphan Boys' School.*

The Orphan Boys' School at Chupra is in a flourishing condition; and the contrast, between the youths educated in it and the surrounding Heathen, is most striking. The cleanliness, intelligence, and good behaviour, manifested by them, afford a reasonable hope that they will adorn the Christian character when they shall return to their respective villages.

I was deeply affected, as I strolled out on the Lord's-Day morning, to see them, all neat and clean, sitting on the ground, eating their breakfast of curry and rice, that universal dish in Bengal. They sat in the form of a triangle, each boy with a large plate, made of rough black stone, before him. When all were seated, and each little fellow had received a plate supplied with a strip of plaintain-leaf, hastily gathered from a tree in the adjoining garden, the Bowachee, or cook, came round, with a large cooking utensil in his hand, and deposited a couple of handfuls in each plate. He then returned to the cook-house, followed by the eyes of the hungry boys, and soon re-appeared with a smaller pot, containing curry made from vegetables; which he served out, unaided by spoon, fork, or any thing save his fingers. And now, I thought, they will begin. But no: once more the principal actor vanished, and stayed so long that I almost grew hungry from sympathizing with the expectant boys. At length he issued from the kitchen with a small earthen cup, containing salt, and, after dropping a pinch of it into each boy's curry, disappeared. The eldest boy, placing his hands before his face, then bowed to the ground, all the others doing the same. He then slowly and fervently asked God's blessing on the food which He had given them, all joining in an emphatic "Amen." They then commenced eating, using their fingers for the purpose: first a little rice was taken in the hand, and then just dipped into the curry and salt in a corner of the plate, to give

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it a relish. All this took place in the open air; and the order, neatness, and devotion, manifested on the occasion, were truly pleasing. There were between twenty and thirty boys.

The appointment of a Missionary to each of the Stations in the Krishnagur District has, in all probability, prevented many converts from drawing back through persecution or the lack of the Means of Grace and sympathy; but I look upon the establishment of Christian Boarding-schools as being also of inestimable value to the cause of Christianity. At their own homes the children could not, humanly speaking, by any possibility have escaped contamination from the conversation and example of other Heathen boys and girls: in the Boarding-schools they are brought up under the very eye of the resident Missionary, and surrounded by a Christian community. To know the full value of such Institutions—of which there are five for boys and five for girls in the District—the reverse of the picture, a Heathen child in his own family and village, should be visited. May He who said, *Suffer little children to come unto me, and forbid them not*, watch over and bless these Schools!

*Encroachments of Popery.*

On this painful subject Mr. Weitbrecht writes, April 29—

We were grieved to hear, from Mr. Blumhardt, that Jesuit Missionaries were making efforts to gain a footing in their Christian Villages. A Reader at Dipchunderpore, near Chupra, has joined the Romish Missionary at Berhampore; and, by his assistance, he is endeavouring, I understand, to spread his influence among the Native Christians in that neighbourhood.

BENARES.

The number of European Labourers at this Station has been reduced by the removal by death, as stated in our Recent Intelligence last month, of the Rev. G. Stolzenburg, and by the failure of the health of the Rev. E. Johnson, who is probably now on his way home. There remain the Rev. Messrs. Smith, Sandberg, and Leupolt, and Mr. Mackay.

The information which we now

give is contained in a Letter from Mr. Leupolt, dated May 16, 1845. He reached Calcutta in November last, and on the 13th of December left it for Benares, which he reached in the beginning of February. He writes—

*Preaching in the City.*

This first and most important branch of Missionary labours has been carried on by Mr. Smith; Messrs Mackay and Broadway occasionally assisting him. On entering upon this branch, I did not find any difference between the state of things at present and when I left for Europe. The only difference is in attendance, which is not so good as it was. There is little arguing going on: still, the Lord has His work in secret. When sitting outside the Chapel last night, Mr. Broadway said that he had been there several times without getting any one to hear him. For fifteen minutes we could not get above three persons; but afterward the number increased; and at last we got a very fine Congregation. It being a moonlight night, we preached in turn outside for about two hours. I should, however, not like to say too much about the diminution in the Congregations, for it may be partly owing to the irregularity with which the Chapels have necessarily been attended to, and partly to the heat, which is at times really fearful.

We have no inquirers at present, though a great many persons, of all classes, would prefer Christianity to Hindooism, could they embrace Christianity without losing their all. May the Spirit of God shew them that their greatest gain consists in the salvation of their souls!

*Christian Village—Church.*

To obtain stability in our Mission, we have commenced building a Christian village, having obtained a piece of ground adjoining our premises. I had it measured out, and drew a plan of the proposed village, which was approved. I hope to erect some twenty houses before the rain sets in.

The Church is beginning to rise above the ground, and we hope to have it finished this year. It will be a simple, neat, and convenient Church, for about 500 persons.

I wish I could give you a brighter picture of the state of the Mission here, but

I cannot. However, we do not, and indeed need not, despair: the Lord and His people are on our side, and therefore we shall conquer.

GORRUCKPORE.

*General View.*

The following passage occurs in a Letter from the Rev. J. P. Mengé, the Missionary at this Station, dated January 20, 1845—

Although I cannot say that any actual conversions have taken place, yet I think I may safely affirm that the spirit of inquiry is abroad. People listen with less interruption; the Gospel is acknowledged by all to be good; our books are received with thanks; and in several instances, I have good reason to believe, they have been carefully perused at home. In the villages our reception has always been cordial, and numbers of willing hearers have everywhere surrounded us.

AGRA.

No change has occurred in the Labourers at this Station.

*Christian Inquirers.*

The Rev. C. G. Pfander writes, in a Letter dated May 7, 1845—

We have lately had with us for some time, as an inquirer, a very interesting Hindoo from a neighbouring village. He is an eminent Gooroo of the Kabir sect, which is numerous in these parts. They are somewhat like the Kurta Bhojas of Krishnaghur. He left us two weeks ago, promising to return in a month, with his family, to receive instruction and baptism. Our Catechists also, on lately going to a Mela, met several persons who expressed themselves convinced of the truth of Christianity, and said that they would come to town to receive further instruction. One of them had a Tract, "Exposure of Hindooism," which he bought for two annas from another Hindoo, and the reading of which caused him to throw away all his idols. There is, to all appearance, a change going on in the villages about the city. A Missionary connected with another Society has baptized, in the course of this year, fourteen persons in one village, and he has hopes that the whole village will join them. This movement began

with a person who was two years ago an inquirer for some time at the Kuttra. He is of the Kabir sect, as are all those who have been baptized.

## New Zealand.

CHURCH MISSIONARY SOCIETY.

WESTERN DISTRICT.

THE following Extracts are from Mr. Taylor's Journal—

*Aug. 6, 1843: Lord's Day*—As I was returning from Church with my wife and children, one of my Natives was very troublesome, continually stepping before us, and almost hindering us from advancing. I asked him to walk on one side. He replied, by asking me if I knew the history of Zaccheus, and why he climbed up into a tree. I told him it was his anxiety to see Jesus. "And so," he replied, "it is my great wish to hear the words of life which causes me thus to run before you."

*Aug. 7*—I had my Bible-Class Meeting full: 150 present.

*Aug. 13*—A Native Sacrament: 230 partook of it. I collected nearly 2*l*. I was obliged to hold the Morning Service in the open air, as nearly 1000 were present. In the afternoon I had a large European Congregation.

*Aug. 24*—Started before sunrise. The morning was very cold. Walking very fatiguing, the shore being covered with timber and loose sand; high water also; but afterward, walking became better. I reached Otaki about four P.M. Here I found the Rev. O. Hadfield, and attended his Evening Service; after which I saw the principal Chiefs, among the rest, the redoubtable Rauparaha. He appears full sixty years old, and Mr. Hadfield describes him as having a remarkable clear head, and wisdom more than common. I thought him a mild and gentlemanly Native, if I may use the expression, although enveloped in a dirty blanket. Here I noticed the first native bridge. It is a plank sixty feet long and three wide, supported on forked timbers, and is well made. Here, also, I saw a large native house erected as a store for flax.

*Anxiety of the Natives for Instruction.*

*Dec. 25: Christmas-day*—My door was besieged before I was up. I com-

menced Service about half-past eight; but the number of people was so great that I was obliged to hold it in the field. It was delightful to see them all clustering around, quietly listening to the Word of Life, although belonging to tribes which, until lately, were living in hostility. I felt much happiness in addressing them. Afterward I administered the Sacrament to about 350, who so completely filled the Church that I could scarcely breathe. I was much fatigued; but the sight was very refreshing. In the afternoon I had an English Service; but the wind being very high, none came over from the Settlement. I then assembled the Teachers of every Pa in my District, who, with these Natives, formed a dense circle round me in the field; and I distributed 300 Testaments, according to the population of each place, for the use of the Schools. We then had Evening Service; after which they followed me about, so that, wearied out, I made a circuit of the Pa to get rid of them: but they yet found me, and said, that, like Zaccheus, they were determined to see and speak to me. I was much pleased with a paper of questions which one of my Teachers drew up for his School.

*Feb. 3, 1844*—We left this morning for Pokaru, another kianga of this tribe up the Waikaia. I told the Natives if they would all go there I would stay and spend the Lord's Day with them. They all, at once, agreed to my proposal; and this morning, at seven o'clock, we all started, men, women, children, dogs, and pigs, the entire occupants of the village, which was thus totally deserted, not a hoof being left behind. This motley assembly presented both an interesting and picturesque sight, as all glided along in their little canoes, alternately paddling, poling, or pulling up the frequent rapids, when all had to jump into the water and pull with all their might. But the most interesting consideration was, that this village migration was caused by the desire of hearing God's Word.

*Dec. 25*—Fine morning. I preached outside again to a very large Congregation; administered the Sacrament to 240; collection, nine shillings, and fifty kets of potatoes, some not containing more than half a dozen. After Evening Service I divided books, slates, and pencils among the different PAs.



## MIDDLE ISLAND.

The Rev. C. L. Reay resides at Nelson, in the Middle Island. The following Extracts are from his Report for the Half-year ending June 30, 1844—

In the course of the last six months, there have been baptized in this District 78 persons; viz. 44 males, and 34 females; and 11 couple of baptized Natives have been united in matrimony. During that period I have seen the great proportion of the Natives resident in the District. On Easter-day there were 31 Natives from several villages, who conducted themselves with consistency, and partook of the Holy Communion, having previously had a careful examination for that Sacrament. I believe the baptized Natives are, for the most part, walking faithfully.

In the early part of the year—January 9—in consequence of information respecting a quarrel, I proceeded to Wakapouanga, and found a Native suffering from a serious gun-shot wound. A Christian Native had dressed it most ably before we arrived. Upon inquiry into the matter, I learned that this man had done all he could to pacify his angry neighbour, having so heartily forgiven him the injury inflicted on himself; and, moreover, he could give so clear an account of his faith, that I baptized him before my departure, expecting in the course of a day or two to have intelligence of his death. However, his friends attended him so carefully that he has recovered, and now takes charge of the Service when the regular Teacher is from home.

*Visit to Palliser Bay.*

In a Letter dated September 30, 1844, Mr. Reay gives some account of a visit which he had made to Palliser Bay—

Went over to Palliser Bay, and was thankful to find there, at Tekopi, a number of very intelligent Natives, who are under the direction of Richard, and one or two others sent down as Teachers by the Ven. Archdeacon W. Williams. It is most gratifying to observe how accurately information upon the most important topics is conveyed from one to another. In examining a body of the Natives here, I ascertained the correctness of their views;

and I am not without hope that my visit may have proved useful, if in no other point, at least in giving additional evidence to what they had previously been taught. That this will be one result I conclude, because, in the course of our conversations, and during the examination held, there were several instances wherein Richard said to his people, "I have heard to that effect before, Brother: Archdeacon Williams told us the same:" and then he went fully over the statements which he recollected to have heard previously.

At Tekopi I had the pleasure of meeting one of my own Natives from Queen Charlotte's Sound. Tahaua Hone was returning home, after spending several months on the Northern Island, visiting his friends along the entire Western Coast as far as Taraki. By his presence I learned how the Gospel extends among this people: it appears to be as of old, when *they that were scattered abroad went everywhere preaching the Word.*

Tahaua mentioned several exhortations made by him in the course of his travels, and wished to know whether he had given correct views; at the same time telling me what he had said. The fact was, that he had repeated among his friends the substance of several Sermons he had heard from me. This, then, is the manner in which Gospel truth has spread so widely among the inhabitants of these Islands. May the time quickly arrive, when not only in outward profession, but in deed and in truth, they shall all be enrolled and fruitful members of Christ's Catholic Church!

A melancholy circumstance occurred a few weeks past. In coming from Queen Charlotte's Sound hither by canoe or boat we pass close round Jackson's Head, where a very unpleasant tide-rip is formed over the reef of rocks jutting out from the head. Richard Davis, a Native sent down from the Bay of Islands, and long stationed among the people of the Wellington District, among whom he possessed considerable influence, was coming round this point: fifteen in all were on board his canoe, when it was upset; and out of that number eight met a watery grave, Richard Davis being one.

There is generally a considerable body of Natives in the town. They come with some degree of regularity from all parts of the District, and are gradually becoming personally known to me.

*Visits to Wakapouanga and Massacre Bay.*

In another Letter dated December 31, 1843, Mr. Reay gives the following account of his proceedings up to that date—

There has been a regular succession of the Natives from the different villages. My first expedition amongst the Pas was in October. On the fourth of that month I went to Wakapouanga, about seventeen miles distant, and continued there until the 11th, teaching and conversing with the inhabitants. A quarrel among some of the people has for a while prevented the erection of a Church which was commenced here. The Chief of this Pa, Te Manu, conveyed me in his canoe to Rangitoto, in D'Urville's Island, through the French pass. I stayed until the fourteenth, holding conversations each evening until a late hour. I found several seriously ill, but was enabled to relieve their maladies; and, since, all of them have recovered. Went over to Massacre Bay, where we anchored on the fourth day. I preached to the Natives and to such Europeans as inclined to assemble. Visited the Native Settlements at Takaka, Tata, Tanpo, Huarau, and Tahapo. This was the first occasion of an European Teacher visiting this District. The people at present are in a disturbed state, owing to an unsettled question about the coal at the Motupipi. Distributed a number of copies of St. Matthew's Gospel. On Friday, Nov. 4, having worked down the Waitapu, we were fairly under weigh for Nelson, which we reached on the following day. At Wakapouanga again, from Dec. 13 to 15, discussing several points connected with matters of faith and discipline with parties here from Rangitoto and Teawiti. On several occasions my services have been requested to settle differences which had arisen between the English and Native population.

At all periods of my residence in Nelson there are regular Native Services. Moreover, these people seem to be arranging their periodical journeys to Wakatu in such a way that I am likely to have regular intercourse with all the people of the District from Massacre Bay to Cloudy Bay three or four times in the year.

Set off in Willoughby's canoe on the 16th of January, and going through the French Pass we came to Rangitoto. The 21st of the month was occupied in exami-

nation of Candidates for Baptism, preaching and explaining to some who were baptized the nature of the Lord's Supper. Their views respecting this Sacrament appear to me correct.

Nine out of the eleven were able to give a satisfactory explanation of the first principles of the Christian faith; and as they were of good report among their people, they were, on Sunday, January 22, admitted into the Christian Church. Five others communicated.

The following day I moved forward to Queen Charlotte's Sound, where I had the pleasure of meeting Mr. Hadfield. On the second day I took my departure; and, after a violent storm, we were mercifully preserved to Rangitoto, from whence a fresh crew escorted me to Nelson; and upon the last day of the month we embarked once more, called in at the Motueka, where we had a Service; then on to Massacre Bay; and, on February 5, baptized seven Natives of that District. Extended my voyage to Tomatea, the last village of Massacre Bay. It contains forty-two inhabitants. They are building a neat Church. I supplied them with what few books were left. Returned to Nelson by the ninth of February. Early in March Te Rauparaha, Te Hika, and Rangihacata were in the Settlement. I did not see them, by reason of my absence in the country districts.

*March 20-24*—At the Motueka, with both Europeans and Natives, catechizing and preaching: baptized several children of European extraction. I am grieved to say that two Native women were committed to prison for theft.

Native Baptisms, up to the end of June 1843: Males, 23; Females, 7; Total, 30; besides two infants since dead.

*Marked Traits of Affection, Faithfulness, and Humanity, in a Native.*

In the same Letter Mr. Reay thus relates a circumstance which had occurred in the preceding March—

Two native women were committed to prison for theft. It would be wrong were I to omit to record the conduct of the husband of one of these: in civilized society it would be lauded as a signal mark of devoted attachment. He was anxious, in the first instance, to secure his wife from the disgrace of imprisonment, by paying whatever recompense might be

required; but that failing, he accompanied her to gaol, and took up his quarters in the gaoler's room. Upon ascertaining this, the Police Magistrate entrusted him with a key, and, in fact, constituted him gaoler. He faithfully discharged this duty, and, when the time was expired, brought down both the women to receive a lecture. This is the same man who, about Christmas, made most heroic exertions to save several White Men who were in danger at Massacre Bay, their boat having capsized. His name was then Te Pero (the Dog); but I have since baptized him by the name of Arthur.

Previous to Easter many gathered together at Nelson. After careful examination I admitted to Baptism fourteen upon Easter Sunday. Eleven Natives also partook of the Lord's Supper.

### South Seas.

WESLEYAN MISSIONARY SOCIETY.

REEFEE ISLANDS.

*Attempts of the Papists.*

A LETTER has been recently received from the Rev. James Calvert, of Lakemba, in which he refers to the unhappy state of Rewa, and the endeavours of the Roman Catholics to gain a footing in Lakemba.

At our District Meeting, it was proposed to give up Rewa for the present, as we have but few people there, and the danger of life and loss of property appeared somewhat great. Mr. Jagger, in a spirit and manner that deeply affected us, promptly objected, and offered to risk his life. He has greatly endeared himself to us all.

During our absence at the District Meeting, the Popish Vessel arrived, with the Bishop and two rejected Priests from Tonga. The report of their rejection at Tonga preceded them. They went to the King, and begged him to allow them to remain. He positively objected, saying that his land was small, and that he already had a Missionary living with him. In vain the Bishop tried to entrap and deceive him. The King said that he would not have him. He called on the Tonguese Chief, and urged him to fear God, and abandon the religion he had embraced. The Bishop said, "You are a great Chief, I hear from Vavau, and that land properly belongs to you. We will take you to your own land, and you shall be King." This temptation was well-timed, but he knew their character before they arrived. So the Bishop went away. However, he hit upon a scheme, whereby they are likely to get a footing. He landed them at an outer island, with a Somosomo Chief whom he had on board from Tonga, under pretext of going to Somosomo. They are now in Lakemba, professedly waiting for an opportunity to leave for Somosomo. I saw some of the people from Somosomo, who have come with them from Tonga. Looking at the beads and cross, I said to one of them, "What is that thing that you have got round your neck?" He took the cross in his hand, and said, "I don't know: a Pope," bursting into laughter. They have been shewing their pictures; but I think they are too late in Feejee, though they will cause us much trouble, no doubt. We shall labour side by side. I trust that the Lord will appear on our behalf, and confirm the truth with signs following.

### Recent Miscellaneous Intelligence.

UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. T. Sandys, and Mrs. Sandys and infant, embarked at Portsmouth, on the 10th of September, for Calcutta.

*London Miss. Soc.*—Rev. S. Wardlaw, of the Bellary Mission, arrived from Madras on the 28th of July—The Rev. J. S. Taylor, appointed to Madras, embarked for that Station on the 29th of July; and Rev. J. H. Budden, returning to Mirzapore, with Mrs. Budden and Miss Williams, sailed for Calcutta on the 1st of August.

*Baptist Miss. Soc.*—Mr. Allen, of Alcester, with Mrs. Allen and their two children, and Mr. Lewis, with Mrs. Lewis, sailed for Ceylon on the 25th of July—Mr. and Mrs. Kingdon, late of Jamaica, sailed for Honduras on the 18th of

August. Mr. Kingdon will be united with Mr. Henderson, at Belize, in the work which opens for usefulness at that Station demand.

WESTERN AFRICA.

*Church Miss. Soc.*—Despatches from this Mission, dated July 9, 1845, state that the Rev. J. Warburton and Mrs. Warburton had received much benefit from a residence at Kent, and the rest of the Missionaries were in their usual state of health—Mrs. Gollmer died on the 11th of April, from dysentery, after a long illness. All the Members of the Abbekuta Mission had been ill, except the Rev. S. Crowther; but were recovering.

INLAND SEAS.

*American Board*—Mr. and Mrs. Everett,

and Miss Lovell, arrived at Smyrna on the 18th of April.

INDIA BEYOND THE GANGES.

*American Board*—Mrs. Thomson, of Borneo, died on the 5th of December.

*Amer. Bapt. Board*—Dr. and Mrs. Devan arrived at Hong Kong on the 22d of October—Mrs. Shuck, of the China Mission, died on the 27th of November, at Victoria, Hong Kong—Mrs. Abbott died on the 27th of January, at Arracan.

*Amer. Presbyt. Board*—Rev. Hugh A. Brown arrived at Hong Kong on the 10th of March.

INDIA WITHIN THE GANGES.

*Free Church of Scotland*—A very violent opposition has been raised at Calcutta to the Schools of the Free Church. The Natives are busily engaged in forming a School for a THOUSAND children, to be conducted by European Teachers. There have been 300 children withdrawn from the School of the Free Church by means of threats, entreaties, and intimidation.

*Amer. Presbyt. Board*—On the 28th of January the Printing Press, Bindery, and Book Depository of the Board at Loodianah were destroyed by fire. Some of the property was saved, but the loss is estimated at about 2000*l*.

CEYLON.

*Church Miss. Soc.*—The Rev. H. Powell in-

forms us, in a Letter dated June 30, 1845, that he and Mrs. Powell expected to leave for England in the "Fortitude," on the 2d of July, in consequence of the failure of Mrs. Powell's health.

*American Board*—Mr. Wyman died in January on his return to America.

SANDWICH ISLANDS.

*American Board*—Mr. Dibble died on the 22d of January at Lahainaluna.

UNITED STATES.

*American Board*—Mr. Abeel, of the China Mission, has been compelled, by his ill state of health, to leave China. He reached New York on the 3d of April.

*Amer. Episc. Board*—The Rt. Rev. Bishop Boone, Rev. Henry W. Woods, Rev. Richard Graham, accompanied by Mrs. Boone, Mrs. Woods, Mrs. Graham, and Misses Gillet, Jones, and Morse, sailed for Canton on the 14th of December—On the 16th of May Bishop Southgate sailed on his return to Constantinople, accompanied by the Rev. Samuel Penny.

*Amer. Presbyt. Board*—Mrs. J. Wilson and family arrived at New York on the 30th of June, from the Allahabad Mission.

*Amer. Bapt. Board*—The Rev. W. Dean, of the China Mission, arrived at New York on the 28th of March.

## Miscellanies.

THE Church, of which an Engraving is given on the other side, was erected in 1835 by the Rev. Michael Wilkinson, at that time Missionary at Gorruckpore: it will seat about 300 people. The spot where it is erected is called "The Farm;" but Mr. Wilkinson also gave it the name of Basháratpore, or the *Gospel Village*. It consists of about 260 acres of cultivated land, which has been cleared of jungle. At this place, in the midst of the great jungle forest which runs along the foot of the Himalaya Mountains, it has been the desire of the Society to settle a Colony of Native Christians, and make them cultivators of the land. Many of the present cultivators are Heathen; but the others are Christians, who, together with their wives and children, form a Congregation somewhat under 100. The Services are regularly performed by one of the Missionaries resident in Gorruckpore, which is three miles distant. A peculiar feature of these newly-cleared tracts is, that for five or six years there arises from the ground an unwholesome vapour, which is so prejudicial to the European constitution, that it is considered dangerous to remain within its influence for any number of days. The Rev. F. Wybrow lost his life, in December 1840, by fever caught from encamping for three weeks near the tank (or pond) shewn on the left in the Engraving. The climate does not appear to affect the Natives in the same way: and there is every prospect that, in time, these spots will be as healthy for Europeans as any other part of India.

The trees in the distance are part of the surrounding jungle still uncleared; the resort of tigers, boars, and wild elephants. The cultivators endeavoured to grow sugar-cane; but they found that the boars and elephants were tempted by it to intrude upon their fields. It has since been replaced by dál (a species of vetch) and wheat, which thrive well, and bring the growers a good price in the market at Gorruckpore.



CHURCH AT "THE FARM," NEAR GORRUCKPORE, NORTH INDIA.

# Missionary Register.

OCTOBER, 1845.

## Biography.

### OBITUARY NOTICE OF TWO NATIVE COMMUNICANTS,

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S STATION AT KENT, WEST AFRICA.

**THE** Rev. F. Bultmann has given the following brief notice of the death of two Communicants.

*March 16*—Last night one, and this morning another, of our Communicants died. Both of them, we assuredly hope, have left this for a better world.

Having given notice, at the Morning Service, of a Funeral Sermon in the evening for Edward Renner, the first of the deceased, the corpse was placed in front of the pulpit, and the Church was unusually full, all deeply sympathizing with the poor bereft widow and her three little children. I was particularly glad of this opportunity to impress on all present the truly Christian Example of their departed friend; for not only could I speak of his devotion and heavenly-mindedness in general, which Mrs. Bultmann and myself had many an opportunity of observing, both before and during his last illness, so that on every succeeding visit to his sick bed we found him more ready to depart, and to say, with St. Paul, *To me to live is Christ, and to die is gain*; but I could speak of two rather rare virtues in an African, viz. GRATITUDE, and CHRISTIAN CONTENTMENT with his lot. Although he had been upward of twelve years totally blind, and could but with difficulty meet the wants of his family, his wife also not being very strong; yet he, unlike most others, never came to beg. Whenever he was in want he asked persons, as a favour, to buy the lamp oil which his wife used to manufacture from the nuts of a certain shrub growing here. Beside this, he was a subscriber to our Society of threepence a Quarter, as also his wife; and paid a weekly halfpenny

for two of his children at School.

Every Saturday, also, while the Schoolmasters were with me, he and another blind Communicant, who still survives, used to come to Mrs. Bultmann for about two hours, to learn Scripture Passages by heart. The following passage from Mrs. Bultmann's Journal will not be uninteresting. She writes—

*May 25, 1844*—The two blind scholars, Peter Randle and Edward Renner—Randle about 45, and Renner 50 years old—came to me. They are of the Ibo Nation, and both have become blind in the Colony by degrees. They come to me every Saturday, and I teach them some verses from the Bible. They have learned correctly Psalm cxxi., and understand its meaning pretty well. I this morning read to them Psalm xci., asking them whether they would like to learn this next. "Yes," they replied, "there are some sweet words in this." Then I read to them Psalm ciii., and asked them which of the two they would learn first; but I had not read half a dozen verses when they both exclaimed, "Ah Mistress! that better, that much better! These words too much sweet for our souls." They then related to me that both of them had been wicked before; that for years after their arrival in the Colony they had not understood a word of what Mr. Renner—the Rev. Melchior Renner, Missionary—had said to them, and that they had generally gone hunting during Church hours; but that about twelve years ago, when gradually becoming blind, they had begun to care for their souls. And now we can say, with truth, that both these blind men are ensamples unto many.

### OBITUARY OF A PIOUS ARMENIAN,

IN CONNECTION WITH THE TREBIZOND STATION OF THE AMERICAN BOARD OF MISSIONS.

**MR. JOHNSTON** gives the following account of the peaceful death of a pious Armenian of the name of Migerditch, which, at the same time, shews how stern an opposition is made to the Truth.

We have just been called to mourn the death of our beloved brother Migerditch: he left us on the 10th of April. As he belonged to a Papal Armenian Family,  
Oct. 1845. 3 H



the quiet of his last days was much disturbed by the importunities of his relatives, the priest, and principal men of the community, who endeavoured to induce him to profess himself a faithful son of the Church of Rome, and submit to the usual rites performed for the dying. But he persisted to the last in declining the offices of the priest, and consequently his mortal remains received the treatment which was to be expected in such a case. His body was not allowed to be laid in the burying-ground belonging to the Church, but was kept during the day, and, at a late hour of the dark and stormy night which followed, it was carried by porters, attended by a Turkish kavass, and buried in a waste place, about a mile out of the city. *Precious in the sight of the Lord is the death of His saints.* In the midst of the unbounded exultings of the "foolish and deceived," we feel a consolation in the death of this Christian Brother, which the world cannot take from us; for we feel a confidence that his spirit has been welcomed to the mansions of the blessed. He was a man of superior mind and decided piety; and we fondly hoped that he was destined to render important service to the kingdom of God in this dark corner of the world. But it has pleased our Heavenly Father thus early to take him to Himself.

On account of the hostility of his family we could have no personal communication with him during his sickness; and it was with difficulty that any of our Armenian friends could have an opportunity of speaking to him.

From one who saw him two or three months before his death, we learned that he was already aware that his disease must terminate fatally; but he manifested great cheerfulness, and inquired with much interest after the welfare of the Brethren. Some time afterward, another of the Brethren—being a stranger in the place and unknown to the family—took advantage of this circumstance to make him a visit. His countenance lighted up with joy at the sight of a Christian Brother; and in answer to inquiries about his state, he very calmly replied that he despaired of the flesh, but had hope in God. He remarked pleasantly on the healthful appearance of the person who visited him, and sent his love to all who might inquire for him. But the interview was interrupted by the coming in of his mother, who was very particular in

questioning the stranger as to who he was and whence he came. He returned to give me an account of the interview, but said that his feelings would not allow him to converse much with our friend; and so saying, a flood of tears gushed from his eyes. But he received the full impression that the deceased was peacefully awaiting his end, resting on Christ, the sure foundation.

Not long after this, Migerditch sent a note to one of our friends, stating that his family and the priest had begun to trouble him by the efforts which they were making to induce him to comply with the customs of their Church; and requested that he would prepare him a room in a khân, and then come and assist him to go there, that he might lie down and die quietly; adding, however, that he should first consult us and the Brethren. We all advised that he should remain at home—for which there were important reasons—and to the individual who informed him of our opinion he expressed his cheerful acquiescence, adding that he would take patiently whatever they might inflict on him.

After this we know that the priest visited him often; the head men of the community also visited him; persuasions and threats were employed to turn him, but in vain. We know but little of what was said to him, or by him in reply; but the priest himself has declared that he informed our Brother that he would not bury him if he did not confess; to which he replied that his concern was about the salvation of his soul, and that it was of little consequence what they did with his body.

An ignorant but well meaning young man from among the Armenians, who saw him occasionally, advised him to comply, under the impression that ceremonies performed over him by others could do him no harm. But he gave the young man to understand that the difficulty was, that he was required to profess his faith in what he did not believe. He also gave this young man a paper to carry to the priest. After his death the priest shewed this paper to the chief men of the community, and, according to their own report, it contained a formal renunciation of their Church. To another young man who visited him he expressed a desire that the Brethren would pray for him, that he might not be left to do any thing wrong.



Two days before his death, when no longer able to raise his head from the pillow, he was visited by another of the Brethren. He manifested the same delight, on seeing the face of a Christian Friend, as before, and inquired immediately for the welfare of the Brethren.

Being informed that they were distressed on his account, he replied that they should be resigned to the will of God. The conversation was again interrupted by the entrance of his mother; and these were the last words which we have heard from him.

### OBITUARY NOTICE OF DUPO,

A KAREN TEACHER IN CONNECTION WITH THE AMERICAN BAPTIST BOARD OF MISSIONS,  
AT THEIR MAULMEIN STATION.

THE Rev. J. H. Vinton, in his Journal of the Maulmein Mission, says:—

Dupo, our oldest, and emphatically our best Assistant in the vicinity of Rangoon, is dead. He was a young man, and yet all looked up to him as a father in Israel. He was a peace-maker. In adjusting the little differences among the Christians he exhibited a tact that may be said to be uncommon even among the most experienced persons in any age or country. I have never heard a Karen speak of him but in terms of highest commendation. His opinion on all difficult questions was to the Christians as the voice of an oracle. His knowledge of Scripture doctrine was so accurate and extensive, that the other Assistants used to look up to him for instruction on some of the most difficult questions in theology. It was, however, in the manner of his dying that I most of all admire him. Like a true and faithful soldier he fell at his post. The cholera, that fearful scourge of God, had broken out among the Christians. They assembled—consulted—resolved to put their trust in God and abide the consequences. They said to the Assistants Dupo and Kyah-pah, "If we are attacked, come and direct our thoughts heavenward, and commit us in prayer into the arms of the Saviour, and let us go in peace."

They pursued their labours of love, going from house to house, and from village to village, by day and by night, speaking words of comfort to the sick and the dying and consoling the afflicted, for about two weeks, when Dupo himself was attacked. He immediately sent for his associate, and on his arrival said to him, "I, who have made it my business to comfort others, need now myself to be comforted. What word of consolation can you speak to me?" His friend replied, "We are not our own: in living and in dying we belong to our Saviour. If He require our services here on earth, we should serve Him with all our powers: if He calls, we should joyfully go at His bidding, for He will be sure to take us to Himself." "True," replied the dying man, "true: I die in peace; and we shall meet in heaven." His friend prayed with him; and as there were three others who needed similar words of comfort in their departing moments, he left him, hoping that his disease might yet take a favourable turn. In a few hours, however, the scene was closed. Dupo had finished his course with joy, and entered where the wicked cease from troubling, and the weary are at rest.

### OBITUARY NOTICE OF KO SHONG-GAI,

A NATIVE CONVERT IN CONNECTION WITH THE AMERICAN BAPTIST BOARD OF MISSIONS,  
AT THEIR STATION AT DONG YAN, IN BURMAH.

THE Rev. E. A. Stevens gives the following character of Ko Shong-gai:—

On my arrival I ascertained that one of the converts, an old man, who uniformly resided at the Zayat and took care of it, had just been committed to the cold grave. He formerly lived at Tumpating, a village separated from Dong

Yan by a mountain ridge. There he heard the Gospel; and in the midst of opposition, single and alone, almost immediately decided for Christ, and came forward and was baptized. Though not one of his family has followed his

example, he has from the first been unwavering in his attachment to Christ, and uniform and constant in his obedience to the Gospel. He was particularly distinguished among the Native Brethren for his fearlessness of death. In cases of attack from cholera, when nobody else would dare to render assistance, he was ready to watch and to administer medicine. He and two others of the Christians were the chief dependence of the Church in these cases; and in this service he lost his life.

Not far from the Zayat, in a neighbourhood from which everybody else had fled on account of the cholera, one man, who was left to watch, was taken ill in the night. Knowing it was certain death to remain where he was, he went to the Zayat, where the old disciple lived, and begged he would pity him and take care of him. The old man could not refuse; and accordingly the patient went into the cook-house, where all was done for him

which circumstances admitted.

The man grew better; but in the afternoon of the next day Ko Shong-gai perceived the first symptoms of that fatal disease in himself. He took some of the medicine I had left with him, and felt better; so much so, that he went out to attend the funeral of a man who had died at the Zayat the same day from cholera; but before light the next morning he was again attacked, and with renewed violence. Unfortunately, a bottle of cholera mixture, which I had left with some others of the Christians, in their absence could not then be found, and the old man took no powerful medicine. In the course of the day, Ko Chung Paw arrived, and immediately produced the medicine, but it was too late: death had seized its victim, and Ko Chung Paw had only time to receive a parting, affectionate embrace from his Christian Brother, when he peacefully fell asleep in Jesus.

#### BRIEF NOTICES OF THE DEATH OF YOUTHFUL CONVERTS,

IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S STATION AT BERHAMPORE.

The Missionaries at Berhampore write—

Deeno, a boy in our Christian School, died at the age of eleven. He exhibited in his usual deportment the influence of religious principles. Mr. Lessel had taken great pains with him. From his piety, intelligence, capacity for learning, and fluency of language, we looked forward to the time when he should become an evangelist to his countrymen. Without our knowledge, he had commenced learning the Hindooes from one of our Catechists; and, in addition to his acquirements in the Bengalee, had made some progress in English. He sometimes rebuked grown-up persons for improper conduct; and when admonished by his father that it was unbecoming in a child to reprove persons of mature age, would reply, "Father, they know not that they do wrong; but if told of their faults they will refrain from such conduct." If the Sircar were absent at Morning Prayer, or late in coming to School, he would commence the devotional service, and carry it through with a propriety which could only have been produced by the habit of private prayer.

His illness was protracted, and we had a better opportunity of seeing the work of the Holy Spirit developed in him than

in the other children, whose sickness was short, and whose death was sudden. To his grieving parents he said, "Weep not for me; weep for yourselves. It will be well with me: I am going to the Saviour." The evening previous to his death, when we thought him dying, and he was almost speechless, Mrs. Hill, as she held his emaciated hand, said, "Deeno, are you happy?" He replied, "Yes."—"Do you feel your love to God increase?" "Yes."—"There will be no weakness in heaven, no sin in heaven, Deeno." His intelligent eyes brightened, and with much emphasis he said, "No, no." She inquired if he desired any thing to eat; and hastened home to send what he had requested. He ate a little; and, feeling revived, he looked at his father, and said, "Father, I am not yours, I am the Lord's. Father, did Jesus die for sinners? then believe in Him, pray to Him." He spoke no more, and shortly after slept in Jesus.

Simon, another of our boys, aged seven, was seized with sickness in the morning, and died the same afternoon. A Catechist, perceiving that he was dying, said, "Simon, are you not afraid to die?" He replied, "No; I am going to my

Father's house."—"Your Father's house; where is that?" Raising his dying head, and pointing upward, he said, "My Father in heaven."—"But are you not a sinner?" "Yes, I know I am a sinner; but my Heavenly Father sent His only Son to die for sinners. If He calls me, why should I be afraid?" Then turning himself upon his side, he departed, we hope, to his Father's house in heaven.

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

##### *The Bible its own Witness.*

It has been said, by a distinguished individual of that communion of which the Pope is the head, that we cannot get at the Bible unless we first recognise the existence of the Church, and rest on her reception of the Bible. It is most important, when we meet with such objectors, that we should bear in mind and plainly state, that there is no one fact in Christendom for which there is more overwhelming evidence than for this—that the Bible is authentic. There are, first, what we frequently refer to—Miracles. Miracles were wrought, to demonstrate the book we circulate to be God's book. And what is a miracle? It is the hand of God reaching down from the opening heavens, and holding out that lamp, whose mingled rays are mercy and truth which have met together, righteousness and peace which have kissed each other. But there is another evidence—the evidence of Prophecy. I might quote the Arab in his tent, the Jew on our street, Shem in Asia, Japhet in Arabia, and Ham in his bondage in Africa; and I might make each of these, if they would speak, proclaim with emphasis, The Word of God is truth.

But there is a more remarkable and striking proof, in the predictions which refer to our Lord. Take all the prophecies—from the first in Paradise to the last in Malachi. One Prophet describes one feature, another Prophet tells of another; a third describes a different feature; and you would suppose, if you were not acquainted with the subject of these predictions, that it was utterly impossible they could all, or even the majority of them, be fulfilled or realized in one individual person. Now suppose that a number of statuaries in different parts of the world had been commissioned, by some superior power, to construct a figure.

Suppose one statuary, a thousand years ago, cut out a finger from the marble; a second, one hundred years later, cut another; a third, a fourth, a fifth—each hews out a limb: and suppose that on this day, the 7th of May 1845, all the scattered members, from different chisels, from different countries, made under different circumstances, by men speaking different languages, were all brought together, and that they were found perfectly to unite and harmonize; what would be your inference? Surely it would be, that some great presiding statuary had given the magnificent original and archetype, which they had all studied and exactly copied. This is the fact with the Bible. Isaiah gives one characteristic of Messiah, Malachi another; Jeremiah gives a third, the Psalmist a fourth; and they seem, while looked at separately, incapable of being put together. At length, He presents himself—with a face more marred than any man; He hangs on the cross in all the agony of suffering, but in all the achievement of victory also; and you find that the characteristics meet and mingle and harmonize in Him, who constitutes the brightness of His Father's glory, and the express image of His person. I say that such a fact as this is calculated to shew that the New Testament is authentic; that the Old Testament, too, is equally so: and that the book which we rejoice to circulate is therefore, what we have pronounced it to be—the book of God.

There is another evidence arising from a knowledge of its contents. I have paid some attention to the Fathers; I have carefully read portions of them, after reading God's blessed Word. The transition from the Epistle of St. Paul to the Corinthians to the Epistle of one of the earliest and best of the Fathers to the same Church, is a transition from sun-

shine to cloud, from light to darkness: in fact, the impression would be forced on you, that the latter spake by his own wisdom—that the former spake, because inspired by a higher and loftier power. Let me say, that the reason why we do not always appreciate this magnificence of Scripture is, that we do not study it long enough, closely enough. Thomas Lawrence, when he first visited the splendid picture gallery at Rome, expressed himself bitterly disappointed. He could not see much in the pieces of the great Masters—could not distinguish any transcendent beauty in the touch of their pencils. But after he had studied these pictures for successive days during six months, he then learned that it was necessary that his taste and perception should be brought up to the perfection of what he beheld. What we need, to enable us to appreciate the Word of God more highly, is, that we should read it more. And the more you read it, the more you will love it; they who have read it most, and studied it most deeply, most clearly feel it to be *the power of God, and the wisdom of God.*

There is a very simple way of putting these points:—Suppose I were to take you into some of the glens and grey moors of my native land—to that lone and turf-covered hut, which contains the grey-haired patriarch and all his household. Let me take you to his evening worship: listen to his conversation, as he speaks about things beyond the grave, and beyond the skies—and put to him the question, “How do you know that that book is God’s book? you never read Chalmers—you never read Paley’s Evidences; how do you know that it is the book of God?” “Know?” he would reply; “I have felt its joy in the hour of affliction. Prove to me that the sun does not shine, that my mountain streams do not flow, that the hills are not covered with heather; and then I will believe that the Bible is not true.”

[*Dr. Cumming—at B. F. Bible Soc. An.*]

*The Fact of Transmitting, does not involve the right of Authoritatively Interpreting the Scriptures.*

We are met by a party, who say, You get the Bible from the Church of Rome, and you ought to take her interpretation of it: she handed it down to you, and you ought to take her comment along with the text. My reply to this would be, “If it be true that the Church of Rome handed

down the Bible to us, we bless God that He enabled so blind a person to convey to us so precious a gift.” But I would add, “Suppose that she did do this, it would not follow that we ought to take her interpretation. Our blessed Lord received the Old Testament from the Jews: but He did not take the interpretation of the Jews; for that interpretation led them to crucify the Lord of Glory.” But if the Church of Rome should be very dogmatic, as she generally is, and say, “If you will not have my interpretation you shall not have the Bible at all;” I reply, “Very well; there is the Anglo-Saxon, there is the Greek Church, there is the Syrian Church: I will try them, and see if they will give me the Bible without comment.”

[*The Same—at the same.*]

*Difference in Opinions the Fault of Men, not of the Scriptures.*

His holiness tells us, that we Protestants, the moment we get the Bible, and get the liberty of interpreting it, all fall into disputes, and quarrels, and perplexities among ourselves. I admit that we have disputes. But there were disputes in the Corinthian Church, even amid the sunshine of Apostolic Presidency. I admit that these diversities are in some degree our shame; but I allege that these disputes are not about the bread, but only about the shape and composition of the basket in which it is put: that they are far more about the form than about the substance. The Bible originates disputes, not because the book itself is imperfect, but because men’s minds are clouded; not because we need another revelation from heaven, but eyes touched with the eye-salve, hearts guided by God himself, to read the revelation we have already received.

[*The Same—at the same.*]

*To benefit the Jew, a General Benefit.*

In whatever light I view this great question (the conversion of the Jews), whether I regard it as purely secular, whether I regard it as purely religious, or whether I regard it as partaking of both characters, I see no subject which can surpass it in magnitude, and in all those attributes which feed the imagination, and stir into life the warmest energies of the heart. As a statesman, I could rejoice in the political aspect of the question. I could foresee enormous benefits to civilization and to mankind, from the return of a numerous and ardent people to the land of their forefathers, to

occupy and revive the most fertile, but most dishonoured regions of the East; to replace, by the enlightened Jew, the benighted Turk; to plant the Cross instead of the Crescent; to restore the ancient kingdom of David and of Solomon; and to spread the Gospel of Christ *from the entering in of Hamath unto the river of Egypt, and from the great sea to the great river, the river Euphrates*. But I can rejoice, and much we do rejoice, as Englishmen and as members of the Church of England—our beloved Church!—that we are called to advance, by our instrumentality, the political and spiritual welfare of the Hebrew People. The goodness of God seems to descend on every nation, and His grace seems to rest on every Church that remembers the outcast children of Abraham. The love of this people evangelizes the hearts of individuals and of communities; and, depend upon it, that the Church which shall plunge heart and soul into this mighty career will be proof against all assaults from without, and against all heresy from within; and that kingdom which shall give its power to Israel, and not to the beast—that kingdom, I say, will have round it, in the hour of danger, as mighty a host as encompassed Elisha to his unseen though most certain protection.

But, principally, we rejoice in the end and hopes of this Society, as seeking the fulfilment of a long series of prophecy, and the institution of unspeakable blessings, both in time and in eternity, for all the nations in the world. We believe, (and we act, too, as we believe,) that, if the casting away of the Jewish People be the reconciling of the world, what shall the receiving of them be but life from the dead? And turn where you will to examine the operations of this and kindred Societies, and of every people on earth, and you will see, in our tardy progress and in our comparative unfruitfulness, the necessity of this revival. The indomitable energies and the most pious zeal to evangelize the Heathen, what do they do? They reach but the very outskirts of the kingdom of Satan; and, for every handful you win, you leave a nation behind. The unceasing labours of all those who toil to abate the amount of moral and physical suffering contribute to reduce but a fraction of the mischief: the work redoubles as they advance: in the moment of activity there is an ap-

pearance of success. Pause but for a moment, and your vantage ground is lost. It strikes us, then, wherever we turn, that we must look for other times, and larger hopes, and fuller promises: and here they are before you, so plain that he that runneth may read. They may be accelerated, though they cannot be retarded; and thus, then, it is our duty, our most high and joyous duty, that every effort be made, that no exertion be spared, that all our toil be given, by day and by night, that, into every prayer, with all our souls, this special supplication should enter, for the revival and exaltation, be it figurative or be it literal—the revival and exaltation, I say, of repentant and forgiven Jerusalem.

[Lord Ashley—at Jews' Soc. An.

*The Gospel the only Way of Salvation.*

I feel that the very spring of real Christian Effort to promote Christianity among the Jews must be deepened in the hearts of those who know that without Christianity they cannot be saved. We cannot consent to propagate Christianity as one among many ways of Salvation; neither can we consent to allow our motives to degenerate into a desire to promote the civilization of the world. Civilization will be granted, in proportion as our great object is attained. But that object is, to seek and to save that which is lost, and must continue lost, if it continue without the Gospel of Christ. It is on this ground, and nothing less than this, painful as I have already said it is to many of our feelings, but no more, as I sincerely believe, than fidelity to our highest principles—on this ground I claim from this multitude, and from all the friends of Israel throughout the land and the world, that they should not only take part in a Meeting, which has much of enjoyment and excitement, and a little of romance to add to our enjoyment; but that they should take part in the patient and unwearied labours of the Society. We want to secure support for the Society. The Jewish Society has a distinct object—to promote Christianity. But then the people, among whom it aims to promote Christianity, are collaterally connected with many other interesting topics. Hence, the subject, united to the character of the people, enlarges itself into many aspects, all interesting in themselves. [Rev. H. McNeill—at the same.

## JEW'S SOCIETY

## THIRTY-SEVENTH REPORT.

*State of the Funds.*

THE particulars of the Receipts and Expenditure were given at p. 234.

In the last year's Report, your Committee were recommended "to institute an early inquiry into the various sources of the Society's income, and the different heads of its expenditure, and to associate with them, in their investigation, some of the leading members of the Country Associations." They endeavoured to carry out this recommendation; and for this purpose appointed a Special Committee, all of whom were laymen. They also invited their six largest Auxiliaries, viz. Bath, Brighton, Bristol, Liverpool, Manchester, and York, each to send up a representative to take part in the proposed investigation. A number of gentlemen resident in London, not members of the Committee, were requested to unite with the Special Committee, and to go through the whole of the Society's accounts for several years preceding. Your Committee regret that many of the gentlemen invited were not able to attend, but they expressed their perfect confidence in the Committee to whom the investigation had been confided. A very efficient Committee was formed, and instituted a very diligent, minute, and searching inquiry into every branch of the Society's expenditure, of which the result was presented to the General Committee. The Report concludes in the following words:—

"Having completed their inquiry into the several matters connected with the pecuniary affairs of the Society—an inquiry entered on and prosecuted with the most honest desire to detect abuse, if any existed; to retrench expense, where it could be effected without detriment; and to do justice toward all parties interested—the Committee cannot close their Report of the searching and sifting examination they have been called on to make, without acknowledging the ready assistance they have received from the officers employed in the different departments, as well as the free and undisguised manner in which all the information called for has been communicated. To the practical working and good government of the affairs of the Society they wish also to bear their full testimony; and they feel confident, that whatever doubts may, from want of accurate information, have been entertained by some

of its friends and supporters respecting its management, that the present well-timed scrutiny into its affairs will have the effect of securing confidence for the future."

Your Committee venture to repeat a request made in the last Report, that the friends of the Society, who are desirous of accurate information as to any alleged grounds of complaint, will apply immediately to the Secretaries; and they further beg that, in any real or supposed ground of dissatisfaction, the precise point may be mentioned on which information is required. It is impossible to meet vague reports; but they are thankful to give the fullest information on every specified point.

One cause of the withdrawal of some from the Society has been, that assertions have been industriously circulated that there was a leaning, on the part of the Committee, or at least of some of its members, to the principles of the Oxford "Tracts for the Times." On this point the Committee are therefore anxious to speak clearly and decidedly, and to deny that there is the slightest ground for the assertion.

The Fund for Widows and Disabled Missionaries has been but little increased during the past year. The sum of 71l. 18s. 1d. only has been contributed. Your Committee sincerely regret that so little has yet been accomplished toward the formation of a permanent fund for the benefit of the widows and orphans of your Missionaries. As time passes onward, their number increases. The entire amount of money hitherto contributed toward this necessary fund is only 1116l. 17s. 10d. Stock in the Three per Cent. Consols. This Fund cannot be made available for its benevolent object until the capital amounts to the sum of 5000l.

*Proceedings of Auxiliaries.*

The Rev. R. A. Taylor has been engaged in preaching and attending the Meetings of the Auxiliaries and Associations of the Society. Several Meetings and Sermons could not be provided for, on account of the illness of the Rev. H. S. Joseph; and though a few new Associations have been formed, it has been impossible to add many to their number. To those clerical friends who have so kindly rendered their valuable aid in advocating the claims of the Society the Committee tender their sincerest thanks, while they earnestly beg that they will continue to give this most valuable contribution.

*Publications.*

Distribution of Scriptures, Tracts, &c., from April 1, 1844, to March 31, 1845, has been—Hebrew Bibles, 2719; Hebrew Testaments, 1840; Pentateuchs, Portions, Psalms, &c., Hebrew, Dutch, English, and German, 3780; Bibles, Testaments, &c., English, and in Foreign Languages, 650; "The Old Paths," English, French, German, and Hebrew, 863; "Pilgrim's Progress," Hebrew, 245; Tracts, &c., various, 30,283.

Your Committee thankfully acknowledge the grant of 366 Bibles, Testaments, Psalms, &c., from the British and Foreign Bible Society.

The following works have been printed since March 31, 1844:—

An Edition of the Hebrew Bible in four parts; 24,000 parts and 32,500 copies of other Books and Tracts.

*Episcopal Chapel.*

During the year thirty-six Israelites have been received into Christ's Church by Baptism, at your Episcopal Chapel. There is now a total of 411 baptisms recorded on the Baptismal Register of the Chapel.

The Services have been continued as usual, and were accompanied with many tokens of the Divine Blessing. The number of adult unconverted Jews, who have attended at the Services in Hebrew, English, and German, has often been very considerable.

The Sunday Morning and Evening Services, and the Evening Services during the week, are continued by your Chaplain, the Rev. J. B. Cartwright. The Morning Services throughout the week are entirely in Hebrew, and under the care of the Rev. Dr. M'Caul, W. Ayerst, and J. C. Reichardt. The Hebrew Afternoon Service on Sundays, as well as the Hebrew Service, with a Sermon in German on Friday Evenings, are conducted by the Revs. W. Ayerst and J. C. Reichardt.

*Hebrew College.*

During the last year ten Missionary Candidates and one Tract Distributor have had the benefit of the instruction afforded in the Hebrew College. Of these, two have proceeded to labour in a foreign station; one, whose father required his services, has, for the present, left the College; and seven (six of the House of Israel) still remain, of whom one will have fulfilled the usual period of study before

Oct. 1845.

the end of the present year. The Committee hope that the Lord of the vineyard will raise up more Candidates for the Missionary Office—men full of faith and the Holy Ghost, and mighty in the Scriptures, to be prepared for the great work of preaching the Gospel to Israel. They would especially rejoice to see more of their fellow-countrymen animated by a Missionary Spirit, and ready to go forth, with their brethren of the House of Israel, to proclaim the unsearchable riches of Christ, and to prove practically to the Jewish Nation, that of twain Christ hath made one new man—that the old enmity is taken away—and that Jew and Gentile now are fellow-heirs of the same promise, and fellow-labourers in the Kingdom of God. During the last summer vacation, the students made Missionary Tours to Holland and a part of Germany, and had abundant opportunity of testifying to their brethren concerning the grace of God. They were, in many instances, very kindly received, and had important discussions with learned and unlearned, and in one instance in a synagogue.

*Schools.*

For the first time since the establishment of the Society the Schools contain the full number of one hundred children.

The Boys' School has been full for some years. During the past year nine boys have been apprenticed; one is with his parents, expecting shortly to meet with a suitable situation, and another was returned to his parents. Eleven boys were received into the School.

The Girls' School has been steadily on the increase during the last two years. At the last Anniversary there were forty-four girls in the School: one is gone to service, another has been taken home to learn a respectable business with her parents, who are Christian Israelites. Eight have been admitted, of whom one has not yet been received at the School.

There are many applicants waiting for admission at the Schools.

*Temporal-Relief Fund.*

Your Committee thankfully acknowledge the kindness of those friends of Israel who have contributed toward this important object, to which their attention has been specially and earnestly called. It pleases God still to choose the poor in this world, rich in faith: and those whose worldly circumstances are somewhat better, are speedily reduced to utter destitu-



tion. The remarkable feature of the present preaching of the Gospel is, that it is especially blessed to Schoolmasters, Students of the Talmud, Candidates for the Rabbinic Office, or to persons engaged in petty trade, all of whom are, therefore, dependent altogether on Judaism or the Jews for their support, and whose means of livelihood are cut off suddenly and totally, as soon as their inclination to Christianity is perceptible to their brethren. They who, a few hours before, were in possession of respectability and the means of obtaining bread for themselves and families, suddenly find themselves doomed, by an imperative necessity, to subsist on a precarious, and often an ungracious charity. There are in our own country hundreds of poor believing Jews, many of whom are destitute of the necessaries of life, and who cannot earn a living as they were accustomed to do before they became Christians. During the four months which have elapsed since the new Fund has been opened, 146 individuals, residing in England only, have applied for assistance, and the number of applications from them have amounted to 303. Some have large families dependent on them, and there are also the widow, and the orphan, and the aged. These always speak to the heart. Much more should they under the present circumstances: they are outcasts from their nation.

Your Committee are deeply impressed with the solemn duty of making a vigorous effort in this matter, and are urged on, besides, by the best friends of the Jews in every part of the country. The Fourth Rule of the Society has therefore been altered, under the sanction of two Special General Meetings, and a Special Fund opened for that purpose.

Your Committee are deeply convinced that the plan of affording casual relief is by no means satisfactory. There are, indeed, many cases in which, owing to sudden affliction, immediate aid is absolutely required; and in many such instances your Committee are most thankful to have had the means of rendering assistance. But, at the same time, they are most anxious to devise some plan for carrying out the principle laid down in Rule Fifteen, which directs "that the relief be applied, as much as possible, in the promotion of industry, by the teaching of trades, or other means of obtaining a livelihood." Much has been done by the Operative Jewish Converts' Institution, of the im-

portance of which it is impossible to speak too highly; and the urgent necessity for administering help is a subject which calls for the most earnest consideration of every friend of Israel.

This subject is much more comprehensive and difficult than many would suppose; and your Committee would earnestly pray that they may be enabled to devise the best plans, and to carry them into effect in the most efficient manner.

#### *Mission in London.*

The Rev. J. C. Reichardt's time is much occupied with visits from inquiring Jews and the instruction of Candidates for Baptism. The number of these is very much increasing. Jews continue to come from various parts of Europe and apply for Christian Instruction and Baptism; and during the last year several English Jews and Jewesses also have been admitted into the Christian Church. Many have been regularly instructed by Mr. Reichardt, of whom twelve have been baptized at the Society's Chapel, six of them inmates of the Institution. The number of Baptisms would be much greater than it is, if, in many cases, the fear of utter destitution did not present an insurmountable difficulty. The Mission in London is greatly aided by the appointment of several Tract Distributors, who are employed in visiting the Jews in their own habitations. From their weekly reports, it is quite evident that much is doing, which is a great encouragement for further exertions.

As Superintendent of the Operative Jewish Converts' Institution, Mr. Reichardt continues to labour with persevering diligence; and though in this work he has met with many trials and difficulties, there is still abundant reason for encouragement. During the year the number of inmates connected with the Institution has been 29, making the number 178, since the commencement in 1831.

Beside the direct labours among the Jews, Mr. Reichardt also gives daily lectures at the Hebrew College, takes part in the Public Services at the Chapel, corrects the press, and occasionally advocates the cause of the Society from the pulpit and at Public Meetings.

The Rev. T. Fancourt has continued to visit the numerous Jews with whom he is acquainted. His affectionate exhortations and kind attention have been much blessed to many.

*Mission in Liverpool.*

The labours of Mr. Lazarus at this important station have been very much interrupted by illness during the year. Your Committee directed Mr. D. Alvarez to pay a visit to Liverpool in February last. Besides the 140 to 150 Jewish families who reside here, the majority of whom are very respectable, great numbers frequent the town during the greater part of the year on business, from other parts of the kingdom, and from abroad. Mr. Alvarez has been able to establish a friendly intercourse with many of the more respectable Jews, and has had many interesting discussions with them. He has had four individuals under regular instruction, preparatory to baptism.

*Mission in Bath and Bristol.*

Mr. J. A. Pieritz has continued his labours in Bristol. His efforts have also been extended to Exeter, Plymouth, Cheltenham, and Swansea. During the year he has been engaged in visiting the Jews at all the above places, and has received visits from 270 Jews, who have called on him at his lodgings in Bristol, with whom he has held repeated discussions; the same individuals frequently calling on him, when, often, several hours at a time are spent in discussion on things pertaining to the Kingdom of God.

The following case is mentioned in the Report of the Bath Auxiliary:—"A great stir has lately been made among the Jews of Bristol, by the conversion to Christianity of two brothers. The elder of the two was confined to his bed by illness, and, during that time, asked another Jew residing in his house to lend him a book to read. This request was complied with, and the book was Dr. M'Caul's "Old Paths," which had been given to the lender by Pieritz. The book was lent with a caution, the borrower being informed that it came from the "Apostates." It pleased God, however, to bless its perusal. Very shortly after his recovery, he professed his faith in Jesus of Nazareth as the true Messiah, and has since suffered much ill-treatment from his Jewish Brethren. His wife and children were torn from him. The children he has since been able to get under his own care, and they, with himself and brother, were baptized on Sunday, April 27. The wife still remains away from her husband, but, it is hoped, will soon return to him. The younger of the two brothers was in an-

other part of the country. The Jews sent for him, to influence his brother to abandon his new notions. He came, and on first entering the room, prostrated himself on the floor before him and made great lamentation. The result, however, is, that he, too, has given up Judaism, placed himself under instruction, and, as we have stated above, was baptized.

*Concluding Remarks.*

While your Committee have been encouraged in their labours of love, they must also remind you that there are many things which shew that there is yet much to be done, before even the endeavour to promote the spiritual welfare of Israel can become general.

What shall we say to the numerous provinces, districts, and cities of so-called Christian Europe, in which a Jew is not even allowed to dwell? What shall we think of Protestant Countries—nations possessing the true light of the Gospel of Truth—refusing to permit their brethren of the House of Israel to set foot on their shores, or to visit them for a single night? It is only recently that in Norway two Jews suffered imprisonment for having landed in that kingdom; and in the largest of the Cantons of Switzerland the Jewish inhabitants were ordered instantly to leave the country.

During the past year, instances of atrocious outrages have been committed on the persons and property of Jews, both in Christian and Mahomedan Countries. In the riots at Prague, Gesecke, and Woesp, the fury of the populace vented itself against the unoffending Jews on the most groundless pretexes; while at Tarnow and Cairo the foul calumny which, a few years ago, led to the horrid scenes at Damascus and Rhodes, was revived.

While these things have been a stumbling-block to Israel, it may reasonably be hoped that the sympathy which has been shewn for the poor sufferers, in the dreadful calamity which visited Mogadore in August last, will have been considered by many as some proof that all who are called Christians are not lost to all feeling for the sufferings of Jews.

But while there are many things which tend to widen the gulf which separates the Jews from their Christian Brethren; while so much infidelity and superstition prevail among our own communities, and so little is done to remove the load of prejudice, and gather out the stones, that the way

of the people may be prepared, there are many things which shew that the attention of the Jews has been directed toward religious inquiry, in a way which could but little have been expected a few years ago. The controversy excited by the new sect at Frankfort-on-the-Maine has been carried on vigorously by learned Jews, who have earnestly protested against the unhallowed zeal with which the innovators have called in question many of the doctrines and observances considered most sacred by their forefathers.

The Assembly of Rabbies last year at Brunswick has done much to excite and promote a discussion among the Jews on questions of the most vital importance. Most of those who met were evidently in doubt as to most of the fundamental truths of revelation. It is a most painful and distressing sight to see learned Rabbies, the teachers of large congregations, raising the question, Whether it be necessary to make mention in the prayers of the doctrine of a Messiah? and in how far it be advisable to continue the use of the Hebrew Language in a part of the Public Worship?

A formal protest against the competency and the decisions of this assembly, and the one proposed to be held next summer at Frankfort-on-the-Maine, has been signed by seventy-seven Rabbies of different congregations in Germany, Hungary, and Poland; among whom is Dr. Adler, Chief Rabbi of Great Britain.

While we lament the uncertainty which prevails, and the doubts which are thus raised in many minds, we cannot but think that the inquiry must do good, and the discussions prove beneficial in the end.

These inquiries have been greatly assisted by the great and increasing number of periodicals which are now published for the express purpose of discussing questions affecting the interests of the Jews, and communicating information respecting their present condition in the various countries where they are dispersed.

And as the Jews in Germany form a very important and influential portion of the nation, and are distinguished by their intellectual acquirements, which secure to them a great influence in every movement of a religious kind, your Committee have authorized your Missionary at Berlin to publish a Monthly Magazine for the discussion of the religious and social

state of the Jews. There is good reason for believing that this will prove an efficient means of usefulness. Two other periodical publications, having the same objects in view, have also been set on foot in Germany, conducted by men who have long laboured to testify to Israel that Jesus of Nazareth is the Saviour of the World.

Thus, while there is abundant evidence that Israel is the branch of the Lord's planting, the work of His hands that He may be glorified—for God hath not cast away His people, but there is a remnant according to the election of grace—so is there, in the result of every endeavour to do good to Israel, the strongest ground for expecting, that, through the mercy of that God whose gifts and calling are without repentance, the time is not far distant, when He who hath concluded them all in unbelief shall have mercy on all, and all Israel shall be saved.

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BRITISH SOCIETY FOR THE PROPAGATION  
OF THE GOSPEL AMONG THE JEWS.

SECOND REPORT.

*Object and Sphere of Operation.*

THE Society's simple object is the spiritual welfare of the Jews; and this it seeks to promote by the co-operation of all who, loving the Lord Jesus, also long for the salvation of Israel. Its primary field is England. Situated as we are, we feel that the command to preach the Gospel to the Jews requires us to begin at London; and when, by the blessing of God, we have gone over the towns of England, we hope to extend our labours to the Continent and remoter regions.

*Publications.*

Where the Committee have not been able hitherto to station a Missionary, they have employed occasional helpers in the distribution of Tracts. Many of these have also been forwarded to respectable individuals not accessible to Christian Visitors. The Scripture Extracts in Hebrew, English, and German, have been peculiarly acceptable. Although the Society has been hitherto chiefly fulfilling a Home Mission, it has already sent Tracts to Hamburg, Syria, and New York.

The Society has been assisted by a grant of Tracts from the Religious-Tract Society; and by the British and Foreign Bible Society by a grant of Bibles.

*Prayer Meetings.*

The Quarterly Meetings for prayer, held at various Chapels in the Metropolis, and the Monthly Meetings for the same purpose, held in the Office of the Society, have been numerously attended.

*Lectures to the Jews.*

Lectures on seven different subjects have been delivered on Sunday evenings by seven different Ministers.

*Agents.*

In London, where there are resident probably about 20,000 Jews, four Missionaries are constantly employed, and another is about to enter on the work. In addition to these, the Committee are now enabled to avail themselves of an eminently-qualified individual, whose office it is to receive and converse with serious Jewish Inquirers, and to give instruction in Jewish Literature, and modes of argument to those employed as Missionaries. Three of these fulfil their Mission in districts almost entirely inhabited by Israelites.

*Results.*

We might detail incidents that would awaken thrilling interest, but for obvious reasons we refrain, and ask you, for a time, to be satisfied with such assurances as those we now present. You have gained by your Missionaries an introduction to the too-neglected members of a nation dear to your God and Father; and a feeling of mutual kindness is reciprocated between you.

*One Agent writes—*

The only knowledge of Religion that is common among the Jews in this district, is, that they are *the people of God*; that they must keep the law, observe the Sabbaths and Holy Days, and do as well as they can. A great deal of the traditions from the Talmud is to be heard in every house; but the knowledge of the Scriptures is very scarce. The morality of the Jews is certainly superior to that of the Gentiles by whom they are surrounded. The idea of Christianity which many of the Jews entertain is grounded on the conduct of their neighbours, whom they suppose to be real Christians, while many of them are Papiats and Infidels. Several have, on this account, told me they thought themselves better than Christians.

The district contains about 750 Jewish Families, of whom about 400 have been visited. Others would not receive me;

and many have been visited who live beyond the boundaries of the district, beside those who from time to time call at my house, and with whom I spend several hours every week.

*Another writes—*

The district which is the scene of my labours contains 583 families, 500 of whom are Jewish: every room is occupied, on an average, with one family, with from three to five children each, amounting in all to about 2000 individuals. The occupations of the Jews are, in this district, various. Being poor, and having little knowledge of mechanical labour, they devote themselves to any thing by which they can with honesty procure a subsistence. Out of 500 families occupying 483 rooms, in 227 houses, 415 are under visitation, and to the others I have given some Tracts with a hint on the all-important concerns of their souls.

*The Committee state—*

A Missionary long engaged, with many decided tokens of usefulness, in Bristol, has spent some weeks most beneficially among the Jews in Birmingham. He mentions two cases of apparent conversion, and others of much spiritual promise. The number of travelling Jews he describes as about 1500 annually. He thus describes the present scene of his occupation: "I have formed an acquaintance with most of the Jews resident here; there are about 1500. I have carefully given away all your Tracts, and several Bibles and New Testaments."

*Ladies' Committee.*

We gratefully avow the obligation which the Society owes, for what prosperity marks its financial statement, to the holy zeal and devotedness of Christian Females. They have taken up the cause of the Jews as their own. During the year they have contributed the sum of 40*l.* 12*s.* 2*d.* There are now, in connection with the London Committee, 47 Associations, or Local Committees. They support a Female Scripture Reader, and expect to employ a Female Missionary, among the daughters of Abraham and Sarah.

*Concluding Remarks and Appeal.*

While they find in the retrospect very much to awaken the liveliest emotions of gratitude, they regret that so large a proportion of the Jewish Community remains unvisited. Still would they invite you

to rejoice with them, that the effort has been commenced and carried on. A more rapid progress and a wider extension, however, are infinitely desirable. London, our Provincial Towns, the Continent, and almost every nation under heaven, present a claim to us as friends of Israel. We have the appointed means of their salvation. We have the promise of God. We want more of Christian love, and energy, and prayer; and, from on high, the outpouring of the Spirit; then will our elder brethren exchange *mourning for the oil of joy, and the spirit of heaviness for the garment of praise*. *The veil taken from their hearts, they will see, eye to eye, with the Christian, that Jesus is the Chief among ten thousand, the altogether lovely.*

We plead with Ministers of Christ, that they would bear the cause of Israel perpetually on their hearts with their people in prayer; that the position of the ancient people of God, in connection with His promises, and the ultimate glory of the Church, may be fully recognised; and that the young, especially, may be instructed in subjects connected with the interests of the Jews. Cultivate and express toward the Jews every feeling of compassion and tenderness—watch for their souls until they live and breathe—then treat them with gentleness; having won them by love, retain them by Christian affection and vigilance.

A statement of the Receipts and Expenditure was given at p. 225.

#### EASTERN-FEMALE EDUCATION SOCIETY.

##### *Summary of the Eleventh Year.*

The Committee in no former period have had fewer difficulties to encounter, and so much to encourage their exertions. God has blessed their Agents abroad, and multiplied their friends at home. His Providence has opened wide the door of access to Heathen Women; and His grace has raised up Teachers willing to consecrate their lives to His service: they go forward, therefore, with the joyful hope of seeing yet greater things.

One new Agent, Miss Collins, has recently been appointed to the flourishing Orphan Boarding School at Cuttack, containing 60 children. Three other Agents are under training, and will shortly proceed to their respective destinations. Two of them have been selected at the request of the Central School Commission of Cey-

lon, and are intended for important Schools in that Island.

The Committee have received from Miss Aldersey, who was formerly associated with them, and is now settled at Ningpo, the intelligence of the formation of a Boarding and Day School for Chinese Girls in that city, and they have gladly contributed toward the necessary expenses. The opportunity has also been afforded of aiding another friend, who has gone to Hong Kong, to assist in teaching a large School for Chinese Girls.

The Receipts of the year are 1576*l.* 1*s.* 5*d.*; and the Payments amount to 1402*l.* 10*s.* 5*d.*

Grants of money to the amount of 247*l.*, and of school and working materials to that of 174*l.*, have been made to Female Schools connected with various Missionary Institutions. The value of work sent abroad is 436*l.* The return of what it has realized is very incomplete, but the sum of 245*l.* has been definitely stated: almost without exception, however, the articles sent out, the Committee are assured, have sold to good profit.

The Correspondence of the Committee with kindred Societies on the Continent has been mutually interesting and delightful. The Berlin Society has multiplied its supporters, and now reckons sixteen Auxiliary Associations in different parts of Prussia: its first Agent has safely reached her destination at Ghazee-pore.

The steady and increasing support which the Society has received, and the general approval of its plans wherever they have been understood, have induced the Committee, after much deliberation, to make a change in the rule respecting the salary of their Agents. Hitherto they have sent them only to those Stations at which their support can be guaranteed from local or other resources, and these will still have the preference; but they have now determined gradually to extend their sphere, by bestowing a stipend in any case which may present special claims. While they are aware that the responsibility of the Society will thus be increased, they confidently look to its friends and supporters for their approbation of the step which they have taken; and are assured, that they will not only cheerfully meet the additional demands which may arise, but rejoice in the removal of what has been an objection to some minds, and an obstacle to their entrance

on more than one interesting field of labour. The Committee have decided on granting a salary to Miss Hanson, who, after labouring nearly seven years in connection with a Missionary Family to whom she is related, is now removing to another Station,

*South Africa*—Miss Tunstall has 170 children under daily instruction; her Adult Evening School, Sabbath School, and Bible Class, have all been steadily advancing, and have yielded some precious first-fruits to the glory of God. The girl who superintended the Infant School has been removed to Somerset, where she has charge of a numerous School, and manages it efficiently. Miss Huntley continues her quiet and assiduous labours; no recent details have been received, but pleasing testimony has been given to the value of her services.

The new school premises at Wynberg were to be completed in January, when Miss Harvett would be able to pursue her work. She is happy and successful among her children, and in visiting the poor; and has undertaken additional duty by acceding to the wish of several ladies, that she would give a portion of her time to a School for the higher classes. Miss M'Laren, after completing her engagement to the Society, returned home last year, leaving her School at Iggibigha under the charge of Utali, who was among her first pupils, and is now able to give to the children the care and instruction which have been blessed to her. Miss Fitchers having brought the School at William's Town to a state of efficiency, left it, last year, to give some attention to a School which needed it at Mount Coke, and is now settled at Graham's Town, where she has a School of 140 children of different tribes. Miss Hanson has removed to Blinkwater, where she will assist Mrs. Calderwood in a large School. No recent intelligence has been received of Miss Harding.

*Levant*—A very advantageous opening for the formation of a School in Constantinople, where not one Protestant School exists for the many English Families settled there, has induced the Committee to sanction Miss Holland's removal from Mitylene, and arrangements will shortly be made for her proceeding to Constantinople.

*Singapore*—The blessing of God has, in an eminent degree, rested on the School under Miss Grant's care; some of her Chi-

nese Girls give cheering evidence of the work of grace on their hearts. Her present number is 24; but, by the liberality of friends who have undertaken to support additional pupils, she will be enabled to receive 30; the resources for their maintenance is the only limit of her number, for it could be increased to any extent of such as are anxiously desiring to receive instruction.

*Borneo*—Miss Poppy, the joint Agent of the Geneva Society, reached her destination safely in May of last year, and in conjunction with Mrs. Thomson entered on her work among the uncivilized tribe of Dyaks, at Karagan: the difficulties to be encountered were formidable, but there was sufficient encouragement to hope that the love and confidence of the women and children would gradually be gained, and a few consented to place themselves under instruction; but it has pleased God to call His faithful and devoted servant, Mrs. Thomson, to her heavenly reward; she died after a very short illness, in December, and, at present, it is not clear where the providence of God may call their young friend to labour.

*Batavia*—Miss Thornton continues her School with unremitting fidelity, and has nearly completed ten years of service. The number of pupils is 20, and she is able to pursue her work without interruption.

*Bengal*—Miss Derry, in consequence of her marriage, has relinquished her connection with the Society; but she continues her useful and energetic labours in the Orphan School at Berhampore. Five of the 20 girls under her care are hopefully converted to God, and three are Candidates for Baptism.

The Schools at Chinsurah, under the charge of Mademoiselle Margot, who is also an Agent of the Geneva Society, are going on most satisfactorily: during the year several girls have left, but the number has increased to 72. The young native girl, Rabee, who was brought over for education by Mrs. Weitbrecht, returned with her to Burdwan, and is now an efficient assistant in the Orphan School.

*Bombay*—Adverse circumstances have, for the present, extinguished the hope of benefitting the higher classes of native females, but the Ladies' Association have had much satisfaction in the prosperity of their Schools for the poor. The asylum, under Mrs. Willing's care, makes most

satisfactory progress: several girls have left, during the year, to be married; and their conduct, after leaving the Institution, proves that instruction has not been thrown away. The present number is 150, among whom order, unanimity, and diligence prevail, to the joy and encouragement of their Teacher.

*Madras*—Miss Austen's pupils, averaging about 27 in number, at a recent examination afforded much satisfaction; and some specimens of their writing and needlework, lately received, exhibit the gratifying result of the care bestowed on them. Miss Hale continues at Outacumund, but no recent Letters have been received from her.

The Boarding School under Miss Macklin, at Bangalore, contains 24 girls, several of whom give evidence of progress in Divine Knowledge. A pleasing indication of the value which they set on the instructions given them, is afforded by the plan they adopted to help in carrying the Gospel to others: having few means at command, they agreed to put aside a small portion of their rice daily, and, in the course of four months, had saved 3s. 1d., which they joyfully carried to the Missionary Meeting. The Infant School has increased in numbers and interest; and the Sabbath School includes between 40 and 50 European and East Indian Children. Miss Hobbs had charge of the Boarding School at Nullore, containing 40 girls, till the return of Mrs. Schaffter, who bears testimony to their progress during her absence. She has subsequently removed to another village in the District of Tinnevely. Miss Giberne is a few miles distant from her, at Kadatchapooram, and has begun her important work of training native girls for Schoolmistresses. She has 13 at present with her; and as soon as a new School House, which is in course of erection, is completed, the number will be greatly increased. There is a Day School of 80 girls in the village, beside others in the neighbourhood, to which she is able to give a partial supervision.

*Ceylon*—The central Normal School, under Miss Douglas's charge, at Colombo, has rapidly increased; and she has now 83 pupils. Miss Wells has relinquished her connection with the Society, but continues to superintend her large Day School in Colombo. Miss Hansford pursues her work at Galle, with fluctuating numbers, but not without encouragement.

### *Concluding Remarks.*

The Committee would join with their friends in praise and thanksgiving to the Father of Mercies, who condescends to make use of feeble instruments in promoting the purposes of His grace; and they desire still more to abound in prayer, that the Agents of the Society may be found faithful; that the children may, in larger numbers, give themselves to God; and that all engaged in this work, at home and abroad, may be animated by the highest and holiest motive, *not counting their lives dear, if they may finish their course with joy, and testify the Gospel of the Grace of God.*

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## Western Africa.

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CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

SEA DISTRICT.

KENT.

THE Rev. F. Bultmann continues to superintend Kent and the various Out-stations connected with it.

*Population of the District—Need of another Labourer.*

On this subject Mr. Bultmann writes, in his Report for the Quarter ending Dec. 25, 1844—

Not only is Tumbo greatly on the increase—and Russell also, since the return to it of many of its inhabitants from their farms—but many additional hamlets have lately been formed in the neighbourhood of these two places. These hamlets, according to the census recently taken, contain a population, collectively, of no less than 1300 persons; Kent alone contains another 1000; and Bananas and Ricketts, together, about 800; so that the whole population of that part of the Sea District, which belongs to Kent, contains upward of 3000 inhabitants, dispersed over a space, by land and sea, of no less than 20 miles, *i. e.* from Russell to Ricketts.

The following passages are taken from Mr. Bultmann's Journal—

### *Evidence of increased Cultivation.*

Oct. 18, 1844—On returning from a funeral, I saw, near the brook which flows along the burial-ground, an ox that had just been attacked and lacerated by a leopard. These beasts, it would seem, in common with the tiger, only thirst for the



blood, which they suck from the neck, in which they generally make several very deep wounds. They have abounded here of late years, most likely driven to this extremity of the Colony by the gradual cultivation of the wooded mountains. Such occurrences have lately happened here almost weekly during the last rains and tornado season. As the oxen, however, are generally discovered before dying of their wounds, the loss to the owner is generally not great, since the meat finds at all times a most rapid sale in the market, these being almost the only opportunities when beef or mutton can be purchased in the town.

*Baptism of thirty-five Adults.*

*Dec. 25, 1844: Christmas Day*—Admitted into the Church by Baptism 35 adults of Kent—21 men and 14 women. Several of them had been Candidates, and under weekly instruction, for the last two, three, or four years; but most of them for about a year, and some for only six, eight, or ten months.

*Visit from a Mahomedan Traveller from Timbuctoo.*

*Feb. 15, 1845*—Our good friend Sanasi, the Bullom Prince, introduced to us a traveller from Timbuctoo, who, without knowing so much as the name of Caillie, confirmed that traveller's account of the City of the Desert in many respects. He declared, however, that a Christian traveller would be safe in passing to and through his country, provided he did not permanently remain anywhere in the interior, in which case he would be forced to embrace Islamism, or die. Several White Men, at sundry times, he said, had come from the Desert, and were safely transacting business at Timbuctoo, having changed their religion. Those who would not change might also stop without molestation for a while at Timbuctoo; but out of that city they must not venture to stop.

This man's name is Abdallah Sherif. He is a Moollah, both by profession and with his whole heart. Though full of cupidity he pursues no trade, and professes to despise music, and every ordinary amusement, as every "bookman," he thinks, ought. He came from Timbuctoo expressly to pay a visit to Dalla Mahomedu, Sanasi's father; but finding him not among the living, and being, like a true African, more regardless of squandering a month than a moderately indus-

*Oct. 1845.*

trious European would be to spend a day, he has sojourned near Fende Sanasi, in his factory near Tumbo, for several months, without any other object or occupation but conversing with his friend; to whom, however, he occasionally reads from the Arabic Bible and Testaments which I gave to them, of which Sanasi is truly glad, his knowledge of Arabic being rather limited, while Abdallah Sherif's is next to perfect. Sanasi being a sincere inquirer after Truth, and on the verge of exchanging the Koran for the Bible, I trust that they mutually benefit by their respective services. Abdallah is an ardent defender of Mahomed.

*Desire for Instruction at the Bananas.*

The Rev. C. F. Ehemann, being on a visit to the Bananas for his health, thus notices the state of the people in his Journal, Nov. 6, 1844—

The people at Bananas much pleased me: they are, I can say, the most quiet, friendly, and contented-looking people, I ever met with here. Much good might be done among them if a Missionary, or even a qualified Native Catechist, could take up his abode among them; especially as they themselves wish to have a Missionary. The School-room, which is in a most miserable condition, was filled with attentive hearers at the time of Divine Service.

We subjoin a few miscellaneous extracts relating to the Mission generally.

*Annual Meeting of the Sierra-Leone Auxiliary Church Missionary Society.*

Of this Meeting the Rev. N. C. Haastrup gives the following account in his Journal—

*Dec. 16, 1844*—The Annual Meeting of the Sierra-Leone Auxiliary Church Missionary Society, which for several reasons was postponed till after the arrival of our friends from England, was this day held in the Mission Church at Freetown. The interesting circumstance, that our friends appointed for the Yoruba Mission were ready to leave us, added to the solemnity of the proceedings. The Sermon, preached in the morning by the Rev. J. F. Schön, was well calculated to fill all with a sense of the importance of the work in which we are engaged, directing our views to the blessed time, when *there shall be one fold and one Shepherd*; and the Meeting in

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the evening, on which occasion His Excellency the Lieutenant-Governor presided, was full of interest, bringing before us many proofs of the blessing which has attended the operations of the Society during the last year. A collection of 4*l.* 7*s.* 6*d.* was made in the morning, and of 9*l.* 4*s.* 2*d.* in the evening.

*General Review of the Missionary Aspect of Sierra Leone.*

The passage which we now give is taken from the Annual Report read at the above Meeting—

Regarding the state and progress of the Society's operations within the Colony, your Committee would observe that much has undoubtedly been effected, both by the preaching of the Gospel, and the regular instruction provided for young and old in the Day and Sunday Schools throughout all the Stations; and yet much more remains to be done. It is a pleasing fact, that, during the past year, a small number of such as are born in the Colony, and educated in our Schools, have come forward desiring to be admitted as Candidates for the Lord's Supper; while at the same time applications for Christian instruction, with a view to Baptism, are continually being made by the Liberated Africans. Upward of 200 persons—men and women—have been baptized, and admitted to all the privileges of our Church; and thus the Congregations, while increased in numbers, are growing in importance. At Waterloo, a new, large, and substantial Church has been opened for Divine Service; and at Wellington, another, which will accommodate about 800 persons, is nearly completed. The evil attending the practice of keeping School in the Church, from the want of separate buildings for that purpose, has long been felt by the members of your Committee; but not yet remedied, though some steps have been taken toward this most desirable object. The Auxiliary has, during the last year, contributed to the Parent Society the sum of 68*l.* 13*s.* 2*d.*

*Views of a Native Teacher respecting the Results of Missionary Labour in Sierra Leone.*

Mr. John Attarra, one of the oldest Native Catechists in connection with the Society, thus expresses himself, on this subject, in a Letter recently received—

When I reflect how the work of our blessed Redeemer is carried on here in the Colony, I am led to say that I humbly hope and trust that it has not been published by His servants in vain. Neither have my country-people only heard it with their ears; but many have, in deed and in truth, been truly blessed by it. Nor have your many prayers, which have been from time to time offered up in the behalf of this Colony; nor the great sum of money that has already been spent for it; nor yet the lives of those of your valuable servants that have been sacrificed here; been spent in vain. If there is *joy in heaven even over one sinner that repenteth* of his sin, and turneth to the Lord, we may humbly say that there have been many such repeated joys in heaven, even over many a one in Sierra Leone, who have lived and died in the faith of Christ; and there are still many more who are living by faith in the Son of God. And even the Heathen, who formerly delighted in their evil practices, are now, from time to time, coming away from these vanities to serve the true and living God.

If you were to have a sight of our Congregations on the Lord's Day, the Sunday Scholars, Communicants, and Candidates, Sir, you would indeed be constrained to say, as the Queen of Sheba said when she had a sight of King Solomon's palace, and saw the manner of his kingdom, and exclaimed that not the half of what she saw was told to her in her own land. And thus so would you say, were you to be an eye-witness of what the Lord is carrying on by His servants in this Colony.

*A Liberated African's Account of his Slavery, and subsequent course.*

Some of our readers may remember that, in former Volumes we have given narratives of Liberated Negroes; we now present another; which, although not containing much incident, will doubtless be thought interesting. The writer has been for many years in the employment of the Society, and is now usefully labouring as a Catechist. His narrative is contained in a Letter to the Honorary Clerical Secretary, and commences—

As I think you will be interested to hear an account of the dealings of Provi-

dence toward me, in bringing me to this Colony, where I now so richly enjoy the privileges of the Gospel of peace, I shall give you a brief account of it.

*His Sale by a Relative, and subsequently by other Parties—Merciful Preservation from Suicide.*

That man is born unto trouble does not admit of denial. The first bitter cup of trial which Providence so wisely caused me to drink quite up in my own country was, that I was deprived of both parents by death, and thus became an orphan. After that, I was sent to live with a relative of my late parents. He at first treated me with kindness; but afterward he used me cruelly. His ill-treatment made me very unhappy, and I frequently mourned and wept my great loss.

It happened, when some of his servants and myself were returning from farm, that we met with some strangers. He immediately called me to bring him some water, after which he presented the cup again to me. During that time he had already agreed with the men about me. About an hour after this he called one of his servants, and afterward myself. He then ordered both of us to go with the men, and said they would give us palm-oil on our return. But I was quite insensible that I could not tell that that evening would soon prove an unhappy one to me; nor yet that those in the family, as well as the place of my nativity, would from that time know me no more for ever. Without the least hesitation I followed them. I went on with them for a while, and then stopped, determined to see my fellow, whom I thought had been obliged to turn into the bush. But while I was thus refusing to go with the men, they immediately began to use their influence over me; and what was secret to me before was now plainly revealed to me, by their declaration, that I had become their property. Ah, Sir, I cannot sufficiently describe to you my feelings, my groans, and tears, in that very unfortunate evening, as I then thought it was; but now I see that it was indeed a happy evening, because that on it the Lord began to lead me, as he did His ancient people. As he delivered them from the Egyptian bondage, superstition, and idolatry, so did He also me. After that I went on with the men, all the way weeping. At length we arrived at our expected habitation. His wife was very glad to see me. She did all she could that night to make me happy; but oh!

there was no such happiness then to be found. Through the kind treatment of both my master and mistress, however, in a few days I became very happy; and now thought very little about my country. They had no children, so I was in their sight as a son with his tender parents. Here Providence spoke to me, by a voice of heavy affliction, that this was not the place which He had purposed to bring me into. My master, after he had used various means for my recovery, and found that I was not better, but rather grew worse, determined to sell me.

One day he told me to accompany him for rope. When we had gone a distance of two or three miles, we met with some men. My master then delivered me into their hands. It appeared that these did not buy me; but were hired to sell me. The next morning I was sold to another master. Here it was providentially allotted to me that they also had no children; and thus I was to them instead of a son. But even here, also, the Lord was still saying to me that I was yet in my way to where He had intended for me. So it was, that when my master saw that I was a sickly person, he also made up his mind to sell me; but he could not do it in that year, because no slave was allowed to be sold by any man in that year, every thing being in that year dedicated to their country gods, whose practice was then being carried on.

But after the time was completely expired, and all things went on as usual, my master then spared no more time; but sent me off directly to be sold. Thus I was again sold to a third master, who took me the same day, and returned to his place, where we arrived at night. The following day his wife sent me, with her other servants, for water; but I escaped from them, and got into the bush. Here I thought it better for me to put an end to my existence. I then made up my mind to hang myself, and got a rope, and fixed it round my neck, and tied it on a branch of a tree; but I had not courage enough to perform such a dreadful act. Through mercy I was thus preserved from so great a sin. The moment I left the spot I was caught by the pursuers whom my master had sent after me. After they had brought me home, my master's wife persuaded him not to give me any food. To this he did not consent; but sent me away to an island. Here I first had a sight of Europeans. I found

here many Africans, who had been brought before me; but I could not find any with whom I could converse.

I remained here only two weeks, and then we were conveyed into the open sea, where I had with trembling to behold the faces of many of the Portuguese. After they had bought us we were all taken on board ship, where we met with many who were already in before us. And thus was the end of my bondage under men of my own colour.

*Arrival at Sierra Leone, and Reception by the Church Missionary Society.*

Now the Lord Jehovah spoke to me, as it were, that His purpose concerning me was nearly to be fully accomplished, and that within a few days more He would bring me to where He had appointed for me, viz. Sierra Leone. Here, without the application of any medicine, I was perfectly restored.

In a few weeks we were landed in Freetown, and the next day we were located at Regent, under the care of our dearly-beloved father, the late Rev. W. B. Johnson. I remember him very much still, because it was through his instrumentality that I was first brought to a knowledge of myself as a great sinner, and of my blessed Lord and Saviour as a sufficient and willing Saviour. On our first arrival at Regent we were obliged to dwell with the inhabitants for want of school-houses, and we daily attended the School, and then returned home. But this lasted only for a short time, when the two houses were quickly erected, and then we were gathered together.

Some time after, our master left us on a visit to England; but before he left he particularly ordered me to remain at School till his return. But I acted foolishly, and did not wait till he returned; but left, to be employed as a tailor. When he came back, he was grieved because I did not wait. He kindly reproved me for my conduct, and then ordered me to return to School. After that, I was put into the Christian Institution at Regent. Here he left me in the year 1823, to visit England a second time. At this time he promised me, and five other youths, that after his return he would send us also to visit England to get a higher education. But a short time after his departure, alas! a sad and painful tidings reached us—that our faithful and beloved shepherd had finished his course here below, away from his numerous sheep.

*Affectionate Testimony to the Rev. W. B. Johnson, and the Rev. J. W. Weeks and Mrs. Weeks.*

I must here beg to remark that the inhabitants of Regent, as long as they are still in existence, shall never forget their beloved master, the Rev. W. B. Johnson. They had also much attachment to the Rev. J. W. Weeks, who had been obliged to part with them, and who had also been very useful among them. Since his removal to England I have heard many a one speak very favourably both of Mr. and Mrs. Weeks; and many have often expressed their wishes, if it were possible, for their return again to Africa. For instance, once I made a visit to a family, where I happened to meet a stranger who had come from Freetown. While I continued there I heard her speak so highly of Mrs. Weeks's labour in the Colony, and said thus: "Ah! Mrs. Weeks, that good lady, has done very great good for young women in this Colony, so that they are now very useful in the Colony."

*His Marriage, and Employment as a Schoolmaster.*

On the 29th of September 1823 I was united in marriage with a young woman, whose name was then Jane Davis. We have great reason to be very thankful to our Heavenly Father, that He has preserved us to the present day, and has also blessed us by giving us children. Although it has pleased Him wisely to take four away from us by death, yet He still preserves to us a son and four daughters.

In the year 1825, when that valuable and laborious servant of Christ, the Rev. H. Brooks, came and took charge of Regent, I was appointed a Schoolmaster at that place.

In the year 1826 the Local Committee saw it proper to remove me to Charlotte. Here I continued to labour till the year 1828, when I was made a Native Teacher, and then changed my residence to Bathurst. Since that time I have been removed to several other Stations connected with our happy Mission; and in 1840 I was appointed to this Station, where I am now labouring. In my time of ignorance I used to think very hardly of that man who sold me from my native land; and I used also to say, that if I were to see him in this Colony, and he happened to be under my power, I would certainly deal very hard with him; but now that is far from my thought. I would rather entreat the Lord to give me the mind that was in Joseph of old, who, instead of re-

venge himself on his brethren, spoke so kindly to them.

*Concluding Review.*

When I review the time since I first placed my feet upon this land, and observe how the Lord has directed me in all my ways, I am often lost in wonder, and frequently exclaim—*Not unto me, O Lord, not unto me, but unto Thy name* be all the praise.

When I consider all the wonderful ways of Providence toward me, I am led to acknowledge with confidence the truth of our Lord's own words, in John xiii. 7. Was it not exactly the case with me? All that the Lord did for me since I was in the heathen land, until that I knew any thing concerning Him, I thought then that all these things were against me; but now I can truly say, *He hath done all things well.*

Sir, one thing strikes me very often, that since I have been in this Colony I have never seen a single person from my own native land. Formerly, when new-comers arrived in Freetown I used to appear on purpose to inquire if there were any that came from my native land, by the name of Treegum; but I have been always disappointed.

Now I have, so far as I thought necessary, acquainted you with the various acts of Providence concerning me. Thus the day of my captivity is now valued by me as a most happy day to my soul, because that on it depended all the privileges I now enjoy. I should have been still without them had I remained in my own country to this day: I might have lived and died without hope.

TIMMANEE COUNTRY.

This Mission was under the care of the Rev. Messrs. C. F. Schlenker and D. H. Schmid. In consequence, however, of the state of his health, and other circumstances, Mr. Schmid found it necessary to return to England. He left Sierra Leone on the 13th of February, as mentioned in the Recent Intelligence in our Number for April last. We now give a variety of extracts from the communications of the Missionaries for the half year ending March 25, 1845.

*Superstitions and Horrible Cruelty of the Timmanees.*

Oct. 11, 1844 — Mrs. Schlenker and

myself went over to Old Port Lokkoh to see the sick woman whom I mentioned in my last Report\*. We found her in a very different state from that in which she was when we saw her last. She had very little or no fever on her; but yet spoke in a way which seemed to indicate a deranged state of mind. Her husband had gone to the Colony on some business. She told us that she had not sent for us, and did not want us.

While they were getting some boiling water ready for a little tea, which Mrs. Schlenker had brought with her for the woman, we went to see the neighbouring houses. In one of them we found a man feeding a little infant with the juice of some green herb. Near him was another man, sitting on the ground, and using divination according to the custom of this country. He had a great skin spread on the ground before him, covered with sand, about half an inch thick, in which he made confused and irregular figures with his fingers; and from these figures he pretended to divine. I told him that it was a bad fashion to deceive people in this way; whereupon he put the sand into a bag, rolled up the skin, and went away. We then turned again to the man who had the infant, and inquired after its mother. He told us that she had died shortly after the birth of the child. I asked him why he did not give milk to the child: he answered, he could get none. I then went to a Foulah woman who lived close by, and who had a cow. She, on my telling her that I would pay for it, promised to give the man some milk as soon as the cow should come home. Mrs. Schlenker took great pity on the infant, and asked the man to give it to her, that she might take care of it. The man at first was not willing to give it up; but afterward said that he would keep it for that night, and on the morrow, if it should be still alive, he would bring it to her.

We now returned to the sick woman; and while we prepared some tea for her we heard her repeatedly call out, "Lord help me! Dollo! help me!" On inquiring of the man in whose house the woman was what Dollo! meant, he told us that it was the name of the country-doctor, whom she had called in during the absence of her husband; and at last he turned out to be the very man whom we had found nursing the infant, and whose

\* P. 243.

wife had died on making a trial of herself, as they call it, she being considered a witch. We could now, in some measure, account for the singular behaviour and improper language of the woman; and told her that we were very sorry to find that she had taken refuge in such a man, instead of trusting in the Lord.

[Rev. C. F. Schlenker.

Nov. 7, 1844—On going to the yard of one of our Chiefs, it gave me great pain to meet two slaves, who were fastened with a heavy chain of the length of about twenty fathoms. When I asked what crime these poor people had committed, the Chief's indifferent answer was, "Nothing: they are sent to me for a debt which their father owed to me." I was afterward informed that they, with another party, were transported to the Rio Pongos, where several vessels had arrived from Spain in order to buy slaves.

Well may we call this country a land of darkness and of the shadow of death, enchain'd by temporal and spiritual fetters, from which certainly nothing will be able to release them but the blessed Gospel of Jesus. The existence of a God is not doubted, and that He is the Creator of all mankind none will deny; but that this same God possesses the will and power to deprive man of his breath is deemed a matter impossible, and not to be reconciled with God's love. Therefore, in cases of sickness and death, their great superstition. Is somebody taken ill, or on the point of death, every one is asking, Who is the witch? who has brought on this sickness or death? To ascertain this unhappy individual, a conjuror is called to point out the person guilty of witchcraft, who must confess what he is accused of, or prove his innocence by undergoing a trial, commonly called the saucy-water trial. If he confess, he is made a slave; if not, his future lot depends on the trial, which I may justly call a most cruel contrivance. A day is appointed, when the accused has to appear before a body of the elder people, under whose eyes the examination takes place, preparation having been made the day previous, by no food being allowed to the criminal, except a handful of rice, half boiled, and a kolah-nut. Early in the morning, after cock-crowing, he has to drink three gallons of water, prepared from the bark of a certain tree called "makonn-poison"; and when he has finished that without intermission, as he

is forced to do, he has to sit on a chair, made for the occasion, and is left almost for the whole day, without any cloth, as a spectacle to those who are watching the process, according to which the sentence is pronounced upon him. If the stomach reject the whole, so that the rice and kolah-nut, which he had eaten the day previous, are seen, he is pronounced innocent, and receives some recompense: if not, he is declared to be guilty, and is deprived of his liberty and property, which falls into the hands of the sick person, or of the relatives of the deceased, who have now to decide upon the fate of the poor victim, which usually ends in slavery. Some people, who have been eye-witnesses of this cruel scene, have informed me, that if the person cannot soon get rid of this horrible drink he begins to swell, and oftentimes bursts; and even if death do not end the miserable victim, his constitution must be broken for life. Three persons were lately caught on this account—the wife, daughter, and grand-daughter, of a man who was taken ill—and no doubt all of them will have to undergo the trial. I spoke with Ali Kali about this great sin against God and men, which he acknowledged; but said, "I do not encourage them; although, if they wish to do so, it is not in my power to hinder them, as it is our country custom."

Nov. 24: *Lord's Day*—The lunar eclipse, which occurred to-night, caused a great tumult here, owing to an old superstitious opinion, that, at such a time, a cat has ascended to the moon, to fight with her, and to the belief that if anybody should sleep now he would never awake again. During the whole time they were crying, dancing, drumming, and praying, "The Lord help us, lest we perish!"

[Rev. D. H. Schmid.

*Services—Encouragements from the Young.*

Nov. 17—To day I went to Ali Kali's yard to address the people. Between thirty and forty persons were present, and seemed to be attentive. Ali Kali frequently repeated some of my sentences; but in a way which too clearly shewed his indifference about the Word of God and Religion in general.

Jan. 5, 1845—I went to Ali Kali's yard, as usual. I found several Chiefs, and other old people, assembled, as they were holding a court. Ali Kali stopped the palaver in order to let me speak to

the people. Some were sitting under a mosque, and others under the piazza of a neighbouring house. I therefore stood in the street between both, so as to be heard by all. At the conclusion they said, "Thank you! thank you!"

After the Evening Service, just as the children had come out from the School-house in which Divine Service is held, Mrs. Schlenker happened to go to the other School-house, where she found nine or ten boys on their knees. Since I came up the last time from the Colony I have begun to examine the children every Lord's-Day evening upon what they have heard in Church; and these boys, as they told me afterward, have prayed first in order to be able to recollect more. Some write on slates what they know. Instances of this kind are calculated to encourage us in our work—although our labour among the adults seems to be in vain—and call for our warmest gratitude and praise to God, who has thus blessed our efforts. [Rev. C. F. Schlenker.]

Dec. 6, 1844—To-day the first application for Baptism was made by the eldest of our boys, sixteen or seventeen years of age. He is a promising youth, the first of our scholars in knowledge, and tolerably versed in those branches of learning in which opportunity has been given to him to qualify himself, as, reading, writing, arithmetic, Biblical history, &c.

The following extract refers to the Quarter ending Dec. 25, 1844—

Our School has been going on satisfactorily. The progress of the children has been pleasing; and, I trust, not only has their learning been advancing, but also their acquaintance with Him who *passeth knowledge*, and with Jesus their Redeemer. [Rev. D. H. Schmid.]

*Evidence of the Value of the Colony of Sierra Leone.*

The next passage refers to the year ending Dec. 25, 1844—

We have been highly pleased to see the beginning of a commercial intercourse between Sierra Leone and Port Lokkoh, made by several Liberated Africans, who have erected here a merchant-shop, which had undoubtedly not taken place had they not known that Missionaries were residing here. Insignificant as this may appear, yet how desirable would it be if it should excite the industry of the people, that they might procure their

livelihood in a godly way, instead of by their cruel slave traffic. [Rev. D. H. Schmid.]

*Visit of the Rev. Messrs. C. F. Ehemann and F. Bultmann, with Mrs. Bultmann, to the Mission—Notice of Banns Island.*

Jan. 9—I went to-day, in company with Mr. and Mrs. Bultmann and Mr. Schmid, to Port Lokkoh. Much delighted as I was with the country round about Port Lokkoh, with the neat and well-arranged Mission-premises, and more especially with about forty happy and cheerful-looking children—who are under the care of our friends, and from whom alone, so far as I could see, they can expect some fruit of their labours—yet I could not but be grieved with the indifference of the adults to their spiritual welfare. The King, whom I was rather curious to see, as I had never seen a Negro King before, is an old, friendly, and simple-looking man, and I was, on the whole, much pleased with him. But the principal feature of his character, and his people's, I think, may be clearly seen from this—After we had made him a present of some sugar, in return for which he gave us two fowls, he said to Mr. Schmid, "They have given me some sugar; but I have no tea: you must give me some tea." The same request he made the day after. Discouraging as things may be at present for our Brethren in the Timmanee Country, yet the time will come when the Lord will restore these *dry bones* to life, according to His promise.

We left our friends in good health on the 16th of January, and on our way back visited Banns Island to see the ruins of a slave factory, which, some forty years ago, was the stronghold of the slave trade in this district. From what we could see of the walls and the cannon, which are still on the spot, the place must have been regularly fortified. Beside these, and the ruins of dwelling-houses, we found many graves, some of them with inscriptions, generally of persons employed in the slave trade: the latest was of the year 1803. The very sight, however, of these silent witnesses of inhumanity is sufficient to make one's heart feel uneasy. [Rev. C. F. Ehemann.]

## India within the Ganges.

*Bishop of Calcutta's Visitation.*

THE Rev. J. H. Pratt has supplied



us with the following particulars of the Bishop of Calcutta's Visitation. Our last account was given at pp. 398—402 of our Volume for 1844, and left the Bishop at Gorruckpore. Thence he went to Benares, Segra, Allahabad, Futtehpoore, and Cawnpore.

#### *Arrival at Cawnpore.*

On Friday the 5th of January we entered the large Station of Cawnpore. The Station was comparatively empty, in consequence of the absence of many of the troops with the army of Gwalior. The Bishop remained till the 15th, spending these eleven days with the three clergymen now resident here—the Rev. J. J. Carshore, Chaplain of Christ Church, the Rev. J. Coley, Chaplain of St. John's, and the Rev. W. H. Perkins, Missionary of the Society for the Propagation of the Gospel—and then went over to Lucknow for a week, returned to Cawnpore for another week, and on the 29th proceeded on his march towards Futtehghur.

Divine Service was held in Christ Church on the 6th, being the Epiphany. On Sunday the 7th the usual Services were performed in the two Churches, the Bishop preaching in the morning at Christ Church for the Native Female Orphan Asylum, at Savadah, in the suburbs of this station. On the 8th the Free School was examined, and the Regimental School of H. M. 50th. The Free School is in a very flourishing state, at least as far as I could determine from the capital examination which the boys passed before the Bishop. There are 157 boys on the books, 125 of whom were present on this occasion. The boys read the Bible; and this School affords a proof, among many others, how misplaced is the fear, that the introduction of this Sacred Volume into Heathen Schools in general would permanently deter the parents from sending their children. A Brahmin Youth, educated in this School, has been recently brought to a knowledge of the Truth through the instrumentality of Mr. Coley; who also admitted him into the Church by Baptism, after receiving ample testimony of the sincerity of his desire for that sacrament, and the reality of his change. His conversion produced a stir among the Natives, and for a time diminished the numbers in the School: but the panic is now over.

#### *Examination of the Schools in Scripture.*

The Bishop heard the first class, con-

sisting of seven boys, read the 41st chapter of Genesis. His Lordship then gave them a general examination: some of the questions and answers I subjoin as a specimen: the replies were given with remarkable promptness and clearness. "What is the earlier part of the Book of Genesis about?" "The creation."—"Was there any thing peculiar in the creation of man?" "Yes: he was created in God's image."—"What did God say of all His works?" "That they were very good."—"What test was given for man's obedience?" "Not to eat of the tree of the knowledge of good and evil."—"How was he tempted to violate this?" "By the serpent."—"Who was the serpent?" "The Devil."—"Describe the temptation." They gave a most accurate and detailed account of the whole transaction. "How did God express His displeasure?" "He expelled them from the garden of Eden: and cursed the ground on their account."—"What was the threat?" "Death."—"Did God put this into immediate execution?" "No."—"Did God give any promise of reparation?" "Yes: He said to the serpent, *I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*"—"Who was eventually that seed of the woman?" "Christ."—"What proof is there in the 4th of Genesis of man's fall?" "Cain slew Abel."—"Why did he kill him?" "Through envy and jealousy of his brother, because God accepted his offering."—"When did the flood take place?" "About 2400 years before Christ."—"Why was it sent?" "Because of the wickedness of man."—"How many days did it last?" "Forty."—"Who was Abraham?" "The son of Terah."—"What particular trial of his faith did God put him to?" "He was required to sacrifice Isaac." And many other questions were put and well answered: questions and answers which we have known from our infancy; but not so these poor heathen boys.

#### *Need of Prayer for a Divine Blessing.*

It is difficult to estimate the extent of good which is thus being sown in the minds, and I hope the hearts of these young persons. What we now specially stand in need of is a large outpouring of the Holy Spirit. Till we are more earnest in prayer for this indispensable blessing we cannot wonder that greater success is not vouchsafed to the numerous efforts which are

made for the conversion of the Heathen. May God, of His goodness, stir up the hearts of Christians to multiply these efforts a hundred fold; but may we never forget, that conversion cannot be brought about by schools, or education, or preaching; but only by the grace of the Holy Spirit working by them as means.

*Examination in other Subjects.*

After the Scripture Examination, they were tried in Goldsmith's History of England, Geography, Grammar, and Astronomy, and acquitted themselves with equal credit. As our time was up, we did not see so much of the remaining nine classes as of the first. The School has the advantage of having a prompt and able head master.

The first class translate what they read into Oordoo: they also correct Murray's Grammatical Exercises, conjugate verbs, and answer questions on Grammar and Composition: they write from dictation; read and write Oordoo in the Persian character; they solve problems on the Terrestrial Globe; have gone in Arithmetic as far as Interest; and understand the outlines of Astronomy.

In the School of H. M. 50th, there were 33 boys and girls. Some of them read English History and the Bible; repeated the Catechism; and read an excellent book called "Class Book Reader," by Mr. Ludlow.

On the 9th of January the Horse Artillery School was examined; it consists of 29 boys and girls: 10 were absent in the field.

*Confirmation.*

On the 10th the Bishop held a Hindoostanee Confirmation at the Female Orphan Asylum at Savadah: 11 of the Orphans, with 4 other Natives, were confirmed on this occasion.

*Examination at the Orphan Institution.*

On the 11th the Orphans underwent an examination before a large assembly of gentry, who came from Cawnpore to witness it. When the Bishop last visited this Institution, in 1840, Mr. and Mrs. Perkins were but recently come from Calcutta to take the Orphans under their care; and in an account I sent you of the Bishop's visit to the asylum I said that his Lordship went to examine the children, with a view rather to see what we were to expect for the future, than to look for any great present proficiency.

Oct. 1845.

The contrast between their present state and their past is, I am glad to tell you, most striking. They passed a most excellent examination. Their correct and ready answers, and their modest deportment, clean and orderly appearance, and cheerful and happy countenances, spoke volumes for the pains that have been taken to bring them up in *the nurture and admonition of the Lord*. It has been well remarked of this and similar institutions, that they approach, as nearly as possible, to the condition of a large united family. They differ widely from mere schools where the attainment of proficiency in reading and writing is the main object kept in view. Every occasion is made use of, and no pains are spared to mould and form the character: sound moral and religious principles are, from the earliest years, instilled into their youthful minds, and carefully cherished as they grow up. Such strict attention is paid to their moral and religious training, that, in four instances, incorrigible characters have been removed and placed under the care of Christian Widows, that they might not contaminate the flock.

There are at present 53 orphans in the Asylum. The monthly expense of the Institution is about 30*l.*: this is met by subscriptions and donations, and the proceeds of the orphans' work. After the examination a large display of work was spread before the company, who expressed themselves much gratified at the manner in which it was executed. During the last year 54*l.* have been received from this source; the expense of materials having been about half that sum.

*Orphan Asylums dependant on Contributions.*

A hope has been sometimes entertained, that, in time, the necessary expenses of these Institutions might be wholly defrayed by the profits arising from the sale of work executed by the orphans. But a little consideration will shew that this is an unreasonable expectation: for, as it is well said in the last Report of the Committee of this Asylum, it must not be forgotten, that the workmen are in fact only "children" employed in "learning how to labour" to maintain themselves; they are yet undergoing the discipline requisite for giving them experience to enable them to supply their own necessities when they come to riper years. Moreover, much of their time is at present employed

in learning the necessary rudiments of a useful education. When they are capable of supporting themselves it is time they should be settled in life; as several of the orphans at Gorruckpore and also at Agra have been.

Considerable improvements have been made in the premises and buildings of the Asylum since 1840. A special fund was raised for this purpose; the property has been considerably improved; but, above all, the comfort of the orphans has been materially advanced. Thorough ventilation and cleanliness are now easily attainable; and the alterations appear already to have had a beneficial effect in producing a diminution of sickness and death. Mr. Perkins' knowledge of medicine is of very essential service to the Institution.

*Importance of Establishments for Male as well as Female Orphans.*

One of the most anxious questions in carrying out the ultimate designs of these orphan establishments—and this attaches, especially, to the female asylums, when, as in Cawnpore, there is not a corresponding one for boys—is how to make a provision for them in after life. The risk of sending them out into service, even in Christian Families, is at present too great, except in very special cases. This would place a young Christian Female in unavoidable association with Heathens, and expose her either to temptation or persecution, or perhaps both. The only prudent expedient appears to be that which has been adopted in our other Missions, of marrying them to Native Christians, and settling them in Native Christian Communities in the neighbourhood of the Missionaries, that they may be under their pastoral superintendence. This is found to answer well at Agra, Benares, Burdwan, Calcutta, and Gorruckpore, where infant Christian Villages are growing up, in which the new married couples, and also new converts, take refuge from their heathen countrymen, and have the advantage of continuing to live under the regular ministration of the Word and Sacraments.

But Cawnpore has no Orphan Boys' Asylum. This great desideratum is, however, I am rejoiced to say, speedily to be supplied; and measures have already been taken to set one on foot.

*Confirmation—Visit to the Hospital—Sermon for Relief Society.*

On the 12th of January a Confirmation

was held at St. John's Church; the number of Candidates was 11. The Bishop visited the hospital of the foot artillery, and made an address to the sick, and had prayers with them. On the 13th the Foot Artillery School, H. M. 9th Lancers' School, and Hospital were visited.

On Sunday the 14th the usual Services were performed at the two Churches, the Bishop preaching at St. John's for the Cawnpore Relief Society. This Society originated in the famine of 1838, and has continued its benevolent distribution of relief to needy persons ever since.

*Arrival at Lucknow—Entertainment by the King.*

On the 15th of January the Bishop went over from Cawnpore to Lucknow. It happened that that evening the King gave an entertainment to Sir George Pollock in honour of his being called to perform the duties of Envoy to the Court. The Bishop and his party were invited. There is certainly a greater show of Mahomedan State here, as far as I have had an opportunity of seeing, than in any other part of India: and I was informed by a gentleman, who has travelled in Persia, that nothing of the kind is to be seen nearer than Constantinople. Four years ago I witnessed a public entry through the park into the city. The display of elephants, camels, and horses, decorated with rich and variegated tapestry, formed in the distance one of the most gorgeous sights I have ever seen.

The magnificence is, however, upon a closer inspection, of a very tawdry description; and its superiority to any thing of the kind within so many hundreds of miles affords a convincing proof of the rapidly declining state of the once unrivalled sway of the false prophet. Nor is there much intelligence to be found in the court at this place.

*Superstitious Distinction of Days.*

A curious proof of a belief in lucky and unlucky days was lately given in the King's requesting the new Envoy to defer his entrance into the city on his first arrival, as the day he had chosen was an unlucky one! An iron bridge, which a former King, Saadut Ali, I believe, ordered from England, with a view to having it thrown across the Goomty, has been lying for thirty years in the godowns (cellars or warerooms), because the King died before it arrived, and it was considered unlucky for his successors to complete a

design which he had not lived to bring to a successful termination. This reluctance to carrying on the unfinished works of their predecessors is, as we know, common enough among the Hindoos. Amid the numerous buildings which adorn this city, unfinished ones are to be seen on all sides crumbling to dust from the consequences of this foolish superstition. In the case of the bridge, the scruples of the King have been got over by his having listened to the suggestion, that he might give the bridge to the British Government, and offer to defray, on their account, the expense of its erection!

#### *Examination of the Schools.*

The Bishop visited the Schools; one for boys the other for girls. The King supports the master of the Boys' School upon a salary of 15*l.* a month. The School is under the general superintendence of the Chaplain. At present there are 72 boys on the books; 50 is the average attendance, one-third are Mahomedans, the rest Hindoos. It was quite delightful to hear the accuracy with which they quoted the texts of Scripture in proof of the manifold character of the Divine Being.

In the Girls' School there are 11 East Indians and Portuguese. They have made considerable progress in Scriptural and general knowledge, and answered, with great readiness, the questions they were asked. Native girls used to attend this School; but when the bribe of half an anna a day was withdrawn, they left. It is a great pity that this practice has been abandoned; for in desiring to impart knowledge, especially to the unconverted, we must not expect to see correct motives in the scholar, though we should in the teacher and benefactor. It is said, that if the bribe were again offered, many Mahomedan Parents would be found willing to forego their prejudices, and send their daughters to the School up to the age of thirteen. The sooner, therefore, the old practice is resumed the better; for who can tell what seeds of good may be sown in their youthful minds?

#### *Charitable Institutions.*

There is an excellent Relief Fund in Lucknow, called the Presidency Charity Fund. I believe it has received this name because it has resulted chiefly, if not entirely, from the beneficence of the successive residents at the court. There is about 1500*l.* invested in Company's

paper, yielding about 60 rupees a month, which are distributed to the deserving poor.

The Poor-house was established in June 1838, during the prevalence of the famine in the N. W. provinces, and was originally supported by the funds raised at that time for the poor of the city of Lucknow. For some time after its establishment the number of inmates was 400, on an average: they were clothed, fed, and otherwise provided for: but as they became able to earn a livelihood by labour, they were dismissed from the Institution, and furnished with employment at the late king's tomb, which was then being erected. A considerable number, however, of these poor people were never able to support themselves; and these, consisting of lame and blind and infirm persons, are, with their children, some of the present inmates of the Poor-house. The average number now throughout the year is 100; but the number fluctuates considerably: eight or ten new cases are admitted every month, and as many leave. All are employed in some description of light work, and receive, as an encouragement, half the profits of their labour, the remainder being given for the benefit of the Institution. The children are taught to read the vernacular in the Persian Character. To all who behave well, and are industrious, leave is given for about eight hours every Sunday to visit their friends in the city: the withholding of this privilege for a certain time is found to be a very effectual punishment. The poor are regularly classed and arranged, and each subdivision is placed under charge of a Jemadar, who is responsible for the clothing, feeding, and general condition of his or her class. In this way the skeleton of a complete establishment is at all times kept up; and the number of inmates may easily be increased from 100 to 500, or more, without much additional trouble. The monthly outlay is about 25*l.*; this is met partly by the proceeds of the fund subscribed during the famine in 1838, and the remainder by voluntary contributions.

The Hospital, to which is attached a Dispensary, is entirely supported by the king, and is under the charge of the Residency Surgeon. A monthly sum of 40*l.*, exclusive of the allowance to the surgeon, is given for its support. It was commenced in 1835 or 1836; but was enlarged and put on its present footing in 1838. The average number of patients

attending daily at the dispensary for medicine and advice has been, for some time past, ninety: and the number of cases under treatment in the hospital has been twenty-five during the last six months. The patients in the hospital are regularly dieted, and comfortably clothed; their own clothes being kept for them, and returned when they are discharged from the hospital.

*Confirmation—Sermon for the Gospel-Propagation Society.*

A Confirmation was held in the city; there were eight Candidates: the Rev. C. Garbett, the Chaplain, addressed them on the importance and the responsibility of the step they were taking in coming forward to take on themselves the vows of their Baptism.

Divine Service was held in the Church, in cantonments, in the morning, on Sunday the 1st; and in the city in the evening. The Bishop preached in the morning in behalf of the Society for the Propagation of the Gospel in Foreign Parts.

*Visit to Constantia.*

During his stay at Lucknow, His Lordship went to see the new buildings which are being added to Constantia, the mansion erected and inhabited by the late General Martine, and now about to be converted into a College to be called La Martiniere, similar to that in Calcutta, and in some respects like one founded at Lyons, the native place of the benefactor. The name of this singular building is taken from the motto placed on the front, *Labore et constantia*. The mansion which the General built is to form the centre of the College; two quadrantal wings are in the progress of erection for the accommodation of the students. It is difficult to give you any correct idea of the fantastical structure upon which the General spent so enormous a sum—it is believed fifteen lakhs! It consists of several tiers of rooms one above the other; with verandahs, having parapets and balustrades, all around each tier; the plan of the floors is smaller the higher you mount: and the whole is surmounted by a flag-staff on an open stone landing, which acts by its weight as a keystone to hold in equilibrium four semi-arches, springing from the highest verandah, and meeting at the foot of the flag-staff.

The parapets are crowned by colossal stone figures; some Chinese, some Indian, others classical, and many Italian. The

designer seems to have aimed at bringing together in his singular scheme specimens of all the nations of the earth. He has now been dead more than forty years; his mortal remains lie buried beneath the house. The motionless images of sentinels leaning on their reversed arms over his tomb startle you as you enter the door of the vault, feeling your way by torch-light; and the shock is by no means relieved by the brief and emphatic inscription upon his tomb—*To the Memory of GENERAL MARTINE. Pray for his soul!*

The College which is now being erected is for youths of all religions. No religious book, I understand, is to be a class book: though those who express a desire to learn Christianity may be taught. The Principal is to have 60*l.* a month; the second master 40*l.*; the moulvee 20*l.* The accommodations are to be for at least 200, beside masters and teachers. Imperfect and defective as this scheme is, we may yet hope that it may be the means of doing good; but let us further trust that, in the course of years, the system may undergo a modification, and become better calculated to advance the eternal welfare of the pupils.

The climate of this place at this time of year is most delightful. The thermometer at sun-rise is 42.

*Imambaras and Roomee Durwaza.*

The Imambaras and the Roomee Durwaza are generally much admired; and, no doubt, every praise is due to the skill of the architect; and it cannot be denied that the proportions are very grand. But the eye instinctively detects that they are nothing but lath and plaster; the want of clean finish in the outlines soon betrays this. Moreover, the style of architecture—the Saracenic—is not that which most readily commends itself to one's taste. It abounds in the decorative, at the expense of the constructive, or, perhaps I should say, the *mechanical*. Those forms are always most pleasing to the experienced eye in which the lines of mechanical action coincide with those of decoration. It is for this reason that the ogee arch, with a weight upon its crown, is so unsightly an object; whereas it is one of the most elegant and pleasing of forms, when used in such a way—over a niche, for instance—as will readily shew that it has no weight to sustain, but is simply a decoration. No arch, however, violates this principle more than the Saracenic.

But, nevertheless, Lucknow is, without

doubt, the finest native city in this presidency, if not in the whole of India. As you pace up and down in the cool of the evening upon the roof of the residency, you see gilded domes, and cupolas, and towers, and pinnacles, and minarets beyond calculation, glittering in the setting sun; not as at Jaunpore, crumbling to ruin, and overgrown with creepers and lichens and peepuls, or buried in jungle; but still quick with Mahomedan Life and Bigotry. There is something exceedingly solemn in the calls to prayer which you hear echoing on all sides from tower to tower, as the day is drawing to a close; but a chill comes over one's soul at the thought, that it is to the rules of a Christ-denying religion that all this assiduous and punctual regard is paid, which would otherwise be so worthy of our imitation.

#### *Visit to Futteghur.*

On the 22d we returned to Cawnpore which place we left on the 29th, and reached Futteghur on the 2d February, and left on the 5th. At this Station 14 were confirmed. The Bishop preached for the Society for the Propagation of the Gospel. There is a small Station School here, with 15 boys and 11 girls; it is supported by subscriptions, which amount to about 33*l.* a year. I was struck with the ingenuity of the master in drawing maps and astronomical diagrams on the wall, with a view of familiarizing the eyes, and so the minds, of the scholars with the subjects he teaches them. There is also a Relief Fund in this Station, by which five or six pensioners are supported permanently, and others receive occasional relief.

#### *Orphan Asylum of American Board of Missions.*

I had the pleasure of seeing the American Missionaries' flourishing Orphan Institutions; and examined the first class of boys, who acquitted themselves well: they are succeeding admirably in their carpet making; and I understand they are about to open a new trade in tent-making. There are at present 47 boys and 57 girls.

#### *Arrival at Shahjehanpore and Bareilly.*

On the 7th the Bishop reached Shahjehanpore, where he spent two days, and gathered the Congregation together for Public Worship; and on the morning of Saturday, the 10th February, he arrived at Bareilly. Here we remained over Sunday till the 14th.

On Sunday the 11th the Bishop preached for the Church Missionary Society. On the 13th a Confirmation was held for 17 in English, and 6 in Hindoostanee, whom the Chaplain, the Rev. A. B. Spry, has been preparing for that holy rite. Mr. Spry is erecting a School House for the instruction of the children of the drummers and fifers and others who have but an imperfect knowledge of English. He intends giving a Hindoostanee Service during the week.

#### *Charitable Institutions.*

There is here, as in most other Stations, a Relief Society. It has recently received a fresh impulse, and is doing much good. A Dispensary and an Alms-house have been recently erected, to both of which the Natives subscribed largely. The erection of the Dispensary cost 1000*l.*, of which Government gave 200*l.*, and the residents and native gentry 800*l.* A Native Doctor from the Calcutta Medical College has the charge of the establishment, and is doing much good in giving advice and administering medicines. He has a pupil under him, whom he is training up to the same duties.

#### *Government School.*

The change in Bareilly, during the last four years, is most striking. The various Institutions seem to have imbibed new spirit: and it is not the least interesting feature in this movement, that the native gentry, of whom there are many respectable families descended from the Rohilla Chiefs and their followers, take a prominent part. The spirit of this Station has been shewn, however, in nothing so much as the manner in which the Government School has been raised to its present state. Four years ago it was in a very deplorably low condition. Several ineffectual attempts have been since made to raise funds adequate to the support of a more efficient establishment. At length the Committee of Public Instruction (now replaced by the Council of Education) promised to give a sum equal in amount to any raised in the Station. This offer gave new life to the project; the gentry, Native and European, put out their energies and soon raised 800*l.*; and an appeal was made to the Calcutta Committee for a corresponding sum: the appeal was honourably met, as of course it would be, though I have been informed that they were rather taken by surprise by the largeness of the demand, and indeed the

success of their own scheme! The passing this grant was, I believe, one of the last acts of Lord Auckland. The result has been the erection of a noble set of rooms, for a Government School, at an expense of 2000*l.*, of which 400*l.* are put down as the estimated value of the work done by the prisoners. There are now 150 Scholars, whereas, before this new impulse was given to the School, there were only 35: and another interesting fact is, that the proportion of Mahomedans is increased from one-seventeenth to one-fourth of the whole.

The Bishop examined the boys. There are six Classes; the first read History, Natural Philosophy, Geometry, Algebra, Arithmetic, Use of the Globes, Mechanics, and Astronomy. They all learn English; but the first three only have made any progress. The School is also divided into six vernacular classes. The first English Class were excessively eager to be examined, and shewed, by the result, that they had made very fair use of their time.

*The present contrasted with the former state of Bareilly.*

How widely different is the state of things here now to what it was not thirty years ago, when Holcar kept the place in perpetual alarm. Great, however, as the change is, we look for even better days and brighter things.

Some of the more respectable Natives shew an inclination to look favourably on Christianity. May the interest which is so largely shewn in this Station in their welfare greatly promote this temper of mind! The new School, which is being opened by the Chaplain, with the assistance of the Christian Residents, will afford an opportunity for those who desire to receive Christian Instruction, which, I am sorry to say, is, as usual, not included in the routine of the Government School; though, in fairness it should be said, that few Schools of the kind, if any, are so free as this from impediments to the spirit of inquiry.

#### *Gaol and Penitentiary.*

I had the pleasure of going over the Gaol, and Penitentiary connected with it, in company with the Magistrate, R. H. P. Clarke, Esq.; and was very much gratified to see the pains that are taken to keep up discipline, and to do the men real good. Those who are not allowed to go out upon the roads, and other public works,

are employed in shoe-making and other trades; and the worst work in mills for grinding corn for the Establishment: 12 men work at each mill, taking rest by turns.

#### *Nursery for Trees.*

There is a new nursery for rearing trees lately planted at Bareilly, by order of Government. There are 2000 *sissoo*, a very tough kind of wood used for cart-wheels, 1300 *saul* trees, and 200 of the *jarman*, a wood which resists wet; these are among the chief productions of this plantation. A block of jarman was taken up from a well, where it is supposed to have been for 200 years, and found perfectly sound and unimpaired.

#### CHURCH MISSIONARY SOCIETY.

##### TELOGOO COUNTRY.

The following notices of this Mission are extracted from a Letter, addressed to the Secretary of the Madras Corresponding Committee by the Rev. R. T. Noble, dated Jan. 15, 1845—

#### *Baptism of an Adult—Tamil Congregation—Schools.*

Since I last wrote to you, the Rev. H. W. Fox has baptized the Ayah living in Mrs. Fox's service. Two men, who were baptized in September, continue to go on steadily, and we have one Candidate for Baptism.

Mr. J. E. Sharkey has a small Tamil Congregation, numbering about twelve adults, consisting partly of Protestants, and partly of Romanists, almost all of them living in the service of the residents.

In my Compound, a small School, of fourteen servants and others, is kept. It is usually examined by me once a week, and almost all who attend, including several Soodra boys, receive daily Christian instruction from me or Mr. Sharkey. Mr. Fox has also begun a School in his Compound.

#### *English School—Half-yearly Examination.*

The English School contained, at the close of last half-year, thirty-eight youths. The attendance has become much more regular and steady than it was during last half-year. The behaviour of all, at the morning reading of the Scriptures and prayers, is quiet and becoming; and



the interest taken by almost all, in their scriptural as well as other studies, is pleasing and satisfactory. There is still a large number of expectants, some of whom have been waiting many months; and others, finding there was no prospect of admission, have returned to their villages.

Our half-yearly Public Examination took place on the 4th of January, at half-past seven, A.M., lasting, according to previous notice, only till half-past nine; a written private examination having been held during the two preceding days. Of our countrymen, almost all in the cantonment were present. T. Boileau, Esq., the senior Civilian, kindly presided. Of the Natives, although there were not so many official persons as at our first Examination, last January, there was yet a fair number, beside others of respectability, as well as an increased attendance of the friends of the youths. Those, too, who from one cause or another had left the School, attended, and appeared to take a real interest in our proceedings. I could not but greatly long for the time when the native ladies may accompany their husbands and brothers to such a scene, and take an interest, with our countrywomen also, in the intellectual and religious improvement of their people.

We commenced our proceedings, as before, with prayer. Our Chairman then addressed to those present some very appropriate remarks on the benefits of religious and sound education; the increasing facilities now offered to the native youth; and the eagerness manifested by so many of them to avail themselves of the advantages thus put within their reach.

In a Report of this Examination, kindly furnished by the English residents present, it is stated—

The continued exertions of those who conduct the English School, have, on the occasion of another periodical Examination, been crowned with increasing success, which affords encouragement for its prosecution. There prevailed but one feeling—that of the highest satisfaction, and approbation of the manner in which the Hindoo lads, about thirty-eight in number, acquitted themselves.

We now give a variety of extracts from Mr. Fox's Journal.

*Visit to a Village.*

Oct. 15, 1844—Two mornings ago I

commenced my Missionary work, though in a humble way. Not being familiar enough with the language to enter into noisy discussions, I purpose keeping out of the town, and places where I am likely to meet wrangling Brahmins, and to confine myself, for the present, to the little suburban villages, where I shall probably not meet that talkative, forward class. I began by going to Chilookalappoodi (the "Hamlet of Parrots"). It is about three-quarters of a mile from our house; but close upon the high road, which runs out in a semicircle from the cantonment. It consists of a good many huts of palmyra leaves, concealed among bushes and palmyra trees. On making inquiries, I found that its inhabitants consisted of washermen, of cultivators, and of a low caste who made their livelihood by twisting baskets and keeping pigs: one Brahminee house and one Comitee house—the Comitee house serving as a shop—dignified the hamlet. While looking about for some one to whom I might speak, I came upon an elderly man and woman about to begin washing, together with a crying child. The child served to lead to a conversation: it was a little grandson, and was crying because its mother had gone away. On my asking why its hair was not like that of other children, but was matted in little dirty clotted tails, the man and woman said the child had once been sick; on which occasion they had devoted it to their god, and given the god's name to it, promising not to cut the child's hair till he was three years old: hence its dirty matted state. This led me to speak of their god, and of the number worshipped by Hindoos. They were simple folk, readily acknowledged, with a smile, all I said, and seemed to understand that, as there is only one father to a family, so there must only be one God to all mankind. A few other washermen, who stood by, occasionally joined in the conversation, and confessed that their god could not see, nor smell, nor walk, nor do any good; but said, what could they do! their fathers had always worshipped this god, and how should they know any better? They had no objections to make, and were not offended at what I said; so that we parted good friends.

*Notice of the Dasserah Feast.*

Oct. 23—Two days ago the Dasserah feast—literally, the "Ten days' feast"

—concluded. It is one of the chief Hindoo festivals during the year, and commemorates the battle and final victory of Latchmi, wife of Vishnu, over the Asuras, or superior evil spirits. The last day of the feast, of course, represents the day of victory, and is the great show-day: the preceding nine days are for feasting friends in private houses, for giving presents of rice and cloths to Brahmins, and for all classes of people making poojah to—i. e. worshipping—the instruments which they use in gaining their livelihood: the carpenter prostrates himself to his saw and hammer, the fisherman adores his nets and fish-hooks, the gardener bows down to his mottomy (a sort of spade), and even the women worship their rolling pins and grindstones. It is a great day at the Cutcherry (Collector's Office), and at the Courts; for the Brahmins, and Court servants in general, come in procession to the Cutcherry to worship the public papers, bills of accounts, records of trials, and the like! The last day's festival does not commence till about four in the afternoon, and consists mainly in carrying about the images of several of the gods.

*Portrait of a young educated Brahmin.*

Nov. 6, 1844—My Moonshie is a very respectable young Brahmin, twenty-five years of age, who has had scarcely any intercourse with Europeans, and consequently presents the appearance and mind of a complete unsophisticated Native. His dress consists of the usual long cloth, wound in neat folds about his waist, and hanging down as far as the calf of the leg: above the waist all is bare: a narrow piece of cloth, or alb, is occasionally thrown over his shoulder, and occasionally laid on the chair.

His head ought to be bald, according to the Brahmin fashion; but, as he is a poor man, the hair of his beard, mustachios, and head, grows about half an inch long between shaving times. He has learned to sit on a chair without tucking up his feet under him. He is cleanly, and very civil—a pleasing, gentle person; of better sense, and abilities of a literary kind, and much higher attainments, than any one I have yet met with: he can both read and understand poetical Teeloo, and is said to be able in understanding Sanscrit: he professes, also, to have read the Vedas, which fact I have no reason to disbelieve. He of course

differs widely in his mythology from others, for I never find two who agree; but he is of no particular sect: he worships idols, acknowledging them to be mere images of metal and stone, and believes in the Unity of God in the usual way. He is a Sivite, and therefore considers Siva to be the chief of all the other gods, though he will stand up for Vishnu, Brahma, and any of the rest, if need be. Yesterday, looking over a Tract about Juggernaut, we were led to some discussions regarding idolatry: he affirmed, though half incredulously, that, by a certain muntra, or charm, being repeated over any object, it would become alive, and be made a god. On my inquiring if time, place, or person, were peculiarly to be regarded in saying the muntra, he said, no; it was by the muntra's power that life and deity came. I challenged him to turn my ruler into a god, and to worship it; but he declined, on the ground that he had not learned the peculiar intonation and method of repeating the muntra. Referring, himself, to the silence of the vivified and deified idol, he said, that if any one objected to this silence, the answer was, that, as the Collector, or any great man, would not deign to speak to an inferior person, so how could we expect a god to speak to any common worshipper? He had nothing, however, to answer, when I pointed out that such conduct arose simply from pride. He made, both at that time and to-day, the statement that sin was "the transgression of the custom of the country or caste."

*Missionary Excursions among the People*  
—*Conversations with them.*

Nov. 27, 1844—Neddamol Bungalow. Yesterday evening I left Bunder for a two days' visit to this place. It is the first stage on the Madras road, and ten miles from Masulipatam.

Half way on my journey I passed through the large village of Goodoor, containing 2000 or 3000 inhabitants. Just as the sun rose I entered the village, purposing to go to the pagodas, in the expectation of finding some one near them with whom I might converse; but on my way I came across a boy, with his palmyra-leaf books under his arm, going to School. I stopped him, asked him where the School was, and made him shew me the way to the Schoolmaster's house. I then set the boys, ten in num-

ber, to read, promising a little book to the one who should read best. They set to work one after another, some of them beginning before they untied their books; for the fact is, that the boys do not so much learn to read, as to repeat by heart a vast number of lines, written in a language of which neither they nor their Schoolmaster know a word: the oldest Saxon book is not more unintelligible to a Charity-school boy in England than a Telooqoo poem to a Telooqoo lad. While they were doing this, several people came up, on seeing an Englishman standing; and presently the Schoolmaster came out of his house. He was at first suspicious; but with some civil words, talking about the boys, he became a little more open: he rather wanted me not to give the book, which, however, I did. I then began to talk to the people about their idols, asking, very gravely, whether they ate, smelt, saw, &c., till they laughed, and said they could give me no answer: there was none of them who could attempt any sophistry, so that they acquiesced in all I said. I then passed to the subject of sin, and asked them if there were any man among them who had done no sin. They all confessed that they had sinned; and then came the question how they could get rid of it, and the pointing out to them that unholy men could never be allowed to go to the Holy God, illustrating it by the circumstance of a lad who had fallen in the dirt not being allowed to come near THEM till he had been washed. The helpless state of sinful man was illustrated by milk, which has been turned sour by lime-juice or tamarind-juice, being unable to restore its sweet nature, and the impossibility of drawing sweet water out of a salt well. They seemed struck at my speaking of man's nature as corrupt; but allowed it when I shewed it them. When I asked them again how they could get rid of sin, they confessed their ignorance, and asked me to tell them. At this I was the more astonished, as the spokesman was the Schoolmaster, who had a character for learning to maintain among them, both as a Brahmin and as Schoolmaster: however, I was thankful for the opportunity, and went through the history of Christ, briefly pointing out how His death took away our sin, and His life wrought out righteousness for us; the Schoolmaster, sentence by sentence, repeating what I said in clearer language, enabling me to per-

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ceive that he understood my meaning. The only objection he made was when I was speaking of Christ's immaculate conception. He asked what was the need of God's incarnation; and was satisfied when I shewed that Christ could not have suffered death except as man. When I had done, they allowed that it was a very good way; and I then endeavoured to impress on them the great love of God. As it was getting late, I turned to go away; but six or seven of them followed me, and began speaking of their poverty—how could they serve God when they had such difficulty in filling their bellies? It was all very well for the rich to do so, &c. I told them that the Gospel was for the poor, and that they had not the goods of the earth, to draw their affections thither, as the rich had. At last the Schoolmaster asked, if they believed in Christ, what they must do. I told him they must leave their old way, and walk in Christ's way.

I mounted my horse about half-past four, and rode through fields of cholom, about six feet high, till I came to the village Kuruculapad. Giving my horse to the horse-keeper, I walked into the mud village, and quite through it, without seeing any body but two or three women, who ran away at the sight of the White Man, a specimen having probably never been seen there before. As I turned back, I met a man and a boy, whom I accosted, asking them about a Boys' School. They said there was no such thing in the village. I then asked if there were any body who could read, and was told, "No." On my asking if there were any Brahmins, they said there were, and allowed that they could read; but asked, suspiciously, what I wanted with them. I found out that in fact both the man and the boy could read; and therefore I pulled out a Tract with a picture of Juggernaut on it, and set them to read a little. The man turned out to be the Curnum, or Village Secretary. Two or three other people, who could all read, came up, and I at last had an attentive audience of ten or twelve. After some conversation, these also asked me to tell them how their sins could be taken away, for they did not know; and I had a full opportunity of making Christ known.

On leaving the village, which consisted of thirty or forty houses, I visited, on my way back, a small but thickly-peopled village, a quarter of a mile nearer Neddammole than the one I had left. It proved

to be the pālim or hamlet belonging to, and under, the other village, and to be inhabited exclusively by Pariahs. Many villages seem to have such appendages, for the poor Pariahs, it is supposed, would defile the other villages by living in them, and yet they are needed by their superiors as cultivators.

This village consisted of sixty or seventy haycock huts, in neat order, enclosed within a low mud wall. Dismounting, I walked to a corner of it, where I saw a man standing. I began by asking him respecting the village, &c., when about a dozen women gathered to listen, and entered into conversation. This is very different from the conduct of caste people: among them, sometimes, an old woman may be found listening; but generally the females are all out of sight. They told me they had no pagoda, or any thing of the kind; and when I asked them if they never went to worship at the pagoda in the neighbouring village, they said, "What! we go there! no, they won't let us go." I then asked them what they worshipped; when they said there was a place in the village which they swept clean, and where they stuck up a stone, before which they prostrated themselves, and on it rubbed kunkam (a red powder) and turmeric: they had no flowers or fruits to offer; but sometimes, if any of them went into Bunder, they brought some fruit: they called the stone Marillamma. When I reproached them for not worshipping the God who created and preserved them, they acknowledged that they ought to do so, and that the neglect was a great sin. As they knew, however, no way of getting rid of sin, I said that I would tell them, and began to speak to them of Christ: while, however, I was doing so they all dropped off one by one, except the man, who continued to listen, and who, when he caught the meaning of what I said as to the manner in which God had taken away sin, seemed much pleased.

December 6—Goodoor. One day this week my Moonshee, when hard pressed on the subject of idolatry, said he would tell me a secret, viz. that it was written in their books that images were all nothing: that the learned and intelligent did not need them, for they could pray to the gods without them; but they were necessary for the poor and unlearned, in order to help them to fix their thoughts on divine things. It seems, therefore, that the Roman Catholics have not the

merit of having invented this ingenious argument for idolatry.

December 27—Peddanah. This morning Mr. Sharkey rode over from Bunder, and spent the day with us. In the afternoon he had a long and interesting conversation with a respectable old man, a Vedanti or philosopher: about twenty persons were squatting on the ground behind. The man acknowledged many of the truths of natural religion; but maintained that, years ago, he had quite overcome all earthly lusts and human passions. When he heard how God had become incarnate, and died for him to take away sin, he acknowledged that it was very good. The folly of the doctrine of "Reserve" is very manifest in all our conversations, for it is the doctrine of Christ crucified which attracts notice, and exhibits to the people the difference between our Religion and theirs.

*Proceedings at the Churruck Poojah.*

About three o'clock, the sound of the tomtoms announced the approach of the machine for swinging a man, which ceremony was to take place to-day. It came lumbering along, and appeared to be in the form of a sort of rude cart: there were two solid wooden wheels, five feet in diameter, united by a thick axletree; across which, and projecting ten feet each way, in front of and behind the wheels, were two beams, used for balancing and also for drawing the machine. In the axletree was fixed a stout upright beam, ten feet high; and across this, again, was a long heavy beam fixed to the top of it on a double pivot, so that it could be raised or lowered at pleasure, and also swing round without moving the cart. This upper beam was the one to which the victim was to be attached, and it was adorned with garlands of red and yellow flowers. They carried this machine about half way between our tent and the pagoda, and there left it, the tomtom men returning to the village to accompany another rabble procession. Half an hour brought this also: it consisted only of a man carrying an earthen vessel full of rice, with a little red and yellow powder. We accompanied the people to a well close by. Here the man took the powder, daubed some of it inside the edge of the well, and let a little drop into the water, at the same time setting the rice down by the side of it: though there was no act of prostration, or the like, this was intended

as an offering to the well. When I asked if the well were a god, that they made these offerings to it, I was answered, "Is not the water Gunga?"—for to all water do they give this name, which is also the name of the deity of the Ganges. This done, they dragged the swinging machine near to the pagoda, and then set to work to boil a considerable quantity of rice, in order to present it to the idol. Till this should be ready, a space of nearly an hour, nothing was to be done; so we mixed with the clusters of people who hung about, just as they would at races or a prize-fight in England, telling them of the folly and sin of worshipping a painted idol of wood, which was made by a moochee-man in Bunder. Some laughed; some said the idol was god in spite of all that; some said, if they did not worship it it would come and swallow them up, or destroy them in some other way; some had a silly story about a time when a Mussulman and a Hindoo were sleeping near the Ammawaru's image: in the night the Mussulman accidentally threw his foot over the idol, whereupon the goddess punished the Hindoo for his companion's fault. We found, at this time, the poor wretch who was going to swing, and tried to dissuade him from it: it was not from any religious motive that he was going to swing; but he had often done it before, as the scars on his back shewed, and he had got four rupees for doing it, so why should he not? He was already rather stupefied by liquor, for he had drunk two rupees which he had received in advance. He, as well as others, continually urged the conduct of the Honourable East-India Company in past years, saying that the Collectors had paid money toward the festival, and done what they could to encourage it. While we were talking, the man who was to act as executioner came up, with the horrid hooks in his hands, to call him away: at last the poor wretch took off his cloth, and gave it to his little daughter, and walked away to the village to prepare for the ceremony. Before he returned, the rice had been boiled and strained, and was spread out on a cloth before the door of the pagoda. At last, the poor wretch came back ready for the work—naked, except a small turban, and a cloth round his loins; his body thickly smeared over with yellow turmeric; his feet striped red; and tinkling bells tied to the calf of the leg; he came, attended by tomtoms, dancing and throwing his arms

about like a maniac, and screaming horribly. Having been led round the temple, he prostrated himself before the idols, and then made way for a poor sheep, which had its head cut off at a blow as a sacrifice to the goddess. Then another sheep was brought to the swinging machine, the hooks run through the skin of its back, itself bound by ropes to the end of the horizontal beam, and then lifted up from the earth, while two or three men ran round and round so as to make the horizontal pole turn rapidly on its axis. The sheep was taken down, and carried away: it is never to be killed; but to be allowed to feed at large as sacred. The machine was then rolled back from the pagoda an hundred yards or so, the poor victim dancing about before it. He then came under the pole, and the hooks were thrust into his back so as to lay hold of the skin and half an inch of muscle. Though they pretend that, through the power of Ammawaru, he feels no pain; yet the noise of the tomtoms could not drown his cry, as the hooks pierced his flesh, nor all the turmeric on his face conceal the expression of pain in his countenance. He was then hoisted on high, hanging simply by the hooks and rope attached at first: he also supported himself by another rope which he held by his hands; but this he afterward let go, and continued shouting, and swinging his arms and legs about. Meanwhile, the machine was run back again toward the pagoda, and, after swinging rather more than two minutes, he was let down: he, however, ran about for some time with the hooks in his back. No one seemed shocked, though we felt it was enough to sicken us; and when I exclaimed against the wickedness of the act, the people only laughed. Soon afterward, the crowd, consisting of about 200 people, dispersed. It is altogether kept up by two or three Soodra people, whose forefathers built the pagoda, and who make money by it, being the officiating priests: again and again they acknowledged it was all for money. When we urged them to do away with it, they answered, "Let the Government forbid it, and then, well and good; we will give it over." Such a scene of devil-worship I never witnessed before: the officiating priests quarrelled and wrangled; the poor victim distorted his limbs, and looked more like a demoniac than any thing else; while dozens of boys were looking on, getting all their better feelings brutalized

and demoralized. Until three years ago the Government is said to have actually supported it; and even now it does nothing to prevent or discourage it.

## TINNEVELLY.

*General View.*

There is no part of the field of labour, occupied by the Church Missionary Society, upon which the Friends of Missions can look with so much thankfulness as Tinnevelly. The recent changes in the Districts, and the subdivision of the larger ones, have added greatly to the efficiency of the pastoral superintendence exercised by the Missionaries. There were, at the period to which the following Reports refer, eleven Clergymen connected with the Society in this Mission: and that number has since been increased by the addition of the Rev. E. Newman. There are also four European Laymen, three of whom are engaged in educational duties, and the fourth is a Catechist.

In order to call forth the exertions and prayers of the Converts in behalf of others, as well as themselves, several Religious and Benevolent Societies have been for some time established. Some of these—such as the Tamul Book Society, the Tract Society, and the Native Philanthropic Society—comprehend the whole province, and their Anniversary Meetings are held at Palamcottah: others—such as the Church-Building Societies, Pilgrim Societies, &c.—have their sphere of operation in their several Districts.

It will be seen that the number of Converts from the Heathen has been considerably increased, and the testimony to the improved character and consistent conduct of the Christians generally is most satisfactory and encouraging.

The severe visitation of the cholera, which some time ago prevailed in the District, had been mercifully removed at the time under review; and, in the absence of outward

persecution, *the Churches had rest*: it is hoped that we may, with confidence as well as gratitude, add, that, *walking in the fear of the Lord, they were edified.*

The various Reports which follow, except that of the Dohnavoor District, are for the half-year ending Dec. 31, 1844.

## PALAMCOTTAH DISTRICT.

*Report of the Seminary, by the Rev. Septimus Hobbs.*

Mr. Hobbs has been assisted by a Native Master, who, however, is about to enter the Madras Institution; and his place will be supplied by Mr. T. W. Howell. Mr. Hobbs writes—

The usual half-yearly Examination took place on Wednesday, the 8th inst., and was conducted, as usual, by the Clergy assembled in Palamcottah to attend the Anniversaries. Very decided opinions were expressed as to the continued advancement of the Seminarists. Their conduct has been almost universally satisfactory. Evidences, as I trust, of a saving change of heart have been evinced by some.

*Palamcottah Native English School.*

We have no Report of this School, which still continues under the charge of Messrs. Cruickshanks and Brown; but the following notice of the half-yearly Examination occurs in a Letter from the Rev. G. Pettitt to the Rev. J. Tucker, dated Jan. 16, 1845—

We had a very nice attendance at the Examination: most of the gentry of the place were present, and several ladies. It commenced at about half-past five o'clock in the evening, and must have lasted till nearly eight o'clock; yet I believe no one felt it fatiguing. The boys had made satisfactory progress, and I think every one was gratified at the knowledge evinced by the first and second class boys during the nine months of the existence of the School. Their knowledge of Scripture was good; and their ready answers shewed that they had learned to understand English, when spoken, to some extent. I believe all present were gratified with the results of the School.

*Report of the District, by the Rev. G. Pettitt.*

Palamcottah is the centre of all the Mission Stations, and the European capital of the Tinnevely Province. Two Missionary Houses, together with a large Church, the sole property of the Mission, are built here. The Seminary, common to the whole Mission, has been long established here, and it is chosen also as the location for the proposed Institution. The Anniversary Meetings, too, are held here.

*Congregations—Schools.*

In the District there are 11 Congregations at which there are resident Catechists or Readers, and 10 smaller Congregations in connection with them; the total number of souls under Christian instruction being 1391. There are also 10 Schoolmasters' Schools, containing 368 boys and 20 girls; five Schoolmistresses' Schools, including Mrs. Pettitt's Boarding-school, containing 95 girls; and seven Catechists' Schools, containing 89 boys and 41 girls: the total number being 457 boys and 156 girls under daily instruction. The number of Heathen within the district I do not know; but they must be at least fifty times more numerous.

*Native Societies.*

I have much pleasure in reporting the continued prosperity of the Church-Building Fund. That formed in the Asirvadapooram District has now been established four years, during which time it has caused three substantial Churches to be built; and it has now been determined to commence a fourth.

MEIGNANAPOORAM DISTRICT.

*Report, by the Rev. J. Thomas.*

*Congregations—Baptisms—Communicants.*

I am thankful to say that a steady improvement is observable in the state of the Congregations. There is more order, more knowledge, and more piety. Few are the instances, now, in which the rules of Christianity are broken through in reckless marriages with Heathen wives; and the cases of heathenish superstitions and practices, among professed Christians, are far less frequent than I remember them to have been some years ago.

The marked increase of evangelical knowledge among the people is a fact which calls for the deepest gratitude: many have been the instances in which I have been astonished at the intelligent answers which I have received from different persons whom I have questioned upon

the subject of Religion. I do not so much mean while formally catechizing in the Church, as when talking with them in their houses, or on the high road, when I have casually met with them. There are very few indeed, either men or women, who have been for any length of time connected with our Congregations, who are not able to give a satisfactory account of the method of salvation proposed in the Gospel.

That Christianity is from year to year gaining a firmer hold upon the affections of the people may be argued from the fact, that they have become more anxious to obtain Baptism, and are more diligent in acquiring the knowledge necessary to qualify them as Candidates for that ordinance.

During this year I have had the happiness of admitting into the Church 565 individuals. Of these, 283 were adults, or persons above 12 years of age; and they were baptized after personal intercourse, and examination of their motives and qualifications.

I remember asking a widow woman, at Pragasapooram, what she would do if, after her baptism, all her relatives should turn again to heathenism, and she, old and helpless, and not able to provide for herself, were forsaken by them: whether she would join with them in idolatrous worship, or remain stedfast in her profession of Christianity. Her instant answer was, "Even though I should be so treated, the Lord Jesus would provide for me."

At Pragasapooram, on Christmas-eve, I baptized 128 persons. It was one of the most interesting scenes I have ever witnessed; and I bless Almighty God for the privilege of being the instrument of admitting so many precious souls within the fold of Christ. The number now baptized is very nearly half the number under instruction, which is a state of things considerably in advance of former years.

The number of Communicants is 397; out of which number 300, on an average, have communicated every month, either here or at Pragasapooram. Many of them, being petty merchants, trading in jaggery and cloth between this place and Madura, are absent for several months in the year, which partly accounts for the smallness of the average attendance. There are also several who have to come a distance of five, six, or ten miles; so that the husband and wife cannot come together, one



of them being obliged to stay at home to take care of their children. The conduct of the Communicants has been very satisfactory, and there is a marked improvement in them year by year. Their demeanour, at the time of celebration, is pleasing, and is characterized by a solemnity and reverence of manner, to which the Natives, while in heathenism, are utterly strangers. The Heathen have no reverence either for their gods or their temples. They talk of money, trade, and law-suits, the instant before they prostrate themselves in worship to the idol, and resume the same topics as soon as the ceremony has been performed; and this habit would attend our converts to Christianity, were it not constantly reprehended, and pointed out as irreverent and sinful.

A man, who had been baptized by the name of Solomon, had for some years been a quiet and blameless member of a small Congregation not far from hence. At the commencement of this year he was taken ill, and pulmonary consumption supervened. He expressed a strong wish, to the Catechist of the village, to be admitted to the Lord's Supper. On this being communicated to me, I promised to go, if necessary, to his house, and talk to him upon the subject. He, however, came to me unexpectedly, and I began the conversation by expressing my concern and sorrow at finding him so poorly. There was, nevertheless, a cheerful expression on his countenance, and he said that he was neither anxious nor unhappy. I then said, "I have heard, from the Catechist, that you wish to receive the sacrament of the Lord's Supper: I am anxious to know whether the state of your mind is such as would justify me in admitting you to participate in these holy mysteries. You are very ill indeed, and probably this illness will be unto death: what, then, is your ground of confidence, in the prospect of death and eternity, that God, who is infinitely holy, will receive you, a sinful creature, into heavenly bliss?" He put his hands into the position of adoration, and replied, with an expression of confidence and joy truly affecting, "The precious blood of Jesus Christ, shed upon the cross, is all-sufficient to cleanse me from all sin; and in humble reliance upon that, I fear nothing, Sir." This man has since died in the full assurance of hope through Christ.

I might express favourable hopes of many who have thus far maintained a

consistent Christian course; but it is better to forbear: "the great thing," as the venerable Bishop of Calcutta remarked, while here in 1843, "is to end well." And bearing this in mind, I hope I shall never forget it as regards myself. I will say no more about the people than that, after eight years' experience and knowledge of their state and character, I labour among them with increasing satisfaction and delight, fully believing that God is working with us, and, by our feeble instrumentality, preparing many souls for His kingdom of glory.

The increase from Heathenism, during the last year, has been considerable. At the close of 1843 there were under instruction 3779 souls: at the close of this year, the total is 4576; shewing an increase of 797 during the year; and this has been effected with the utmost quietness. Thus the work is going on, the leavening principle of the Gospel is at work, and I have no doubt that very soon the whole Shanar population of Tinnevely will renounce Heathenism, and come over to Christianity.

#### *Catechists and Readers.*

The number of Catechists and Readers is, at present, 28. Of their conduct in general, I am thankful to say, I can report favourably.

#### *State of Education.*

The number of Schools in the District is, at present, 28, which includes such as are kept by Catechists assisted by Monitors. In these, 878 children are learning: 616 are the children of Christians or Catechumens, and 262 are Heathen, with a few Mahomedan children. In this important branch of Missionary operation a great improvement appears on the returns of 1843. The number of children then was 457, while it is now nearly double. On Saturdays, in all my Schools, the Church Catechism is taught to the Christian children; and there is scarcely a boy or girl who cannot repeat it as readily as children at home.

It will be gratifying to the friends of female education to learn, that, of the 878 children mentioned above, 241 are girls. This, with 30 in Mrs. Thomas's Boarding-school, makes a total of 271 girls under instruction.

#### *District Church-Building Society.*

During the year, six new Places of Worship have been erected by means of this Society. They have indeed no pretensions to ecclesiastical design; but they

are an immense improvement upon the small cajan sheds which served the purpose of Prayer-houses in the villages where they have been erected. They have all pretty much the same character and dimensions, 32 by 16 feet, with one large door west, a window east, and two windows and a door on either side. The walls are plastered and whitewashed, and there is a good palmyra-leaf roof.

*Missionary Excursions among the People—Baptisms.*

The following passages are extracted from a Letter from Mr. Thomas to the Rev. J. Tucker.

Nov. 18, 1844—Early this morning I arrived at Retchenigapooram, and thought of continuing my journey without having Service there, as my throat was very much relaxed, and as I anticipated a hard day's work at Naloomavady. I could not, however, find it in my heart to pass by without having prayers, and a very profitable

season it proved. A deep impression seemed to be made upon the minds of the people.

I then proceeded to Naloomavady, and have been engaged the whole day with the Candidates for Baptism. Since I have been in Tinnevely I have never found Catechumens so well instructed. The Catechist deserves credit: not the whole, however, for Mr. Spratt and I visit this Congregation every month, and these Candidates have for some time been preparing. This evening we had a crowded Congregation, and, after the Second Lesson, I had the happiness of admitting fifty-three precious souls into the fold of Christ. I am disposed to speak with more confidence than ever of the state of the people: I think there are now numerous instances of true conversion to God, and that the Spirit is vouchsafed in greater abundance with the means. It is this we want; copious showers of His renewing and sanctifying influences.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Wesleyan Miss. Soc.*—Mr. Chapman has returned from Cape Coast, in consequence of failure of health. Mr. Wharton gives very satisfactory testimony to the state of the Mission.—The Rev. W. B. Boyce and family, the Rev. Thomas West and Mrs. West, and the Rev. Joel Bate, embarked on the 18th of October for Sydney, New South Wales.

*United Brethren*—On the 18th of May, Br. J. T. Vollprecht was married to Sr. Cath. Molloth, of Neuwied, and they reached London on the 1st of June. On the 10th they sailed in the "Harmony" for Labrador—Br. Dan. W. Suhl was married, on the 22d of May, to Sr. Ernestina Krieger, of Niesky. After a short visit in London, they sailed for the Cape of Good Hope, on the 14th of July.

*London Miss. Soc.*—The Rev. W. H. Drew left London, on his return to Madras, on the 9th of September.

### CONTINENT.

*United Brethren*—Br. C. F. W. Klinghardt, of Kleinwelke, on the 3d of June sailed with his wife and Sr. Joh. Christ. Münch, of Gnadau, likewise called to South Africa, from the port of Altona.—On the 5th of June, the Brn. and Srs. W. Genth, and J. Arn. de Fries, having been compelled, by declining health, to retire from the service of the Mission in South Africa, arrived in London with the widow Sr. Meyer, and seven children of different Missionaries employed in that extensive field, in the care of whom they were assisted by the Hottentot Sister Cornelia Blaatzje, of Genadendal. After a short sojourn in London, they proceeded to the Continent—On the 12th of June

Br. and Sr. Bentien sailed from Altona for St. Thomas's, accompanied by Sr. S. L. Hansen, of Gnaudenfeld, who is likewise appointed to serve the Mission in the Danish Islands.

### WESTERN AFRICA.

*Wesleyan Miss. Soc.*—The Mission at Badagry has been disturbed by the war which has been raging around the town. At the date of the last despatches a council was being held by the Native Chiefs, the object of which was kept from the knowledge of the English.

### SOUTH AFRICA.

*London Miss. Soc.*—The Rev. J. G. Messer, of Uitenbage, South Africa, entered into his rest on the 4th of June, aged seventy-two years, after thirty-five years of Missionary Labour.

### CHINA AND INDIA BEYOND THE GANGES.

*Church Miss. Soc.*—The Rev. T. McClatchie arrived at Shanghai on the 11th of April last, after a tedious and dangerous voyage (p. 131).

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. J. Thomas, of Meignansapooram, Tinnevely, and the Rev. J. Johnson, of Cottayam, have each lost a son by death.

### NEW ZEALAND.

*Church Miss. Soc.*—In our Number for July last (pp. 335, 336), a detailed account was given of the afflicting collision which took place at Kororarika, in the Bay of Islands, on the 11th of March last, between a British Force and the Natives. The Committee have since received various communications from the Mission, coming down to the 23d of May. Civil war between the Tribes who side with Heke,

the rebellious Chief, and those who support the British Authority, the probability of which was formerly stated, has actually begun. Mr. J. Kemp writes from Kerikeri, on the 10th of April—“A large party of Natives from Hokianga, under a Chief named Thomas Waka (Thomas Walker) Nene, have taken up arms against Heke, and war has been declared; the parties having taken up their positions on a plain between Waimate and Hokianga. Several battles have been fought, and about ten on Heke's side, and two on Waka's side, have been killed. Several, on both sides, have been wounded. They are still fighting. Heke wishes Waka to make peace; but Waka is determined to put the rebel party down; and, from all appearance, he is likely to conquer. What the end will be we cannot say.”

Mr. Kemp adds—“Waka's party say that they are fighting for the Pakehas (Europeans), which causes Heke's party not to think well of us.”

In these circumstances it is not surprising that the Mission Work has been much interrupted at the Paikia and Waimate Stations. Archdeacon H. Williams thus reviews their situation, in a Letter of the 26th of March—“Our Congregations are very seriously torn to pieces in consequence of this sad state of things. It is indeed a day of sorrow and mourning; yet we know our work is not in vain. They have the word of eternal life, which shall not return unto God void; but shall accomplish the work whereunto He sent it. We must stand in faith and see the workings of the Lord, who can, and doubtless will, subdue these rebellious dispositions, and yet bring them into willing obedience to Himself.”

Things being in this unsettled state, and the minds of the Natives in the Bay of Islands being much excited, the Missionaries judged it expedient to remove their daughters, and the press and some other portion of the Mission property, to Auckland. In a Postscript to Archdeacon H. Williams's Letter, dated the 2d of April, he says—“I hope, by the steps which we have taken, that we may be enabled to continue our work.”

The Missionaries, with their wives, therefore, remain at their posts.

The communications from the Mission are, nevertheless, not without encouragement. At Kaitais, the most northern of the Society's Stations in New Zealand, distant about eighty miles north from Paikia, Mr. W. G. Puckey states, in a Letter of the 20th of March—“Our Natives are all living in peace, and we hope will not join in the war.”

From the South-western District, the Rev. R. Taylor writes, on the 22d of March—“The Natives of this District are living in peace.”

And from the Waikato Heads, in the Middle District, the Rev. R. Maunsell thus writes on the 23d of April—“It is with deep thankfulness to Him who alone can give the increase that I have now to report that I find my people in as satisfactory a condition as can perhaps be at present expected from New-Zealand Christians. The people are still regular, ex-

ceedingly regular, in their attendance on the Means of Grace—Candidates for the Lord's Supper are steady in numbers and attendance—all seem to value, and desire frequent visits at their settlements—and the number of lapsed Natives is as yet but few. Our Sunday Children's School is also, I trust, making a little progress, and averages between 35 and 40. Under these circumstances, I cannot but feel cheered and thankful; and I indulge a humble hope that our good Master will vouchsafe His nourishing and strengthening influences to this our day of small things. The excitements of the northward have not yet reached us.”

Our latest Letter, dated May 23, contains this cheering general remark—“I write you a hasty line to say that your Missionaries and your Mission Stations are all secure, amidst wars and rumours of wars. Every thing remains untouched, and I do hope that there is a prospect of returning peace.”

We doubt not that the state of the New-Zealand Mission occupies much of the thoughts and sympathies of the Members of the Society at this season, and that their prayers continually ascend to a Throne of Grace on its behalf. This encourages hope that a gracious God will be pleased so to order and controul the course of events, that all may issue to His glory in the future welfare and prosperity of the Mission.

In our statement respecting the New-Zealand Mission, in July last, we noticed certain reports which had been circulated to the prejudice of Archdeacon H. Williams, in reference to the afflicting events which took place at Kororarika; and added, that the Committee waited “farther information respecting those calumnies.” Such information has now been received from sources of the most unquestionable authority; and, as the Committee fully anticipated would be the case, it not only fully exculpates him from the charges brought against him, but proves that his conduct, in the trying and perilous circumstances in which he was placed, was such as became him as a British Subject and a faithful Missionary.

#### WEST INDIES.

*London Miss Soc.*—The Rev. A. McKellar, of Berbice, departed to his rest on the 1st of August, after about a week's illness.

*United Brethren*—At New Bamby, on the 12th of April, died the married Br. Rasmus Andresen Schmidt, after many years' faithful service in Surinam, of which the last four and a half had been spent in a most devoted and self-denying attempt to renew and re-establish the Mission among the Free Negroes on the Upper Surinam. He had attained the age of fifty-two years—The Single Br. Geo. Alex. Weiss, of Bethlehem, having been called to be an Assistant in the Mission and Schools in the Danish Islands, reached St. Thomas's on 3d of June.

#### NORTH-WEST AMERICA.

*Church Miss. Soc.*—From despatches lately received, dated July and August 1845, we learn that the Rev. W. Cockran was still suffering in health. The other Missionaries were in their usual health.

# Missionary Register.

NOVEMBER, 1845.

## Biography.

OBITUARY NOTICE OF THE REV. WILLIAM PHILIP,  
MISSIONARY AT HANKEY, SOUTH AFRICA, IN CONNECTION WITH THE LONDON  
MISSIONARY SOCIETY.

**T**HE Directors of the London Missionary Society, in the announcement of the death of the Rev. W. Philip, state—

On the 1st of July, Mr. Philip, with his nephew, a youth of eleven years of age, son of John Fairbairn, Esq., of Cape Town, was drowned in crossing the Gamtoos River, not far from his Station. As there was no one present to witness the disaster, it is impossible to explain how it occurred. It appears that the boat was very leaky, and probably the water flowed in so rapidly as to compel them to leave it, and, in the effort to save themselves, both perished. From the position in which the bodies were found, it is supposed that Mr. Philip had been attempting to swim with his nephew, but, his strength failing, or getting entangled with the little boy, both sank together.

Our departed Brother leaves a young widow and two infant children, with his honoured parents and family at Cape Town, and a numerous circle of friends and relatives, both in this country and in Africa, to bewail the melancholy event.

While mourning the early decease of this young Missionary as a deep loss to the Society, and particularly to the people among whom he laboured; and while desiring to bow in devout submission to the gracious hand which has taken away, in the prime of life and in the midst of usefulness, one so deservedly loved; the Directors would tender their heartfelt sympathy to his sorrowing friends, especially to his widow and parents, affectionately commending them to that God who alone is able to provide strength and comfort equal to the affliction which His wisdom has seen fit to lay on them.

The following testimony to the Christian Character and public services of the departed Missionary is from the Letter of a Correspondent in the "Eastern-Province Herald,"

Nov. 1845.

published at Port Elizabeth, July the 9th :—

The death of the Rev. W. Philip will be felt as a public loss. His amiable temper, his upright conduct, his extreme courteousness, and high talent, had gained him respect, and endeared him to all classes. As Superintendent of his Mission Village he had reduced a hitherto somewhat unruly population to strict discipline. He had taught them that they must work before they could eat, and obey before they could rule; he had overcome much of the indolence which he there found prevailing; he had inspired them with respect for the Superintendent; and, had it pleased Providence to spare his life, he would have left Hankey a pattern to every other Institution of the Society to which it belongs.

As a teacher of the Gospel he was faithful and energetic; and it is believed many have to bless his ministry for the lessons of true and undefiled Religion and practical piety which his precepts and examples inculcated.

With reference to the successful efforts made by Mr. Philip for the temporal advantage of the people, in securing a permanent and abundant supply of water for the irrigation of their lands, the writer observes :—

Perceiving the advantage of turning the Gamtoos over several hundred acres of the most fertile land to which naturally it had no access, he was struck with the happy idea of piercing the mountain which separated the soil from the stream, and bringing them into union. He immediately commenced the undertaking, and, with inferior and unwilling labour,

very limited and sparingly contributed means, and after repeated disasters and constant predictions of failure, he succeeded in completing a water-tunnel through the solid rock of 250 yards in length, about six feet high, and four feet wide; and was gratified by seeing the rolling flood rush into the canal which he had cut, to fertilize an extent of country almost sufficient to feed with wheat the entire Eastern Province. Already had portions of the land been cleared of its dense forests of mimosas, and let out to industrious individuals; and he had intended to erect water-mills along the canal, for which the slopes gave splendid opportunities.

The writer of this notice examined the works in question only a few weeks before the fatal catastrophe; and both himself and his fellow-travellers were astonished at the magnitude of the enterprise, and the perseverance of its author, especially considering the nature of his materials and resources. It is a labour totally unprecedented, and equal, if not superior, to any of the other public works in the Colony.

The Rev. Dr. Philip, the father of the lamented Missionary, in referring to the deeply-afflictive dispensation by which his son was removed, observes:—

William's progress in the divine life was to me very gratifying. He was a laborious and devoted Missionary, and I felt, in my last visit to Hankey, an increasing satisfaction in his spirit and character: he has done a great work at Hankey, and I have no doubt that, if he had been spared, it would have been one of the first Stations in the Colony. But our ways are not God's ways. He has for wise ends seen fit to cut off those sanguine hopes, and to teach us a lesson of humility and submission. It was with much satisfaction that I received the following extract of a Letter sent by Mr. Clark, the Assistant Missionary at Kruis Fontein, to Mr. Barker at the Paarl:—

“Mr. Philip administered the Lord's Supper at this Station on the Sabbath previous to his death: he was particularly solemn and heavenly-minded in his ad-

resses, and more than usually faithful to sinners, full of love and compassion. He stayed at my house that night, and our hearts seemed knit together, and our conversation was on spiritual things. The address at the grave was delivered by Mr. Mettlechemp, a Missionary in connection with the Dutch Church, and the distress of the people was most harrowing. He was interred in a quiet corner of the garden, to which it had been his delight to resort for meditation and prayer.”

The affecting, yet consolatory statements which follow are contained in a Letter from Mrs. Philip:—

The removal of our dear William at a time when we were all looking forward to his daily increasing usefulness is, indeed, mysterious; but how pleasant is the recollection that he was fully occupied in his Master's work; had gained the affections and respect of the people; and was every day improving in devotedness to his work, and in fitness for it! He had latterly much improved in spirituality of mind. His last visit, at the end of the year, was a great comfort to us: we then witnessed the mellowing of his character; the more simple dependence on the influence of the Spirit; the casting off of speculative opinions, which he appeared to have imbibed at Glasgow. He said he found the style used by our Saviour the most suitable to his hearers, and consequently that he had been much in the habit of preaching from the Parables and the discourses of our Saviour. The Sermons he preached, while in Cape Town, were in Dutch, and very excellent.

At the last Anniversary of the Missionary Society in Cape Town he delivered an Address, giving an account of his Station, which made a considerable impression on the minds of the people, from the vivid description which he gave of it, and the sound principles which he introduced. But there was one Address, which he delivered at the Wesleyan Anniversary, that made a most powerful impression on all who heard it, particularly the Ministers, and gave a very solemn tone to the Meeting. It was on the necessity of the Missionary's living near to God, in order that he may find strength to prosecute his various labours.

## BRIEF MEMOIR OF CHELLAPAH,

A TAMUL CONVERT, IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S  
STATION AT BELGAUM.

THE Rev. Joseph Taylor, of Belgaum, has supplied us with a short account of a Native Convert who died in February last.

Chellapah was born of heathen parents, and grew up to years of maturity following the customs and idolatry of this heathen land. After leaving his parents he travelled about as a servant in various parts of the country, and indulged without restraint in all the sins and vanities common among his countrymen. While he was in the service of a gentleman in Kulladge, as camel-man, he accidentally fell from a tree, and fractured his right arm. By neglect, or want of surgical aid, it was never set, and he was consequently rendered unfit for any active service, and reduced to great distress, having himself and two children to support—the mother had died a few years before. He made his way to Belgaum, and, with his two children, went about begging, to supply daily wants.

About that time, as there were several poor objects who, from disease and other causes, were unable to labour for their support, the establishment of a Poor-house was contemplated, and, by the liberal aid of Christian Friends, and some other members of the European Community, happily commenced. Chellapah and his children were among the first admitted into this Institution; and he was the first who, through the grace of God, derived spiritual benefit from the religious instructions which he received in the Institution. One of the great objects designed to be accomplished by it was to bring the inmates to an acquaintance with the truths of the Gospel, for their spiritual and eternal good; while ample provision was made for their temporal support and comfort.

Soon after Chellapah was admitted into the Poor-house his mind became deeply impressed with the Truth; and after affording satisfactory evidence that he was a subject of divine grace, he was received, by baptism, into fellowship with the Church of Christ in 1828. He had received no school education, and consequently was not able to read; but he gave the most attentive heed to the Word of God whenever it was explained either in public or private. Thus he became in a

short time well acquainted with a great portion of the contents of the Bible, and obtained also, evidently by the teaching of the Holy Spirit, a clear and satisfactory apprehension of the essential doctrines and obligations of the Gospel of Christ. His growth in divine knowledge and grace was rapid, and became remarkably evident from his great anxiety to obtain further instruction, and to communicate what he had been taught faithfully and affectionately to all about him: there is reason for the conclusion, that several, by his instrumentality in a great measure, were first led to seek an interest in Christ, and who were afterward admitted into the Church. His earnestness in prayer, and the fluency with which he expressed himself, were also very remarkable. He evidently wrestled, as Jacob did, with the Lord, and seemed frequently as if he said with the Patriarch, *I will not let thee go except thou bless me.*

Chellapah also felt much for his poor countrymen, still in heathen darkness and under the power of the wicked one; and for these he used to pray in the most affecting manner that they might be delivered from worshipping dumb idols, and be brought to know and serve the living and true God. He was for several years very active and useful in conducting the internal arrangements of the Poor-house, and directing the cultivation of the ground belonging to the Establishment, whereby some aid was afforded toward its funds; but his health and strength gradually failed, and he became, several months before his death, quite incapable of any exertion. In consequence of the increase of his bodily infirmities he was sometimes peevish, and would make use of hasty and unbecoming language, and it was found necessary occasionally to reprove him on that account, and occasionally for his conduct toward his children, which was considered injuriously lenient; but he was easily made sensible of his faults, he felt deeply humbled, confessed what was wrong, and earnestly prayed to be kept from falling into sin, and thereby giving offence. He has frequently been heard at midnight praying

with great earnestness, and there was every evidence that he lived near to God, and had his conversation in heaven. Toward the end of the year 1843 his bodily afflictions continued to increase, and indications were manifest that he was fast approaching toward his latter end.

On one occasion I endeavoured to arouse his attention by directing him to Christ as the anchor of his soul, sure and steadfast. "Yea," he said, "He is my anchor; on whom else can I trust?" When asked whether he could take some drink, he replied, "I do not require any—I have drunk of the water of life."—"Are you looking to Christ, and are your hopes fixed on Him alone for salvation?" "He alone is my trust: to set me free from my bondage, He hung upon the tree." He also said that he had no desire to live, and he only waited the Lord's time to remove him from this sinful world.

After leaving him awhile, I returned and found him apparently drawing fast to his end; but on being addressed regarding Christ and His great mercy toward sinners, he audibly exclaimed, "Oh, Christ's blood, how precious! He shed His blood for my sins! Can my weak voice express the greatness of His love?" Some coffee being offered him, he said, "What will you give me?" and when asked what he wanted, he said, "Christ's blood is my drink! to whom else can I look but Christ? Oh His blood, His blood! What a sinner am I! Pray for me: I am not afraid to die; Christ is my hope."

Recognising the teacher, Jonas and his wife, who were near him, and taking the hand of the latter, he said, "Sister," and kissed it thrice, adding, "I have offended you in various ways, now I ask your forgiveness." We then engaged in prayer for him; but he was very restless. Afterward, being told that I was present, he turned his eye toward me, and asked to be raised up a little, when he held out his hands united, and, with his head half lifted, and bending under weakness, he said, "When I was going astray and in bondage to Satan you shewed me the way, you shewed me the way: the Lord's name be praised! praised be the Lord for His grace!"

Having made arrangements to leave on a journey to Bellary on the evening of the 3d of January, I called on him at noon, and found several members of the Church with him. I then spoke to Chellapah for the last time regarding the

state of his mind; and after making some observations with reference to death, the forgiveness of sins, the salvation of the soul, and eternal life through the merits and mediation of Christ, I put a few questions to him regarding his faith and hope in Christ, to all of which he gave very satisfactory replies. Before leaving I commended him to God and to His grace in prayer; and on expressing my hope of meeting him in heaven, as we had none of meeting again on earth, he, in the most feeling and affectionate manner, said, "What shall I render to you for all your favours and kindness toward me? But I pray that God may bless you, be with you on your journey, and prosper you in all your labours."

In the afternoon he requested that the boys of the School, the members of the Church, and others living in the vicinity might be collected to his bedside. When all were assembled, he desired the 19th chapter of Genesis, from the 1st to the 21st verse, to be read. After the reading of the above portion, he said "Lift me up; I wish to pray." He attempted to kneel, but could not; and, leaning on a pillow, he prayed in allusion to the delivery of Lot from the destruction of Sodom and Gomorrah, and praised God for delivering him, a great sinner, from the darkness of Heathenism, and the destruction of hell, for bringing him to a place of safety, and shewing him the way of salvation through the Gospel. He then prayed at length, apparently strengthened for the occasion, in a clear and earnest manner for those who had been instrumental in bringing him to the knowledge of the Truth, and had otherwise instructed him; then for all the Ministers of the Gospel, the prosperity of the Church, the spread of the Christian Religion; for all the members of the Tamil Church and Congregation; for the children of the School, and all the objects of the Poor-house whom he was leaving behind; concluding with grateful praises to God for the gift of His Son; and, blessing the children and others present, one by one, he said, "I am going to the Lord: there is no other way, but by the way of death, that we can go to Him. Be ye, therefore, each one and all of you prepared thus to go." After beseeching them in this manner, and again blessing them all in the name of the Lord, at about half-past eight that evening he peacefully fell asleep in Jesus. Those who were present



at the time, and all who knew him, could not but rejoice and unite in praising God for granting him such lively faith in His dear Son; such strong confidence, consolation, peace, and joy, in the midst of all his sufferings during his protracted illness, and especially in the trying period of his departure from a world of sin to the kingdom and joy of his Lord.

On the following day a large concourse of Natives assembled to accompany his mortal remains to the grave. The body was laid out in the Tamul Chapel, and Robert Levett, or Jonas, read an appropriate portion from the Scriptures, prayed, and addressed the multitude present re-

garding their own death and the necessity of being themselves also prepared for that solemn event; after which the body was conveyed to the usual place of interment, and consigned to the silent grave in "sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ." All present evinced great solemnity, and seemed deeply impressed. Oh may the event be found to have been sanctified to the spiritual and eternal good of some of those who were assembled on that occasion; and may we all so pass the time of our sojourning here, that, when we die, our end may be peace!

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Concluded from p. 423.)

##### *Missionary Encouragements.*

INSTEAD of lamenting that we have laboured in vain, it is our mercy to acknowledge an amount of success, the anticipation of which, by the friends of Missions living in former days, would have subjected them to the charge of the wildest enthusiasm. Wherever we turn our eyes scenes of moral verdure rise to view which prompt the grateful exclamation, *What hath God wrought!* Both in the East and in the West, on the vast continent of India and in the Isles of the Sea, *the Lord hath done great things for us whereof we are glad.* We thank God, and take courage. Perhaps you will excuse me in saying, that with no portion of the Missionary Field are my own sympathies more thoroughly identified than with Africa, and that I most unfeignedly rejoice that the attention of the universal Church seems to be simultaneously fixed on that vast and benighted region. It is an auspicious circumstance that all Denominations of the Missionary Church should have united in a crusade for the overthrow of Satan's kingdom in a quarter of the globe where he has long held undisturbed and cruel sway. Episcopalians, Moravians, Wesleyans, Independents, and Baptists; Christians in England and in America, in France and in Germany, are found enlisting in this holy war. It is also gratifying to observe that these several divisions of the one army of the Lamb are commencing the attack at

different points, thus avoiding all risk of sectarian jealousy, and establishing a perfect line of circumvallation from south to north. I rejoice, too, that they are all bent on working their way into the interior; and you will pardon the expression of my ardent wish, that, by the time they get there, they will be fully prepared to greet each other as brethren in Christ, and to unite in the formation of a Central African Church.

Let us seek to *provoke one another to love and to do good works.* Which of the detachments shall be the first to reach the interior, and to claim the honour of stimulating the zeal of their more tardy brethren? I would that the distinction might be ours. God has favoured all the Missionary Societies, now labouring in Africa, with excellent pioneers; and on them all, in connection with this interesting sphere, His blessing has richly descended. Both in the land of the Hottentots, among the Bechuanas and Caffres, in Ashantee, in Sierra Leone, and at Fernando Po, the Gospel has proved *the power of God unto salvation.* In each of these districts Christian Churches have been planted, and Schools established, and Native Teachers raised up to aid in the extension of the Redeemer's empire in the regions beyond them.

[Rev. J. Broad—at Bapt. Miss. Soc. An.

##### *Progress in Protestant Missions.*

The fathers and founders of the London Missionary Society were men vastly

in advance of the age in which they lived. They beheld the ignorance to be deep, and the darkness to be total; and feeling that they had the means of enlightenment, they were determined to apply them: and now we find that however large were the desires of the founders of the Society, however expansive their hope and benevolent their expectations, the whole has been realized, and more than fulfilled. If there had been defeat and failure in an undertaking so vast, and in conception so enlarged and benevolent, as that with which we are now happily identified, there would have been no dishonour in the failure, no degradation in the defeat; since it was attempting that for the world which no other parties were prepared to attempt; it was undertaking to do that which no other concentrated powers of earth appeared able or willing to undertake. But the enterprise to which the fathers and founders of this Missionary Society devoted themselves has proved itself, in the course of years, to be any thing but a failure. Difficulties, many and formidable, surrounded it at every step, but it was the happy privilege of the men who gave birth to the Institution to watch its progress and growth up to a given period, and to observe different Denominations becoming tributary to the promotion of the object for which it was set up.

The little band of devoted men increased and multiplied till they became a thousand. The little Missionary Field, then presented to their view, has gradually enlarged, till the whole of the West-India Colonies, Southern and Western Africa, India with its multitudinous tribes, and China with its 350 millions of people, have become the field in which we are to toil. Parties, who looked on with coldness and apprehension, gradually began to approve the object, and admit that the undertaking was an important one. We rejoice much that this Society has been the means of calling into existence, and of urging on in their influential and benevolent career, numbers of Institutions aiming at the same object, imbued with the same spirit, and participating, in their degree, in the same honour and recompense with which we have been favoured.

[Rev. G. Smith—at Lond. Miss. Soc. An.

*Success in Missions.*

Has our undertaking been a failure? Witness the emancipated Converts of

British Guiana and Jamaica; witness one nation after another delivered from threatened extermination in Southern Africa; and look at the Hottentot, the Caffre, the Bushman, now rising to all the dignity of man, and to all the happiness of a Christian in communion with his God, and giving, at the present moment, the strongest proofs of zeal and liberality in attempts to convert the world. We would point, with gratitude and thankfulness to the God of all grace, to the hundred islands in the Southern Pacific Ocean, where all vestiges of idolatry have been annihilated, and Christian Worship universally set up, as the triumphs of the undertaking with which we are connected. We might talk of Schools founded, and Christianity advancing in its triumphant career, even in Madagascar. We might talk of the loosening of Caste in India, the termination of Suttee, and the raising of individuals from a state of complete degradation to one of moral dignity and grandeur. We might also talk of the raising up of a Native Agency in India, which promises fair, in the fulness of time, to be the means, under God, of converting that extensive population; and already, from the very confines of China, we have reaped the first-fruits of a future harvest, to the praise and glory of Christ.

[The Same—at the Same.

*Tracts, Messengers of Life.*

Those little messengers of mercy which have issued from your presses, and passed along noiselessly, silently, perhaps unobserved by all, have been the instruments under God of pulling down strongholds, converting sinners from the error of their way, saving souls from death, and hiding a multitude of sins. Follow, for a moment, one or two of these little harbingers of life, gladness, and glory. One, when it leaves your stores, falls, perhaps, into the hands of a Christian Traveller, who, as he passes from place to place, luxuriating in the varied and beautiful scenery around him, and remembering that he has a work to do for Christ and his fellow-man, with a prayer for the finder, drops on the path which he traverses that silent companion of his morning's ramble or evening ride. There follows in his path some plain wayfaring man, whose heart has never warmed at the name of Jesus, whose soul has never known salvation through His blood, and whose life has been spent without God and without hope in the world. With a careless and

an unheeding glance he had well-nigh passed over the prize, and had trodden it in the dust; but something providentially induces him to pause. He takes it from the ground, and bears it to his home, and there peruses the brief yet faithful pages; and marvel not if, that very day, salvation comes to the heart and house of that man. Such a one may at this moment be invoking blessings on his unknown benefactor, and sending his cheerful mite to assist your treasury. Another may pass into the keeping of some Christian Mother, who waters it with her tears and follows it with her prayers, as, with a heavy heart, she lays it in the well-stored chest of her wayward, seawild boy; and there it lies for weeks and months together, a vain, a useless, an unregarded thing, till, in some silent watch, as the vessel speeds her way, and his noisy shipmates are all at rest, some gentle thought, the first of a pensive train, steals over that rugged spirit. A mother's image is present to his eye—a mother's voice is vocal in his ear—a mother's parting gift, in that moment of tenderness, is remembered and redeemed from its long, long resting-place. The Spirit of truth applies His own precepts with power to that heart, and truly the God of the widow, from His holy habitation, has heard and answered her

prayer. Christian Mother! while you remember your debt of gratitude to God, remember you owe something to the Society whose instrumentality He condescended to bless; and when you think of your boy, safe on the Rock of Ages, happen what will, oh forget not the little life-boat that bore him thither, nor those who manned and sent it forth! This may be said to be imaginative. Be it so: it was only two days since I was furnished with a positive fact. I was conversing with a party who holds a very responsible situation, and stands very high in the confidence and esteem of those with whom he is connected, and he told me, that, upward of thirty years ago, when this Society was very different in extent from what it now is, he chanced to see in the desk of a companion a packet of your publications. Curiosity prompted the one to ask, and Christian readiness led the other immediately to surrender that packet, in which was a solemn, striking Tract on eternity. That Tract was blessed to his conversion; and now, though incessantly and arduously employed during the week, and past the vigour of youth and early manhood, I do not believe there could be found a Sabbath-School Teacher more diligent, more regular, more devoted than he.

[J. Tritton, Esq.—at Rel. Tract Soc. An.

CHRISTIAN KNOWLEDGE SOCIETY.

REPORT FOR 1844—45.

Issues of Books and Tracts from April 1843 to April 1844.

Bibles .....	118,148
Testaments .....	101,385
Common-Prayer Books .....	283,985
Bound Books and Tracts .....	507,707
Tracts .....	2,934,697

Total .....

3,945,922

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions .....	16089	12	3
Benefactions .....	5049	8	0
Legacies .....	4117	17	8
Dividends and Interest .....	5427	7	7
Rent .....	170	16	0

30,855 1 6

On account of Books sold .....

58,289 16 9

Total .....

£89,144 18 3

Payments of the Year.

Books, Paper, Printing, Binding, and Charges .....	66094	14	0
Books issued gratuitously .....	2119	6	7
Books for Committees, and Office, .....	103	9	9
Books on Acc. of Special Bequests, .....	307	3	1

Copyright, &c. of Tracts .....	35	8	0
Grants on account of Tract Fund, .....	467	9	8
Ditto East-India Mission .....	350	0	0
On Account of Foreign Grants ..	2687	12	6
Grants for Churches, Colleges, and			

Scholarships .....	1970	0	0
Negus's Charity .....	110	0	0
Newport Charity School .....	48	8	2
Foreign-Translation Fund .....	200	2	3
Silly Missions, Pensions .....	183	15	0
Anniversary of Charity Children, ..	50	0	0
Duty on Legacies .....	162	10	0
Repairs, Rent, and Taxes .....	346	14	4
Annual and Monthly Reports ..	1045	13	3
Office Expenses, Postage, Stamps, ..	570	16	6
Salaries to Secretaries, Clerks, &c.	1814	12	2
Investment in Exchequer Bills ..	11533	8	9

Total .....

£90,201 4 0

Miscellaneous Notices.

The Society again finds occasion, on the annual review of its transactions, to render thanks to Almighty God, who has permitted it, for nearly a century and a half, to take a share in advancing the knowledge of Christ, and of His revealed Word.

The details of the exertions of the Society, since the publication of last year's

Report, extending to almost every part of the globe, will serve to shew that the Institution has endeavoured, during the past year, to fulfil, as heretofore, the religious intentions of its founders.

It was announced at the General Meeting in May that Her Majesty, who has for some years been the Patron of the Society, had graciously signified her approval of its objects and proceedings, by presenting a donation of One Hundred Guineas toward its funds.

The Sale of Books and Tracts in the Retail Department of the Depository has amounted, during the year, to the sum of 12,550*l.* 2*s.*, being a small increase above the sale of 1844.

It having been thought desirable to establish a Branch Depository in the City, an Office has been taken, No. 4, on the South Side of the Royal Exchange, to the west of the Cornhill entrance, for the sale of the Society's publications, and for the receipt of subscriptions and donations.

In was stated in the Report for the year 1841 that arrangements had been made for the sale of School Materials. During the past year the Committee of the National Society have resolved to establish a Depository for this purpose on their premises in the Sanctuary, Westminster. The Society will therefore continue to supply these articles but for a short time longer. All applications must thenceforth be made to the National Society.

#### *Alterations in Works of Deceased Authors.*

The attention of the Tract Committee having been drawn to certain omissions in Bishop Cosin's "Differences," &c., as printed in an Appendix to the Society's edition of Bishop Bull's "Corruptions of the Church of Rome," reported to the General Meeting in November, as follows:—

"This Appendix, in its present form, together with Bishop Bull's work, was recommended, in the year 1836, by the Tract Committee, when it was ballotted for and duly adopted.

"Under these circumstances, as some of the omitted passages are of considerable importance, the Tract Committee do not think it right to substitute for the present Appendix the paper as originally written by Bishop Cosin. At the same time they cannot continue to sanction the circulation of the Appendix in its present incorrect and imperfect form.

"The Tract Committee, therefore, having considered the subject, have thought it best that Bishop Bull's work be in future issued without the Appendix."

The Standing Committee having been requested to inquire into the circumstances attending the omission of the Preface in Archbishop Wake's Commentary on the Church Catechism, made the following Report at the January Meeting:—

"The Standing Committee report to the Board, that they have, in pursuance of the reference made to them, inquired into the circumstances attending the omission of the Preface in the Society's edition of Archbishop Wake's Commentary on the Church Catechism. And they have ascertained that this work was published by the Society in the state in which it is now issued, namely, without the Prefatory Address to the Clergy of the Diocese of Lincoln, nineteen years since, under the direction of the then Committee of Revision.

"The Address appears in the 15th edition, published in 1821, and is first omitted in the 16th edition of 1826.

"The Standing Committee, after the inquiries which they have made, are satisfied that the Address was advisedly omitted, in conformity with a practice which it appears the Committee of Revision at that time judged it right, in some instances, to adopt, in regard to prefatory matter, which was thought to detract from the general usefulness of a work."

A Memorial, received from the Wootton-under-Edge District Committee on the subject of alterations in the works of deceased authors on the Society's permanent Catalogue, was read to the Board at the December Meeting, and referred to the Standing Committee.

#### *Books for Schools.*

The following books have been published:—

Reading Series, No. 1:—

Lesson Book, No. 2. Part 1.

Historical Series: No. 2:—

Roman History.

#### *Foreign Translations.*

The Report of the Foreign-Translation Committee was given at pp. 383—386 of our Number for September.

The sum of 1000*l.* was voted by the Board for the purposes of the Committee.

*Special Grants.*

The sum of 50*l.* has been granted from Mrs. Negus's Welsh Fund toward the publication of a new edition of the book of Homilies in Welsh, undertaken by the Rev. M. Williams, of Bangor, with the sanction of the Bishops of Bangor, St. Asaph, and St. David's. Mr. Williams informed the Society that pecuniary aid had been afforded toward the publication of this work, with the view of enabling the editor to publish it at such a price as would place it within the reach of the middling and humbler classes of the Welsh Church People.

—The sum of 110*l.* from Mrs. Negus's fund for Rotherhithe, toward building Schoolrooms for the Girls' School of Industry, and for the purposes of Schools in that parish.

—For the use of the Irish Society, 250 Common-Prayer Books in the Irish Language.

—Books from both Catalogues for the use of the expedition which was about to proceed on a voyage of discovery to the Arctic Regions.

—A grant of Books and Tracts for the use of the crews of colliers and other vessels frequenting the Port of London.

—Grants of Bibles, Prayer Books, Books and Tracts, for the use of boatmen on canals in Staffordshire, and in other parts of the country. The applicant in one of these cases said:—

"It is very gratifying to know that boatmen value the Book of Common Prayer very highly; and I am sure that many of these poor people now seek opportunities for attending Church, who did not reverence the Sanctuary of the Most High before the Society for Promoting Christian Knowledge provided them with suitable books. Many of the poor men know that they are deeply indebted to the Society."

—Several grants of Books and Tracts for the use of railroad labourers.

Measures have been taken, by the direction of the Standing Committee, for encouraging the circulation of the Society's Books and Tracts among men employed on railroads. The publications will be supplied, on the application of Chaplains or other authorized persons, at the Union price.

*Concluding Remarks.*

This Report proves that the sphere of the Society's operations is continually  
Nov. 1845.

increasing. More frequent applications are made from the poor and populous districts of our own country for Bibles and Common-Prayer Books, as well as for Books and Tracts suitable especially to the poorer classes. The Society also does much in the British Colonies, by large supplies of Books, and, as occasion requires, pecuniary grants toward the erection of Churches, the building and endowment of Colleges, and other designs commended to its consideration by the Colonial Prelates. Eighteen Bishops now preside over the scattered members of our Church in remote parts of the world; and while, on the one hand, increased exertions are making in the Colonies for the supply of their own spiritual wants, the more regularly-organized state of the Church occasions a larger demand for aid from the friends of Religion at home.

The many important objects by which the Society endeavours to promote Christian Knowledge claim for it a liberal measure of support. And as the Institution is found to be capable of greater efforts, it is to be hoped that its members will endeavour to add to its revenues, by making known more generally its objects and its claims. They will thus increase its power of doing good, and of diffusing far and wide, under the Divine Blessing, the knowledge of the glorious Gospel of Christ.

*PRAYER-BOOK AND HOMILY SOCIETY.**THIRTY-THIRD REPORT.**Issue of Tracts and Books.*

THERE have been issued, during the year, 12,057 Bound Books, and 31,228 Homily Tracts.

*New Publications.*

Your Committee have much pleasure in reporting that the version of the Prayer Book in Arabic has, during the last year, been printed, under the kind superintendence of the Rev. Professor Lee; who has been unanimously elected an Honorary Life Governor of this Society, as a small token of the estimation with which they regard his valuable services on this, as well as on other former occasions, on behalf of the Prayer-Book and Homily Society.

The 24th Homily, "On the Nativity," has been ordered to be printed in French.

The Hebrew Homily—The following extract is from a Letter received from the Rev. Dr. M'Caul:—"Yesterday being

a holiday, gave me some leisure, which I have employed to conclude the reading of the Manuscript. The translation is admirable, in very simple easy Hebrew, and as literal as can be made without sacrificing Hebrew idiom."

*Visits to Ships in the Port of London.*

In the course of the year, 4110 ships have been visited or re-visited in the London River and Docks. Of these, 858 have been spoken with particularly. On board 383 of these the commanders hold Divine Worship, either regularly or occasionally, at least when at sea; while on board the remaining 475 that duty is omitted altogether.

During the same period there have been sold to seamen 1391 Prayer Books, 8 Books of Homilies, and 253 Homily Tracts; 532 Books of Select Homilies, and 1150 Homily Tracts have been distributed gratuitously; while, by the liberality of a Member of the Committee, 32 Prayer Books, 12 Books of Select Homilies, and 625 Homily Tracts, have been put on board a convict ship.

During the twenty years in which this system has been adopted by the Prayer-Book and Homily Society, 50,014 ships have been visited or re-visited in the London River and Docks; 24,488 Prayer Books, and 282 Books of Select Homilies have been sold to seamen, and 17,656 Books of Homilies, with many thousands of Homily Tracts, have been gratuitously distributed.

*Encouraging Facts relative to Sailors.*

The Prayer-Book and Homily Society is the only one in connection with the Established Church which is especially engaged in supplying sailors and boatmen with copies of the Liturgy, Homilies, and other authorized publications of the Church of England, through the instrumentality of Agents, who visit and re-visit the ships in the London River and at the Out-Ports, and also the smaller craft in the rivers and canals, according to its means.

The experience of twenty years has not only convinced your Committee of the great advantages which result from occupying such a field of labour, but has also furnished the Agents employed with that tact and knowledge which are required in an undertaking of so peculiar a character.

No doubt can be entertained of the importance of this portion of the Society's

operations. Of its increasing extent the reports of their Agents testify. Of its usefulness, proof is afforded in the increasing number of those commanders who hold Divine Worship on board their vessels when at sea. Originally, it was scarcely found one—more recently one-third of those spoken with particularly—this year, nearly one-half of those going foreign voyages hold Worship on board.

A fresh field for the Society's operations is opened up, by the formation of a new Society, named "The Thames Church Mission," one object of which is, to have a vessel which shall be moved to different parts of the river, between Blackwall and Gravesend, as occasion may require, for the purpose of giving a portion of the sailors an opportunity of attending Divine Worship on board such floating Church.

The erection, also, of a new Church near the London Docks, expressly for seamen, in the place of the old floating Church, is likely to increase this branch of the Society's labours.

The contrast between those vessels in which little attention is paid to the moral and spiritual condition of those on board, and those in which pains are taken with them, will at once point out the value of those operations of the Prayer Book and Homily Society which furnish to the well-disposed Superintendent the means of carrying out his benevolent plans.

Many instances have occurred during the year, similar to those reported in our previous Volumes, of the blessings which have attended the Society's labours.

*Out-Ports.*

Your Committee's newly-appointed Agent at Yarmouth visits, at the particular request of the Rector of that place, in addition to the ships in the port, the Beachmen alongshore, and distributes among them the Society's publications, giving his Report quarterly to the Clergymen.

At a Meeting held at one of the Out-Ports during the year, after the nature of the Society's operations among seamen had been detailed, most of the ship-owners in the neighbourhood declared their readiness to supply their ships with the Society's publications at cost price; thus carrying out the Society's objects without subjecting the Society to any pecuniary loss.

New Agents have been appointed at

Falmouth, Poole, Lowestoff, and Pembroke Dock.

*Ireland.*

Your Committee deeply regret their inability to attend to the many calls which are made upon them from the sister Island. They feel that each event connected with Ireland, which every succeeding year presents to their notice, is a fresh call for Exertion.

*Funds.*

Your Committee have much pleasure in stating that the Receipts of the Society during the year exceed those of the former by about 200*l.*; and also that the debt, which so materially impedes the progress of the Society, has been diminished to a like amount. The Receipts are 1941*l.* 5*s.* 8*d.* The expenditure 2171*l.* 14*s.* 9*d.*

*Appeal.*

The opportunities for usefulness which are constantly presented to the Prayer-Book and Homily Society are many and important; while the only reason why those opportunities are not embraced arises from want of funds.

To increase the amount of those funds, your Committee would earnestly appeal to the friends of the Church of England. Surely it no longer admits of doubt that the Formularies of the Church of England are the best which can be made use of for making known the opinions of that Church, which draws all her doctrines from the Fountain of Truth—the Word of God.

Surely a Society which is engaged in circulating exclusively, in so many foreign languages, these Formularies, must be engaged in a work which, by God's blessing, will tend to the dispersion of the darkness of error, and the promotion of the Light of Truth. Surely such a Society is deserving of, and should receive, the support of all lovers of the Truth.

CHURCH-OF-ENGLAND TRACT SOCIETY.

THIRTY-THIRD REPORT.

CONTRIBUTIONS, 73*l.* 15*s.* 10*d.*—Sales, 147*l.* 8*s.* 6*d.*—Tracts issued: by Sales, 48,132 in separate Tracts, and 1137 in bound Volumes; and, by Grants, 2591: Total, 51,860—Tracts printed, 54,725.

*Design of the Society.*

The express object of the Society is, to circulate, in a cheap form, among the

poor members of the Church of England, her Homilies, the Lives of her Martyrs and Reformers, with short pieces illustrative of her primitive history, constitution, and discipline.

The Tracts issued by this Society, imbued with the doctrines of Scripture as expounded by the Reformers of our Church, are suited to the different states of the Churchman's religious course. They have proved suitable helps to the ignorant and to the weak in faith. They have tended to establish the wavering, to direct and encourage those who ask for the old paths and the good way, and who desire to walk therein; building up at the same time the more-advanced Christian on his most holy faith; that all may become a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.

While the great object of the Tracts of this Society is to promote a devotional spirit, and the practical influence of true Religion, as revealed in the Scriptures and elucidated in the Liturgy and Services of the Church of England, it is not by reviving obsolete customs and ceremonies, but rather by recommending that decency of order and simplicity of worship which seem most to tend to godly edifying, and which general usage has sanctioned for many years past, with the consent of the more prudent rulers of the Church.

The discipline and order of the Church, viewed in this light, the Tracts of the Society have uniformly regarded and maintained as a very important instrumental aid to devotion. It is, however, the doctrines of the Church, as the doctrines of the Bible, which they especially inculcate as necessary to make men wise unto salvation, through faith in Christ Jesus. From the truth and simplicity of these doctrines your Committee endure no varying or departing in the least degree. These they never shrink from maintaining without any compromise.

It is also a main point, that, in the Tracts issued by this Society, the spirit of the prayers of the Church may be found, that they may teach those into whose hands they fall to worship God in the newness of the spirit, and not in the oldness of the letter.

*Appeal.*

With such ends in view, and with such



need as exists, under the circumstances of the present times, for circulating sound and wholesome truths, illustrative both of the doctrines and discipline of the Church of England—a need, however, which the publications of this Society are fitted to supply—your Committee beg respectfully to ask, whether their future labours and exertions in this important cause shall be hindered, if not stopped, only by want of pecuniary means? Will not those friends of the Church, who, having this world's good, and seeing their poorer brethren have need of the spiritual instructions and consolations of Religion which these Tracts, written chiefly for their use, afford—will they not contribute that measure of aid by which this work of faith and labour of love may still advance? Such your Committee would especially remind how beneficial a service they would thus enable them to render, by helping them to increase and to extend the circulation of their Tracts, teaching, in this way, the poor and ignorant what are the real doctrines of the Church of the land—doctrines which holy men of old, the translators of our Bible and the compilers of our Liturgy, accounted so valuable, and bequeathed the knowledge of to us, in many cases with the sacrifice of their lives; shewing thus what are the fundamentals of religion, and what effect, the belief of these doctrines had on their own hearts, since they counted not their lives dear to them, that they might, by their writings, testify to us the Gospel of the grace of God.

The Society has entailed some extra temporary expense by a change of their Office, and urge this as an additional cause for their asking assistance from the Public.

Two new Tracts have been published; and the Committee remind the Public, that, among their Tracts, there are those which are particularly suited for young persons in Sunday Schools.

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### India beyond the Ganges.

CHURCH MISSIONARY SOCIETY.

CHINA.

*Re-entrance on the Mission.*

At pp. 298, 299 of our Number for June 1840 it was stated that, owing to the impaired health of his wife,

Mr. E. B. Squire had returned to this country, and that the hopes of the Committee, in reference to this Mission, had been altogether suspended by the political circumstances affecting China.

By the providence of God overruling the varied designs and actions of men, political events have since issued in the opening of China to the diffusion of the Gospel, to an extent far beyond what might at that time have been anticipated. The prospect thus presented called forth the special interest and exertions of many Members of the Society. One friend devoted to this object the liberal benefaction of 6000*l.* Consols; one Association raised a sum sufficient to pay the outfit and passage of two Missionaries, without diminishing its contributions to the General Fund of the Society; and, about the same time, two Clergymen, of peculiar qualifications—the Rev. G. Smith, M.A., one of the Association Secretaries of the Society, and the Rev. T. M'Clatchie, B.A., late Curate of Midsomer Norton—expressed their willingness to devote their personal services to the same undertaking.

Mr. Smith and Mr. M'Clatchie were directed to proceed, in the first instance, to Hong Kong, and, after availing themselves of every information which could be obtained there, to visit each of the five open ports in China, in order that they might be able—after full investigation of the relative importance and facilities, in respect of Missionary operations, of each accessible point—to furnish the Committee with sufficient data for determining in what spot, and in what mode, a Mission of the Society might be best commenced. May the Lord stir up the hearts of His people to enter into it with an energy and self-denial proportioned to the vastness of the object, and the urgency of the opportunity!

*Arrival of the Rev. Messrs. Smith and M'Clatchie at Hong Kong.*

Mr. Smith and Mr. M'Clatchie embarked at Portsmouth on the 4th of June 1844, and, after a pleasant passage, reached Hong Kong on the 25th of August following. Here they were very kindly received by the Rev. V. Stanton, British Chaplain, and by the Missionaries of other Societies. During their sojourn, of upward of five weeks, they lived almost entirely with Mr. Stanton.

*Their Removal to Canton.*

In order to carry out the instructions of the Committee, and also to procure the aid of the best teachers of the Chinese language, they left Hong Kong on the 2d of October, and arrived at Canton on the 3d. Here they were kindly welcomed by the Rev. P. Parker, M.D., attached to the Missionary Hospital, and in connection with the American Board of Commissioners of Foreign Missions, who invited them to remain at his house during their stay, as it was impracticable to obtain any accommodation elsewhere, except at an expensive rate.

*State of Public Feeling at Canton.*

The state of feeling which prevailed, at this time, among the inhabitants of Canton, is thus described by Mr. Smith—

The period of our arrival in Canton was one of unusual popular excitement. The spirit of hostility toward foreigners, engendered by two centuries of unequal intercourse—frequently fanned into arrogant fury by the calumnious edicts of the rulers, and, alas! too frequently inflamed by the moral improprieties and insolent demeanour of foreigners themselves—had been for a time overawed by the events of the late war with the British. The withdrawal of the British troops from the heights of Canton, and the purchased immunity of the Chinese from the sanguinary horrors of a bombardment, had been ascribed, by popular ignorance, to fear and cowardice. Of this misapprehension the Mandarins showed, naturally, no desire to disabuse the popular mind, and to lower the majesty of

Chinese power. While Natives of candour and education could not but feel the undoubted evidence of national humiliation, in their knowledge of the events of the war in the more northern parts of China, and the periodical payment of the ransom, however speciously disguised under the professed object of tranquillizing the Barbarians; yet a strange infatuation seemed to possess the minds of the Canton populace, and they ascribed it to the corrupt venality and cowardice of the Mandarins alone that the whole British armament in the neighbourhood had not been destroyed. They even cherished the confident expectation, and eager determination, that in the next war the Barbarians should not escape so easily. The injuries sustained in the western portion of the suburbs, from the British ships of war anchored in the river, and the large number of idle reckless vagabonds who infest the neighbourhood, without any visible means of livelihood but roguery and plunder, tended to perpetuate the vindictive hatred of them all. Every object which reminded them of their humiliation, or awakened their jealousy, was the occasion of a new ebullition of popular wrath. Of this kind was the contemplated re-building of the English Factories, which had some months before been maliciously destroyed by supposed incendiaries. Numerous chops, or private edicts, were posted on the walls, threatening the native contractors and workmen with certain death if they did not immediately desist from rebuilding the Factories. On this account the works had been discontinued, and an outbreak was daily expected. Ke-Ying, the pacific, liberal, and enlightened Governor of the two Kwang Provinces, at this juncture had issued a public edict against these disturbers of the peace, and the movement was for the present checked. Various public addresses were from time to time also sent forth, professing to be the exhortation of the gentry and scholars of a particular locality, abounding with sundry arguments inculcating the duty of subordination and obedience to the paternal rule of their superiors, and containing some partial invectives against the malicious outrages of the Barbarians.

*Notice of the Missionary Hospital, and of some of the Patients.*

Emerging from the factories into Hog Lane, a district abounding with refuse of all kinds, moral and material, and of which the inauspicious name is but a

faint emblem, we proceed about half its length, till, on our left, we observe a door, not remarkably different from the rest, but honoured by sedan chairs standing by, and indicating that some more opulent visitors are within. This is no other than the Ophthalmic Hospital in connection with the Medical Missionary Society—organized in 1838 at Canton, and having similar Institutions at Hong Kong, Amoy, Ningpo, and Shanghai. The object of this Society is to supply, gratuitously, medical drugs and assistants to those Protestant Missionaries who have been sent, by the Societies in England or America, to attempt the evangelization of the Chinese, in connection with the benevolent effort to impart to the diseased sufferer the medical skill of Christendom. No interference with the Missionaries themselves is meditated; but a periodical report of the state and progress of the Missionary Hospital is presented. On entering the Hospital, numbers of Chinese, generally of the lowest ranks, are seen in the lower room, with looks of impatience and anxiety depicted on their countenances. Disease of every kind, but principally those of the eye, are brought hither, in the hope of obtaining relief from the humane skill of the Christian physician. On ascending into the upper range of rooms, from sixty to a hundred patients may generally be seen sitting and waiting their turn to consult the Missionary, with his assistants, at a table at the upper end of the room. Rude paintings of the various cases of tumours, of large dimensions, removed by the hand of the operator, are hung around the room, to commemorate the benefits of the Institution, and to encourage the confidence of the Chinese in the skill of the foreigner. Poor emaciated objects of disease, and many pitiable little instances of infant suffering, pressed to the bosom of weeping anxious mothers, are to be seen watching most intently the words of the Physician on their case, and eagerly extracting a ray of hope and comfort from his looks. It is in such a school as this that contentment and gratitude to the Almighty are most forcibly taught and impressed on those favoured ones, who are exempt from the slowly-consuming process of sickness and disease. It is on such a soil as this that the heart grows soft, and brings forth the genial emotions of sympathy and kindness toward our fellow-heirs of corruption and death. It is in

such an atmosphere as this that the proud arrogance of native pride languishes and dies, and the disinterested benevolence of a heaven-born faith is presented, in all its beauty and power, to the subjugation of hostile prejudice. To use the words of a Native Christian, when he speaks to his "countrymen in the villages and suburbs about Jesus Christ and His glorious Gospel, they are careless, and utter expressions of scorn; but in the Hospital their hearts are soft, and they will listen to the Gospel with serious attention." The advantages to the Missionary work of such an Institution must be obvious to all. Our respected friend,\* who presides over it, has had the privilege of exhibiting to nearly 20,000 patients the innate love of the Gospel, leading him to make an effort to heal their bodily ills. Among these have been one or two officers high in the state; and we trust the noble-minded Ke-Ying will never forget that he has received at the hand of a Christian the remedies which removed his bodily sufferings.

On the first day of my visit I witnessed a poor fellow, a literary student and *sew-tsai*, a graduate of the lowest degree. Though his external appearance and dress plainly told the humble condition of life to which he belonged, yet he was now on a visit to Canton for the recent literary examinations for the next step on the road to preferment—the *keu-jin* degree—for which he had been an unsuccessful candidate. It is a common practice for a poor family to single out some promising scion of the house, of hopeful talents and ability, to be supported by the contributions of his relatives; and who, thus relieved from the necessity of bodily labour for subsistence, is enabled to devote his undivided powers of mind to that summit of ambition, literary distinction, and the consequent enriching of his family on his promotion. He had lost the sight of one eye, and there was incipient amaurosis in the other, the effect of protracted study. He was about to return to his relatives, and presented the physician with a fan which he had written over with Chinese characters, intended as a complimentary poem, and composed by himself for the occasion.

Some further particulars of this Institution we extract from the Re-

\* Dr. Parker.

port of the Rev. T. M'Clatchie. He writes—

While I remained at Canton I visited Dr. Parker's Hospital every day, and had an opportunity of meeting Chinese of rank from different parts of the kingdom. Several thousands of persons have been relieved at this Hospital since its foundation, and it has done much to break down the hostility hitherto evinced against foreigners.

One day, on entering the Hospital, I saw, sitting at the top of the room, a most wretched-looking object. His clothes were dirty, and thrown on in a slovenly manner. His face presented a most ghastly appearance; his eyes were dull and heavy; and his lower jaw hung down: in a word, he looked more like a corpse than a living being. He could not walk across the room, nor stand, without assistance. He had come to consult Dr. Parker concerning a large tumour on the right side of his neck. I imagined, at first, that he was one of the lowest class of Chinese; but my curiosity was aroused by seeing him accompanied by a servant who spoke the Mandarin dialect, and who, both in dress and appearance, was far superior to his master. I inquired who he was, and discovered that he originally occupied one of the highest positions in the state next to the Emperor; that he had been a man of ability and talent, respected and esteemed by all who knew him. How, then, was he brought to his present wretched state? Men, who were his superiors in knowledge and privileges, came to the poor unsuspecting idolater, and presented to him for sale a substance, of whose qualities he knew nothing. He purchased it, tasted it, and longed for more. The more he used it, the more he loved it: he knew not of the terrible effects which it would soon produce. Presently he became debilitated and nervous, his appetite failed, an immense tumour appeared on one side of his neck, produced by derangement of the digestive organs, and he finally sank into the idiotic and frightful state in which I saw him.

Another man I saw, under the influence of this vile drug, sitting up in his bed, supported by a servant who sat behind him, and drawing breath so heavily that the doctor feared he was choking. It was most heartrending to see the agony of this poor wretch in endeavouring to

breathe, while some of the spectators stood laughing at his struggles. This unfortunate man had just taken an overdose of the accursed drug.

*Visits to a Buddhist Temple.*

The following account is from the same source—

On the evening of the 7th of October we crossed the river to see a Buddhist Temple. The entire establishment consists of one large temple surrounded by several smaller ones, together with residences for the Priests, and a large portion of ground attached. On entering the porch, we saw two immense idols, one at either side; and passing through a second, on either side of which, also, a gigantic image stood, we found ourselves in front of the principal temple. The Priests were at the time performing their ceremonies within: the only sound uttered was O-me-to-füh, which they repeated so as to keep time with the beating of a gong. Exactly opposite the principal entrance was placed an immense idol of Buddha; and on the altar before it were placed a number of incense sticks, burning, and also a lighted lamp. Several other lamps were hung around. In front of the altar was placed a table, on which lay their books used in worship, and not one syllable of which is understood, even by the Priests themselves.

The history of these books is as follows—When Buddha was on earth there was no Shing Shoo, or Sacred Book, in this region, which deficiency he determined to supply. He accordingly travelled to the West, where these books were then in use, and brought back with him a number of Priests. As the Chinese could not understand the language of these men, they merely wrote down their words in the Chinese character; so that the books thus procured consist of a number of sounds without any idea attached to them.

We now resume Mr. Smith's communications. He writes—

On several other occasions I visited this Buddhist Temple, and was always courteously received by the Abbot, who, on one occasion, invited a young Priest, of very pleasing manners, from another temple, to meet me. Generally, on entering I was surrounded by the lower set of Priests, who, by significant gestures, intimated their desire that I would give them tobacco. I made known to them that I had

no such gift for them; but offered them some copies of the Epistle to the Ephesians, and a Tract entitled "The Way of Eternal Blessedness," which were equally sought and received. On returning, afterward, I saw several Priests sitting in retired spots reading them, and in my subsequent visits I had numerous applications for more. The Abbot himself once asked my permission to take from my room a copy of Dr. Milne's Sermons; and on my next visit to his apartments he gave me a neat little book, in boards of fragrant wood, of the prayers offered in the temple-worship of Buddha. These I found to be a mere collection of unmeaning sounds written in Chinese characters; but probably taken from the old Pali tongue, the primitive sacred language of Buddhism.

*Probable Number of Temples, Priests, and Nuns, and amount of Revenue.*

There are more than a hundred temples in Canton consecrated to the various systems of religious falsehood which maintain an ascendancy over the popular mind. Of these, a few belong to the Taou sect, whose Priests may sometimes be seen walking in the streets, and are easily distinguished by the peculiar mode in which their heads are shaven, leaving two queues, or tails, to drop from a tuft on either side of the crown. A large number are denominated Temples of Ancestors; while by far the most considerable portion are devoted to the Buddhist worship. There exist also numerous public altars to the deities who are supposed to preside over the localities, or to exercise a dominion over the different elements.

The whole number of Priests is estimated at 2000. They live a monastic life, and are bound to celibacy so long as they remain inmates of the temple. Though it is considered discreditable for a Priest to abandon the sacred office, yet the Priests at Honan are known, in many cases, to adhere to the monastic life only because they have no other means of livelihood. They lead an idle, sauntering life, and may be seen standing about the temple precincts, distinguished more by their bare shaven crowns, than by the respectability of their demeanour, from the surrounding crowds of vagrant idlers. About 1000 nuns are also supported in the various Institutions. They adopt the same dress as the monks, having their heads completely shaven, and wearing a long black flowing dress, or robes. I

passed one of these on one occasion, and it was not till her nearer approach that I was enabled to mark her feminine features. Her feet, which were of the natural size, indicated the humble rank of life to which she belonged.

The annual income of these various temples is estimated at about 50,000*l.*, and the offerings of the people probably average an equal amount. Though Confucianism is the professed religion of the state, the sage, and the scholar, yet every system of superstition exerts its divided influence over the ignorant masses; and, by an unhappy inconsistency, idolatry, though decried by the learned and laughed at by the profligate, is yet followed and practised by all.

*Celebration of English Service, and the Lord's Supper.*

Oct. 13, 1844—I preached to about thirty or forty Europeans and Americans in Dr. Parker's dining-room, Mr. M'Clatchie conducting the Prayers according to the Liturgy of the Church of England. In the afternoon, our host and hostess joined Leang Afa\* and ourselves in partaking of the Lord's Supper, for the first time since our arrival in China. An unusual solemnity pervaded the occasion, and we felt the privilege of Christian communion with each other at this distance from the Churches of our respective father-lands. We assembled few in number, fewer than the original Apostles, and, like them, in an upper room, with the world lying around us in unbelief. There we penitentially confessed our sinfulness, and implored strength for our work. There we anew commemorated that Saviour's death on whom we build our hopes of acceptance, and in obedience to whose command—*Go and teach all nations*—we have come hither. And even here we were not without encouragement, in the fact of our approaching the Lord's Table in company with one, who, himself the first-fruits of modern Missionary efforts in China, is now an Evangelist to his own countrymen *after the flesh*. We sang some Hymns appropriate to our situation, and the Service was concluded by Leang Afa praying in Chinese for the spread of the Gospel and the conversion of his country. The earnestness of his tone and voice plainly told us the fervency of his supplications.

\* Connected with the London Missionary Society.

On the same occasion Mr. M'Clatchie records—

One of the most interesting events, during my stay at Canton, was the celebration of the Lord's Supper on the second Lord's-day after our arrival there. We were only five in number, and we assembled in reality in an *upper chamber*, in Dr. Parker's house, as there is now no Chapel for Public Worship. That which increased the interest of this Meeting, though it was sufficiently interesting in consequence of its being our first celebration of the Redeemer's love in a heathen land, was, that one of our number was the celebrated Evangelist Leang Afa, for whose head a price was, some years ago, offered by the Chinese Authorities. After the celebration, he offered up a most fervent prayer, in his own language, for the conversion of his poor idolatrous countrymen. He is a most devoted Christian, and labours much in the Lord's vineyard. During the evening, we walked out on the terrace, from whence we had a view of the city; and here we united in singing some of the songs of Zion, while all around us we heard nothing but the beating of gongs and drums, and the explosion of crackers, denoting the evening worship of the Heathen. What anguish of heart such a scene as this causes the Christian to feel! May the Lord grant that the time to favour poor China may soon come!

We return to Mr. Smith's Journal.

*Visit from an Influential Hong Merchant.*

Oct. 19, 1844—We this evening had the company, at tea, of a well-known individual—Tang-Shin, a Hong Merchant. The exclusive monopoly and privileges of the old Hong Merchants have, by the late treaties, become obsolete; yet their reputation and experience give them great advantages in commerce; and Tang-Shin is a rich as well as a learned man. He is the author of more than one work on moral subjects, which I saw, and had the promise of a copy from him. He remained for some hours; and the conversation, which was sometimes in the Court dialect, and at other times in imperfect English, was interpreted by our host. Tang-Shin possesses an unusual measure of enlightened views and information on subjects of foreign policy. He expressed the great desirableness of an Imperial Commissioner being sent to other nations, as peace would then be better maintained, and "the inner people would not remain

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in ignorance of the affairs of outward nations." Speaking of the opium traffic, he said that it was worse than the African slave-trade; that slaves might be fed, and clad, and thrive in the enjoyment of health; that, moreover, they might, and, he emphatically added, they *ought*, to be restored to their native land; "but," he continued, "the victims of opium grow sick in body, diseased in mind, depraved in heart, and become physically, mentally, and morally ruined.

*Revolting Scenes in the Beggars' Square—Cruelty of Heathenism.*

Oct. 20 — I walked with two friends about a mile and a half, in a north-westerly direction from the factories, into a part of the suburbs called the Beggars' Temple, or Beggars' Square. It consists of an open space, of about a hundred feet on each side, extending into the adjacent streets. In these streets there is a greater number of respectable dwellings, indicating internal comfort and respectability, than in most other parts. I noticed, also, a more than ordinary proportion of Apothecaries' shops. The outer walls of these are covered with an immense number of old rags, which might be mistaken, at first, for a quantity of decayed ivy-leaves; but which, on inquiry, I found to be the various plaisters which had been successfully employed on the Apothecary's patients, and were nailed up as a visible trophy of his skill in the healing art. On entering the temples, some of them indicated unequivocal marks of dilapidation and ruin. A crowd of people followed us into the court, as far as the entrance of the inner part of the temple, where the sacred images, and the Priest on duty, were stationed. He shewed us the various articles within, and explained the mode of consulting Buddha by drawing lots on the subject of making a bargain or marrying a wife. On emerging from these gloomy recesses of fraud and superstition, we proceeded into the centre of the square, where numbers of idle vagabonds were pursuing their various methods of amusement or vice. A number of emaciated, pale countenances were to be seen, partly covered with mats. Some were gasping for breath, and were scarcely able to move; others were motionless, and seemed to be destitute of life. Numbers of poor mendicants, on the approach of sickness or disease, are brought hither by their merciless relatives, and left to perish, neglected, unpitied, and destitute of the

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consolation which the Bible affords. One poor youth, with a look that pierced my inmost soul, had just sufficient strength to stretch forth his hand for that temporal relief which was, alas! now unavailing. I counted four or five, close by, to all appearance dead. Desirous of assuring myself of the fact, I stooped, and removing the scanty matting, which partially obscured the pallid features of one, I gazed on the ghastly spectacle of death. Within three or four yards of the corpse a company of noisy gamblers were boisterously pursuing their nefarious vocation. Such is the baneful spell of Paganism! such the unhallowed influence of every false religion! Even within sight of Buddhist altars, close by numerous temples dedicated to heathen gods, under the vertical beams of all the benevolence that Paganism can be supposed to diffuse, we behold the spectacle of death, and the dying sinking into the grave because none will help them, and most of them perishing from actual starvation and neglect. The dead bodies are from time to time removed from the Square by the authorities, and are buried at the expense of Government.

*Visit from Leang Afa, and his Son A-tuh.*

Oct. 29, 1844—Leang Afa, the Evangelist, called to introduce to me his son A-tuh, a smart, intelligent, and highly-educated young man. Afa said, with evident feeling—in reply to the expression of my hope that he might have many souls for his hire, and that they, the first-fruits of the Gospel in China, were in a peculiar manner chosen out from the masses of surrounding Heathenism—if foreign Christians had such love of souls as to come to preach the Gospel to the Chinese, who hated them, how much more ought he, a Chinaman, to exert himself for the conversion of his countrymen? On my asking his principal obstacles to Missionary success, he replied, “The Chinaman’s heart is very hard.” They would listen to European Missionaries, he said, and not bring objections till they had departed; but to him they would address remarks of this kind—“Perhaps this English doctrine may be very good; but we wish that you would first try it on the English themselves, for they are wicked men. When this doctrine has made them better, then come and speak to us.” At times inquirers have come for two or three days to his house, and listened to his instructions. The last question, before ceasing their inquiries about the new doc-

trine, frequently is, “How many dollars a month shall we obtain if we become Christians?” Afa observed to me, that God could soften even such hearts, and no one else. Though connected with foreign Missionaries, he is a staunch patriot. The following instance occurred before the outbreak of open hostilities between his country and the British. He came, with patriotic earnestness, to the late Mr. Morrison, and entreated him to use his influence in preventing war. His argument was characteristic. He feared that, if the English came to fight with the Chinese, and to destroy their lives, his countrymen would never after receive Bibles, or listen to preaching from English Missionaries. The interests of Christianity, therefore, should induce him to prevent hostilities by all means in his power.

*Essay in Direct Missionary Work—Friendly Reception by the People.*

Oct. 31—I accompanied an American Missionary, who has been the first to penetrate the dense masses of the suburban population, and to live among them as a friend and brother. Landing on the Honan side of the river, about two miles below the Factories, we made the best of our way, through the crowds that were attracted by the rare event of a foreigner’s landing there, to a platform which was built on piles, and extended a little distance into the river. Taking up our station here, we speedily had a congregation of about 100 persons, who pressed upon us to such a degree that we had some difficulty in maintaining our position. Here, amid houses of the lowest description, and with a gang of gamblers in the adjacent room, the Native Assistant preached, to an attentive audience, the things belonging to their everlasting peace. Afterward, about 200 Tracts were distributed, and portions of the Word of God circulated, among the rapidly-increasing crowd.

Leaving this place, and landing again about half a mile down the river, on the opposite side, and at no great distance from the southern wall of the city, we soon formed acquaintance with a Tea Merchant, in whose shop the same scenes re-occurred, on a smaller scale, and more Tracts were distributed.

Returning to the Tsing Hai Mun, we dined in Chinese style with one of the Natives, and in the evening, accompanied by a friend, I proceeded to the Factories. In one of the streets we each took one side of the way, and calling at nearly



every house, at the hour that masters and servants were eating their evening meal together, left a Tract—which was in every case received with politeness, and often with apparent thankfulness—among the party. The subject of the Tract was "The Love of God," and it contained a large portion of 1 Cor. xiii.

*Study of the Chinese Language.*

Respecting their labours in acquiring a knowledge of the language, Mr. McClatchie writes, in his Report—

In a day or two after our arrival at Canton we procured, as tutor, an aged Chinese, who was formerly the teacher of Dr. Morrison, and afterward of his son. We were much pleased to be able to avail ourselves of the services of so efficient a teacher; and we have found him, in this respect, all that we could desire. He professes to love Jesus; and speaks of Dr. Morrison and his son with the greatest affection. He has taken great interest in us, spares no pains in endeavouring to improve us in the language, and is already much attached to us.

In a day or two afterward we also engaged the services of the Abbot of a neighbouring Buddhist Monastery for one month, inasmuch as, he being a man of high literary attainments, we expected, by this means, to acquire a more correct pronunciation of the language, which Dr. Morrison says is only to be attained by hearing the same character pronounced, or the same sentence read, by different Natives. The Abbot was well acquainted with Dr. Morrison, and would have visited England with that devoted Missionary, if his life had been spared. He is a most intellectual man, and an excellent specimen of a heathen gentleman. I am sorry to say, that, although he has had many opportunities of hearing the blessed truths of Christianity, and although he has received the Scriptures and various Tracts, from time to time, there is no evidence, as yet, that the Saviour's love has touched his heart. I ventured one day to compose a few simple sentences in Chinese, with the assistance of a Dictionary, and to repeat them to him. I endeavoured to press upon him the consideration that Jesus died for him, as an individual, and that he was therefore called upon to love Him in return: that it was his sins and mine, as well as those of others, which crucified the Lord of life and glory. He

listened for a while, and then appeared to be very uneasy, and anxious to terminate the conversation. I was reluctantly obliged to stop when my stock of words was exhausted. I felt grieved and sorrowful that I could not say more to this poor Heathen; and fervently did I pray that the Saviour of the world would condescend to bless my poor and weak endeavours to direct a perishing fellow-sinner to His precious blood, as the only fountain opened . . . for sin and for unclean-ness, and from which, alone, true and real happiness can ever be derived. I had read, before, of Missionaries being thrown into such painful circumstances—into company with those of whose language they were ignorant, and whom, therefore, they could not instruct—but now I FELT what it was to be placed in such a position. I could only look at my poor perishing brother with silent grief; for, alas! I could not tell him how dearly I loved his soul, and how joyfully I would have become the humble instrument, in the hands of God, to lead him to the fold of the mild and gentle Shepherd of Israel.

*Return of the Missionaries to Hong Kong.*

After remaining for about six weeks at Canton, the Missionaries returned to Hong Kong. Mr. Smith, at the recommendation of his medical advisers, visited Macao, on his way, in the hope that the change of air might be beneficial to his health, which was beginning to fail. The following extracts from their Journals refer to the period of their residence at Hong Kong. We commence with Mr. Smith's Journal.

*Preaching Excursions with other Missionaries.*

Dec. 22, 1844—We proceeded along the harbour in an eastern direction, the tide being favourable; but as the wind was almost a-head of us we could only, by rowing, progress about four miles an hour. The morning was bright and beautiful, though the cold air rendered a great coat necessary for our full comfort. The towering hills of Hong Kong on our right, and the bold outline of the opposite coast, with native boats and villages appearing on the mainland, and a number of Chinese vessels sailing about, gave a pleasing impression, and a romantic effect to the whole. We doubled the small headland

which forms the eastern boundary of the harbour, and soon lost sight of the town of Victoria. We now determined upon making the bay, which extends about two miles along the shore of Hong Kong, to the point which forms the Lenicoon passage, the scene of our day's operations. Accordingly, we disembarked, and ordered the boat to watch our movements, and to follow us at a little distance from the beach. We first landed at a stone-quarry, where the Chinese workmen were induced to leave their labour; and, without any difficulty or delay, about twenty Natives were assembled about us, and formed a little Congregation of attentive listeners to the message of salvation. The Rev. C. Gutzlaff commenced addressing them, in their own language, on the Divine Truths of the Gospel, admirably adapting himself, in tone, gesture, and manner, to the assemblage before him. They listened with apparent delight, frequently responding, and offering observations. He was succeeded, in turn, by his two Native Assistants, who, with much animation, especially A-tai, the younger, addressed their fellow-countrymen. The whole was concluded by Mr. Gutzlaff's offering a short prayer to the Almighty. We then departed, after leaving a few Tracts, amid the plaudits and chin-chinings of the assembly, most of whom had something to say to us.

In this way we proceeded over a space of two miles, which was covered, at almost every level and habitable point, by native huts, of rude construction, but with substantial outer walls, to repel the inroad of pirates and freebooters. Each little hamlet had a distinct name, among which were Sui-Tsiang-Wán and San-Ki-Wán.

At one time, we had a Congregation in the open air, with the heavens as our canopy, and the rugged soil as the pulpit. At another time, we met in some native dwelling, where the tenants of the adjoining huts were congregated. Some of the more intelligent made remarks, in the course of the address, or asked some questions; but objections were, I understood, on no occasion brought forward, the national politeness of the Chinese extending, though in a less degree, to the lowest grades of society. They spoke different dialects; but the Hokha, which approximates more nearly to the Court dialect than the Canton, seemed to prevail. Mr. Gutzlaff, on one occasion, with his usual

activity, mounted a little hill, on which some houses were planted, to hold a Meeting. Unable to follow, I remained below, and found that the people could understand some words and sentences spoken in the Court dialect.

My attention was attracted, by the frequent noise of crackers and fireworks, to a little eminence, to which some degree of sanctity appeared to be attached. On ascending it, I saw two or three ugly idols, black in appearance, and only about six inches in height, with tawdry decorations, and a profusion of gilt paper. Before these, there were little cups filled with tea, and spacious dishes of recently-cooked fowl and ham, with potatoes and yams, and the usual appendages of a Chinese feast among the humble classes. These were apparently offered up to the manes of their ancestors; though the only answer I could get to my questions was, that it was "T'ai-wáng." Two women, and three or four men, were all who visited the place during the time I remained. They left the food exposed, without any fear of its being taken away; but I am informed that this appearance of devoutness generally terminates in their removing the offerings, and having a feast on them in their own houses.

Our largest assemblage, during the day, amounted to about fifty individuals; and probably three or four hundred persons, at least, were brought within the sound of the Gospel. We embarked about half-past four, and, having a fair breeze, we sailed toward Victoria, on our return, at a brisk rate.

Jan. 28, 1845.—We went on a Missionary excursion, with two friends, to a part of the mainland which is opposite Stone-cutters' Island. Agang, the Native Evangelist, accompanied us, with a Native boy who carried Tracts, &c. On landing at a village, Shám-Shwáy, we separated into two bodies, to disarm the fears of the Natives; Mr. M'Clatchie and one of our friends sallying forth on a pedestrian excursion; while the other, Agang, and myself, proceeded through the various hamlets, where little assemblages of willing hearers were got together, and Agang addressed them on the contents of the Tracts distributed. A few cases of disease were also examined, and the patients invited to come to the Medical Missionary Institution in Hong Kong, where they would receive attention. In this way we passed through

several hamlets, or villages, for a mile and a half, nothing remarkable occurring during the walk. The country was in a moderate state of cultivation, chiefly consisting of fields, planted with sweet-potatoes and a kind of cabbage resembling a lettuce. The paths were very tortuous, being confined to the narrow boundaries or fences between the several enclosures, and having little rills of water running close to them. The beach was fine, spacious and sandy; and the people open and simple: one of them served us with some tea.

At the first village, we assembled at the entrance of a little temple dedicated to the Goddess of Mercy, or Queen of Heaven. Behind her image, at a little distance, were those of the three Buddhus, apparently, the superstitions of the lower orders being a farrago or mixture of every class of idolatry in the land. They appeared to take delight in shewing us the various sacred objects; but what seems most characteristic of the Chinese is, the total absence of any indication of religious awe.

Near this little temple was a house, with a copious inscription over a gate leading into the principal court, which resembled a small farm-yard. This was to inform the passer-by that the inmate was a successful candidate for literary distinction, and had obtained a *keu-jin* degree.

The inhabitants of these scattered villages have no visible means of subsistence but agriculture and fishing. They extend over a mile and a half, and are within sight of the town of Victoria.

The following passages are from Mr. McClatchie's communications.

*Adherence of the Chinese to Idolatry, notwithstanding a Nominal Assent to the truth of Christianity—Remarks on their reception of Christian Publications.*

Jan. 19, 1845.—Having occasion to-day to return to my lodging, after setting out for Church, I found a number of labourers engaged in working at a building which was in process of erection near the house in which I lived. I therefore called my servant, and desired him to bring to me, one by one, all those who could read. I then presented each of those who came with a copy of the "Ten Commandments," explained by a Chinese Christian, and spoke a few words to each. They all seemed quite delighted to get the books, and commenced reading the Fourth Commandment, which I had pointed out to

them. However, when I returned in the afternoon, I found them still at work; and on each succeeding Lord's-day they pursued their daily employment until the building was finished. It may be, nevertheless, that the Spirit of the Lord will yet teach these poor labourers—who are henceforth *without excuse*, if they persist in desecrating the Lord's-day—not merely to admire the commands traced by the finger of God, but also to seek for grace to be enabled to observe them. Our duty, in the meantime, is to sow in faith, and with a prayerful spirit, and to leave the result to God.

January 13—I went to-day on a Missionary excursion with two friends. Having attained the summit of a hill, we saw beneath us, at the opposite side, the little village of Hong Kong Proper, formerly the only village on the Island, and that from which it derives its name. Having entered a lodge, erected in the midst of this village, one of my companions sent round to apprise the inhabitants of our arrival; and in a short time several persons came in, and began to converse with freedom. He then, after a short time spent in conversation, produced a number of books, and, having distributed them, began to address those present on the necessity of turning *from idols to serve the living and true God*, if they desired to be everlastingly happy. An old man, who sat opposite to him, seemed to take a deep interest in what was said; and, on being questioned, declared that he believed Jesus to be the Son of God, and that he constantly prayed to Him and endeavoured to serve Him; but added, that he also frequented the temple of Buddha, and practised those idolatrous rites which he had been taught from his infancy to observe!

The following remarks occur in a Letter dated April 17, 1845—

The eagerness with which the Chinese receive books is very remarkable; but I grieve to say that this eagerness is not always a proof of their desire to become Christians. The following incident—which derives its force from the fact that it is one of every-day occurrence, and which is selected, merely as an example, from a number of the same nature—shews that though they are ever ready to receive Christian publications, and though they assent, as is invariably the case, to the beauty of the doctrines of Christianity,

and their superiority over their own wretched system, yet they are very slow in practising what they hear or read. Indeed, the necessity of doing so never enters into their minds; and when spoken to on the subject their answer frequently is, "The doctrines you speak of are excellent; but, although they may suit you, they do not suit us."

*The Opium Trade.*

February 10, 1845.—The sale of opium legalized! It has been farmed out by our Government to the highest bidder, and a Chinese resident here has purchased, with a large sum of money, the exclusive right of selling it! As a forcible comment on this transaction, I add the words used by the Emperor, when solicited to legalize the sale of this vile drug, on the ground that, by so doing, he would yearly draw a large sum of money into the treasury—"I will never consent," said he, "to raise a revenue from the vices of my people."

The following address of an opium-smoker to his son shews the light in which the Chinese regard the demoralizing practice, even while they indulge in it themselves—"You may get drunk with wine as often as you please, you may keep immoral company, you may do any thing, no matter how bad; but if you attempt to follow my example in opium-smoking, I will seize a sword and cut you in pieces!"

*Removal of Mr. M'Clatchie to Shanghai.*

From the information obtained from various sources at Hong Kong, it was considered advisable that a change should take place in the plans of the Missionaries; and that Mr. M'Clatchie should at once proceed to Shanghai, and, by residing among the population of that place, endeavour to acquire the colloquial dialect as soon as possible, while Mr. Smith visited the other ports. Accordingly, Mr. M'Clatchie left Hong Kong on the 20th of February, and, after a tedious passage of nearly six weeks against the north-east monsoon, and a delay of ten days at Chusan, arrived at Shanghai on the 11th of April. The following information is given in a Letter from him, already mentioned, dated the 17th of that month.

*Views of the suitability of Shanghai as a Missionary Station.*

On my arrival here I received a cordial welcome from Dr. Lockhart, of the Medical Missionary Society, and his lady. They have kindly invited me to remain at their house until I shall be able to procure a residence. Houses, I find, are rather difficult to be obtained here at present, and rents are very high. I do not, however, expect that the expense of residence here will be so great as it is at Hong Kong. From the little I have seen of this city, and its inhabitants, I am inclined to form a favourable opinion with regard to the agreeable situation and healthiness of the city, and the intelligence and civility of the people. Unlike Canton, we are permitted here to enter, and even to reside, within the city walls; and the insulting epithets used toward Europeans, and the annoyance with which they meet, in other places, are here almost wholly unknown. I do not, however, wish to speak from first impressions, inasmuch as I expect to meet with much to modify them when I shall have become more intimate with the people. There must always exist, in the natural heart, an enmity to the Gospel of Christ, which Divine grace can alone overcome. It is, however, a great blessing when no outward circumstance, such as the evil example of professors of Christianity, exists to increase it. On Lord's-day last I was invited by Captain Balfour to hold Divine Service at the Consulate, which I accordingly did, and found a very good Congregation in attendance. There is a very encouraging circumstance connected with the probability of this port becoming our permanent Station, viz. that our previous study of the language, which would be comparatively useless at any of the other ports, is of the greatest service here, inasmuch as all the higher classes can speak the Mandarin dialect, and even the lower classes understand it to a great extent. There is also, however, a difficulty to be overcome: it is, that there is no publication to assist foreigners in learning the "Too Yin," or peculiar dialect of the place, so that this can only be acquired by frequent intercourse with the people. My proposed plan of proceeding is, to become acquainted with the local dialect as soon as possible, and thus, with the blessing of God, to qualify myself for preaching.

*Second Visit of Mr. Smith to Canton.*

The state of Mr. Smith's health did not admit of his accompanying Mr. M'Clatchie, and encountering the voyage at that unfavourable season: he therefore remained at Hong Kong until the change of the monsoon. We are happy to say that, in the meantime, during the cold season, he daily gained strength. On the 31st of March he availed himself of the kind offer by Capt. Gifford, R.N., of a passage to Amoy on board H.M. Steam Frigate "Vixen;" but when within 90 miles of Amoy the engine broke, and, not being able to proceed without much difficulty and delay against the monsoon, they returned under sail to Hong Kong on the 2d of April, after a voyage of 400 miles, by which his health was still more improved.

The period between the 3d and the 18th of April was occupied by another visit to Canton. This visit was one of great interest, and enabled him to form a more decided opinion of the real extent and character of Missionary openings in Canton. Among the circumstances recorded in his journal at that time are the following. The precise dates are, in most instances, not given.

*Interview with a Chinese Gentleman—Desire of a Buddhist Priest for Religious Books.*

I walked about a mile from the Consulate, in an easterly direction, to Shäp-pät-poo, to call on a Chinese gentleman named Yung-tang, the brother-in-law of Powtinqua, and the sixth son of Le, a salt-inspector of some celebrity and repute. His linguist was careful to inform me, with due accuracy, of his pedigree, at the Missionary Hospital, on the previous day, where Yung-tang gave me his card of address, with the invitation to visit him. I was conducted through three or four courts and ante-rooms to an apartment of spacious dimensions, which looked into a garden containing a little forest of shrubs and flowers, placed in rows, gradually rising one above another on little platforms. After the first ceremonials of etiquette were over, tea and fruit were brought, with which we paid the usual compliments. About twenty or thirty

domestics stood in the outer rooms, eagerly listening; and gazing on me with evident curiosity and interest, as their master, his linguist, and myself, were engaged together. Our anticipated conversation on the affairs of outward nations soon commenced, by Yung-tang inquiring whether I could furnish him with a diagram, and explanation, of the manner in which foreigners could weave and manufacture cloth by steam machinery; and whether I had ever seen so wonderful a contrivance. I then proceeded to expatiate at some length on the multitude of purposes to which the steam-engine could be applied; and took the opportunity of dwelling on the great loss which the Chinese nation experienced from their exclusive isolation from foreign countries—especially intimating that perfect friendship and cordiality could not exist till the foreigner should be allowed to walk at large in all parts of the city, and the opportunity be afforded of a reciprocal interchange of kind offices. The observation I made of the willingness of foreigners to come and teach them the arts of civilization which they possessed, if the Chinese would encourage their immigration, drew from him the remark, that an American at Macao had already received instructions to build a steam ship for the Chinese, and that ere long he expected its arrival. Yung-tang then went to the end of the room, and brought two volumes of a native work on Astronomy, with which he presented me, abounding with diagrams and maps of the stars. He requested me to examine them, and to ascertain whether they were correct, and agreed with our astronomical system; saying that if I would be kind enough to send him, or bring to him, some book containing our system of the stars, he should feel himself under great obligations, delicately hinting at the presents with which he would reward me. I promised to make an endeavour to comply with his wishes, and proceeded to illustrate the degree of perfection to which European science had advanced, by the accuracy with which navigators, after sailing over ten thousand miles of ocean, without seeing land, could ascertain the ship's position. He asked the name of the instrument to which I alluded, and subsequently inquired the price of a quadrant. He also mentioned that Mr. Morrison had, in former times, shewn him the motion of the solar system, the globular form of the earth, and the

remarkable fact that the people on the under side did not fall off. A great part of what I told them seemed to be only confirmatory of what they had heard before.

The statement of the objects of my Mission to China, and my proposed visit to the other Consular Ports, formed our next topic of conversation; during which I tried to explain the motives and sanctions of the Gospel, the universal holiness and peace which it inculcates, and the perfect happiness which it is designed to convey. The linguist here engaged in a long interlocutory dialogue with Yung-tang, explaining that my objects were not mercantile or secular. The inquiry whether Yung-tang would receive, in return for his present of books, some pamphlets on the religion of foreigners, met with a ready acquiescence. He received, with apparent pleasure, Dr. Milne's celebrated Tract on Christianity—"A Dialogue between Two Friends;" Dr. Bridgman's Tract—"The Way of Eternal Blessedness;" another Tract, "On the Resurrection;" and a copy of the Epistle to the Ephesians. He surveyed them for two or three minutes, and eagerly inquired whether there was any part of the books on astronomy; and, on my replying in the negative, he evinced some disappointment, till I informed him that they were exclusively on religious subjects, and that I would send him also a work on the stars; which explanation seemed satisfactory, and he retained the Christian books.

*Imperial Toleration of Christianity.*

The following important document was transmitted to the Society by Mr. McClatchie, who writes, in the Letter of April 17, 1845—

I send enclosed a Chinese document of very great interest, which has just been issued here; and of which the following is the translation—

Ke-Ying, Imperial Commissioner, and Viceroy of the Canton and Kwang Se Provinces, respectfully memorializes as follows—

It appears that the Religion of the Lord of Heaven is honoured and observed by the various nations of Europe, mainly with the view of exhorting men to the practice of virtue, and repressing vice. Ever since the Ming dynasty it has made its way into China, and has not yet been prohibited; but because some of the adherents of that Religion in China have repeatedly made a handle of their Religion to act viciously, therefore the Officers of Government,

in discovering the same, have punished them, as is on record. During the reign of the Emperor Kea King it was first determined to distinguish these, and punish them for their offences; the sole object of which regulation was, to prevent the professors of the said Religion in China from practising wickedness, and not with the view of issuing prohibitions against the Religion of Foreign and European nations. Now according to the request of the Envoy of the French nation, La Grené, that the virtuous professors of the said Religion in China should be exonerated from blame, it appears suitable to accede thereto; and it is proper to request, that henceforth, with regard to all persons, whether Chinese or Foreigners, professing the Religion of the Lord of Heaven, who do not excite disturbances, nor act improperly, it be humbly entreated of the Imperial benevolence to grant that they may be exonerated from blame. But if such persons get upon their old tack, and, independently of their profession, commit other crimes and misdemeanours, then they will be dealt with according to the laws already existing. With regard to the French, and the subjects of other nations who profess the aforesaid Religion, it is only permitted them to build Churches at the five ports opened for foreign commerce; and they must not improperly enter the inner land to diffuse their faith. Should any offend against the regulations, and overstep the boundaries, the local officers, as soon as they can apprehend them, shall immediately deliver them over to the Consuls of the different nations to be punished; but they must not rashly inflict upon them the punishment of death. This is in order to manifest a tender regard for the common people, so that the wheat and the chaff is not confusedly mixed up together, and that reason and law may be equitably administered. That which is requested is, that the good and honest professors of the aforesaid Religion may be exempted from punishment: it is reasonable, therefore, that a respectful Memorial be presented, entreating that, by the Imperial favour, the above suggestion may be carried into effect.

A respectful Memorial.

On the 24th year of Taou Kwanz, the 11th month and 19th day—Dec. 24, 1844—was received the Imperial reply, saying, "Let it be as is requested. Respect this."

On the 12th month and the 25th day—Feb. 1, 1845—the above arrived at Loo Chow.

The authenticity of the above document was at first doubted by some; but the arrival of a ratification of it this morning, from Peking, has placed it beyond a doubt. "The Religion of the Lord of Heaven" is the title by which Popery is known to the Chinese. I think, however,

from the words of the Proclamation, that we may look upon it as tolerating Christianity, and as a source of great encouragement to the true followers of the "Lord of Heaven"; particularly when we remember, that whatever privilege is granted to any other nation is by our Treaty also granted to us.

Mr. Smith also writes, respecting this Memorial—

At Dr. Parker's request, A-tuh, the son of Leang Afa, inquired of his master, Powtinqua, as to the genuineness of the document. A-tuh to-day brought us word that Powtinqua, after expressing surprise that foreigners should have obtained possession of a copy, said that the Chinese original submitted to him was a true copy of the Memorial which Hwáng, the Lieutenant-Governor, and himself, had written for Ke-Ying to the Emperor. He also acknowledged that the Emperor's reply had been favourable; and asked A-tuh whether he and the Missionaries were not much rejoiced at the event. Well may our friends at home join with us in a jubilee of thanksgiving to that Almighty Being, who bends the will of princes to His purposes of love to this fallen world!

I took this opportunity of shewing to A-tuh the folly of trying to hinder the progress of the Gospel by penal edicts, and of thinking to imprison the soul and the heart as easily as the body. In his reply, he shewed a knowledge of Christian Truth, and of the mode of expressing it in English, for which I was unprepared, when he observed that it was only the Holy Spirit who could change the heart, and convert men to Christianity.

*Return of Mr. Smith to Hong Kong, and Interview with Bishop Boone.*

On Mr. Smith's return from Canton to Hong Kong, and while he was waiting for an opportunity of proceeding to the Northward, he had the pleasure of seeing the Right Rev. W. J. Boone, M.D., recently consecrated a Missionary Bishop, from the Episcopal Church in America, who, with two Clergymen, was on his way to establish a Mission in one of the Northern Ports. Bishop Boone had formerly been labouring as a Missionary at Batavia, and for a short time at Amoy.

Nov. 1845.

*Reports, by Mr. Smith, on Hong Kong, and China generally.*

Having thus laid before our Readers the proceedings of the Missionaries up to the end of April, we will now proceed to make some lengthened extracts from two full and able Reports, drawn up by Mr. Smith, embodying the views at which he has arrived, after diligent investigation, and availing himself of all the information which he could obtain on the subject of Missionary operations in China. In the views here expressed Mr. M'Clatchie fully concurs; and it may be satisfactory to know that Bishop Boone, the Rev. E. C. Bridgman, D.D., of the American Board of Commissioners of Foreign Missions, and the Rev. W. Milne, of the London Missionary Society, whose experience in the country adds great weight to their opinions, have also expressed their entire approval of them. We commence with Mr. Smith's First Report, which is dated Victoria, Hong Kong, January 7, 1845.

*Earliest Efforts to Propagate Christianity in China.*

In order fully to understand the real character of the facilities for Missionary labour which now exist, it will be proper to contrast the present position of Missionaries with the former mode of conducting Missionary proceedings for the conversion of the Chinese. For that purpose it is necessary to take a brief retrospect of actual Missionary efforts under the old system of intercourse, before the late Treaty between China and Britain.

The only Station in China Proper which could be said to be really occupied, and invested with a Missionary character, was the Portuguese Settlement of Macao, occupying an inconsiderable peninsula connected with the Island of Heang Shan by a narrow isthmus about a hundred yards wide. This was carefully guarded, by a Chinese garrison, to prevent undue intercourse between Natives of the Celestial Empire and the Western Barbarians. Macao, in many respects, resembled the character of a fashionable watering-place in England, and abounded with the comforts, refinements, and even luxuries, of European life. Such a locality was not

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in itself well adapted to the increased development of Missionary zeal, and presented many disadvantages in reference to impressing the native mind with a respect for our Religion. It was, however, the only accessible point on the frontiers of that benighted empire, which seemed to have entirely closed every other avenue to the approach of Christian light. The few Missionaries who were here stationed had to contend with many discouragements. On the one hand was a Popish priesthood, intimately connected with the local government, narrowly watching the measures of Missionaries, and ready to crush, at its earliest stage, any attempt to make converts to Protestantism. On the other hand, they possessed only a limited intercourse with a depraved Chinese population, presenting materials the most heterogeneous and unlikely to be conformed to the principles of the Gospel. Added to which, there was a mixed authority, in Macao itself, of the Portuguese and Chinese Governments. The precise bounds of their divided authority were a subject of continual doubt, as they were also of occasional altercation; so that it was only by sufferance, from two equally opposed adversaries to Truth, that these incipient and disproportionate efforts for the moral emancipation of the Chinese race were conducted. A little time before the late war between Britain and China, there were only four Protestant Missionaries at Macao able to speak Chinese fluently. Their efforts were principally directed to the issuing of Christian publications from the Missionary Press—the translation or revision of the Holy Scriptures—the preparation and distribution of Religious Tracts—Medical Institutions for the benefit of the Natives—and the education of the few native children whom they were able to obtain. Direct Missionary labours were conducted, if attempted at all, on a small scale; and the preaching of the Gospel was consequently excluded from that prominence in God's appointed means for converting sinners, which, in other parts of the world, it justly occupies.

The principal efforts of an educational kind were carried on at a distance from China. Missionaries of the London Missionary Society, and of the various American Missionary Societies, were stationed at various outposts, at the average distance of a thousand miles from the shores of that heathen land to which they were specially the ambassadors of Christ. At

Singapore, Malacca, and Penang, in the Straits of Malacca; also at Batavia, in Java; in the Island of Borneo; and at Bangkok, the capital of Siam; various little Missionary bands of Missionary Brethren were stationed: some devoting their attention to the Malay or Siamese population; but the greater portion labouring to diffuse the knowledge of Christianity among the thousands of Chinese emigrants, merchants, and sailors, principally speaking the Fokien dialect, with which these respective places abounded. Here also the Brethren were engaged in the work of preparation for a more favourable sphere of exertion, when God in His providence should open the way. Here native youths were trained in the doctrines and precepts of Christianity, and at the same time made acquainted with the arts and sciences of Christendom. Hundreds of thousands of Tracts, and Portions of the Word of God, were profusely scattered among the numerous Chinese, who frequented these localities, and thence bore the seeds of truth to their distant homes. In a few instances there was much to reward the toil of these servants of God. The work was naturally of a desultory character, and could only be regarded as the seed-time of hope.

Thus the Christian Church, not altogether unmindful of the claims of China, had already occupied a few strong positions bordering on its frontiers, and unfolded to the view of the idolatrous Chinese the banners of the Cross. Still it was but a work of preparation for that more vigorous assault which subsequently should be made on the antagonist powers of darkness. On the soil of China itself nothing of a direct Missionary nature had been attempted. Even at Canton the most vigilant caution had to be exercised.

The endeavours to propagate Christianity were, for these various reasons, conducted in uncertainty and difficulty. The work was confined to a class of population who were destitute of influence and character. The Missionaries were liable to constant interruption and opposition. Viewed with jealousy and distrust, they were banished by the exclusive antipathy of the nation, which they left their father-land to benefit, to a distance from its shores. No wonder, then, that China should be regarded as almost hopelessly shut out, by the jealous bigotry of her rulers, from participation in the blessings and privileges of our common faith.

*Change Effectuated by British Treaty.*

Happily, however, a crisis at length arrived, which constitutes one of the most important eras in the intercourse between the Eastern and Western worlds. God, who brings good out of evil, and maketh even the wrath of man to praise Him, at length granted an open and effectual door for the proclamation of redeeming mercy. The unexampled importance attached to the events connected with the British Treaty is to be seen in the general removal to Hong Kong, or some of the free ports of China, of the Missionary Labourers who had previously been stationed in the surrounding Archipelago. Each Treaty, between China and the respective Powers of the West, has brought successive instalments of concession. The British stipulated for mere residence in the free ports for the purposes of commerce, and the prospective privileges which should be conferred on other nations. The United States of America gained for the Missionary the right of building Churches and Hospitals. The French are reported to have stipulated for the security of Missionaries and their Converts.

Mr. Smith then enters into an extended investigation of the facilities for Missionary operations afforded by the cession of Hong Kong. While appreciating the advantages which this island offers, as being British territory, and its eligibility for Educational Institutions and Printing Establishments, and the superior prospects of permanency which it affords, he arrives at the conclusion that, on account of its unhealthy climate, the migratory character of its population, the low reputation in which they are regarded, and the variety of dialects spoken by them, it is comparatively ineligible as a Missionary Station.

*General Aspect of Missions in China.*

The most cheering prospects invite us boldly to engage in the conflict. The people in the neighbourhoods of the more northerly ports have learned to appreciate the advantages of a free intercourse with us. At Amoy, the highest Native Authorities converse for hours with the Missionaries on religious topics. The Hai Hong, or principal Magistrate, has expressed to the Rev. D. Abeel not only his commendation of Christian doctrines,

but his wish that the people might receive Christian instruction. At Shanghai and Ningpo the Missionaries enjoy full security and respect. There they are brought into contact with a simple and unsophisticated race, breathing a spirit of candour, and alive to the most kindly feelings of friendship. A foreigner may there in perfect security stray several miles into the surrounding country, and fails not to receive a kind and cordial welcome.

British prowess had already taught them to fear the power—a friendly intercourse has now led them to respect the arts, the religion, and the civilization—of our country. No longer a source of unmingled terror, viewed through the stern medium of war, we are now the example of a generous superiority to the arts of tyranny and oppression. The mild clemency of British law—the equal protection extended to all—the safety of property and person—and the enjoyment of the sweets of freedom under the British administration of Chusan—appear to have produced a prepossession in our favour, and a widely-spread regret at the approaching cessation of British rule. How far this favourable feeling may originate in selfish policy, or how far a hollow insincerity may lurk beneath, it is impossible to speak with certainty. The course of events can alone decide the correctness of the views generally entertained. Europeans, however, who have visited the parts contiguous to Chusan, without one dissentient voice, bear an unanimous testimony in favour of the people. The climate is superior, the people are more civilized, the Native Rulers court the acquaintance of Missionaries, British intercourse is more desired. In short, we have there all the essential facilities for Missionary labour that we possess in India. In the spirit evinced by the people and the rulers, no obstacles at present exist to proclaiming *the unsearchable riches of Christ*.

If Missionaries in the northern Consular Ports of China have not the advantage of living within the limits of British rule, they have all that is necessary in the favourable disposition of the inhabitants to enter into friendly relations. If the will of the rulers, eventually exercised in opposition to Divine Truth, should operate as a discouragement to the reception of Christian doctrine—the dominion of the Mant-Choo Tartar dynasty, a race of foreign usurpers, shaken to its

base by the late war, and hardly yet able to recover itself from the shock, appears likely, ere long, to share a common overthrow with the exclusive system which they have promoted. Not a few men of experience here deem such an event as neither improbable, nor very remote. Already a political schism has invaded the Imperial councils, affecting the very fundamental principles of international policy and Chinese rule. The patriots and scholars deplore the portentous signs of the times. Even now the evils are apparent of that system which promotes to the highest offices of State the successful candidates for literary honours; men indeed raised above their competitors by their erudition in Confucian lore, but often marvellously defective in the active qualities of government, and unable to rise to the pressing exigencies of the age. Even the occasional fruits of the system, such as Ke-Ying, the Imperial Commissioner, and Wáng, the Provincial Treasurer of Canton, may command the reluctant respect of foreigners, but cannot long prop up a system rotten in its foundations. The disastrous effects of a drained exchequer, and financial impoverishment, are to be seen in the ineffective character of the executive. Insurrections and rebellions on the frontiers strike a frequent panic into the Imperial Court. Hordes of pirates infest the neighbouring coasts and rivers, and baffle the efforts of the Government. Only one year since, the leader of a band of pirates in the Island of Hainan was bought over by the Government, being made a Mandarin, and receiving the promotion of a peacock's feather, as the price of his abandoning piracy. Secret societies and coalitions are extensively organized, and have already infused alarm into the Cabinet of Peking.

*Concluding Remarks.*

Such, then, are the hopes and prospects to incite us onward: and oh that Britain may rise to the emergency, and nobly enter on this work! Where can talents the most brilliant, and piety the most fervent, find a fairer scope for their exercise than on these *fields white unto the harvest*? If the vastness of the work, the amount of difficulty, the mighty results to be expected, and the encouragements which mingle in the prospect, can stamp on any work the impress of true glory, then that undertaking is the attempt to diffuse the Gospel among the three

hundred and sixty millions of China. Such an object, so vast in conception and so stupendous in results, must not be taken in hand sparingly or hesitatingly. Numerous Labourers must enter on this work. Far better that China had never been opened to Christianity, than that Protestants should decline entering the breach with an adequate force. Popery already is sending hither its emissaries with redoubled zeal. Seven Popish Priests are now in Hong Kong. Six Priests arrived at Macao with the fleet which brought the French Ambassador. French diplomacy, faithful to the Papacy, has made the protection of Popish Missions and Converts a subject of special stipulation. Half-yearly couriers from the interior of China visit Macao, and secretly conduct thence the newly-arrived Popish emissaries to the Roman-Catholic flocks in the Central and North-western Provinces; where one Popish Society alone, the Institution for the Propagation of the Faith, professes to number its ten Bishops, four Assistants, and one hundred and forty-four Priests. The impostor of Mecca for 600 years has had his numerous followers scattered over the neighbouring islands, and on the forbidden soil of China itself, where Islamism, triumphing not by the usual methods of fire and sword, but by the milder arts of proselytism, has shamed the puny efforts of Christians in a holier cause.

The Missionary work in China, not devoid of encouragements, has its peculiar complication of difficulties. May the great *Lord of the harvest*, in answer to the prayer of His Church, send hither a numerous band of Labourers, men of earnest prayer, of strong faith, of self-denying zeal, willing to *spend and be spent* in this glorious service. Though for a time no fruits appear, patience must have its perfect work, and God must have the glory. The sentiments uttered sixty years ago by Schwartz, were—

I cheerfully believe that God will build the waste places of this country. But should it be done after we are laid in the grave, what harm? This country is covered with thorns: let us plough, and sow good seed, and entreat the Lord to make it spring up. Our labour in the Lord, in His cause, and for His glory, will not be in vain.

The second Report, from which the following extracts are made, is dated Hong Kong, March 25, 1845.

Viewing, in all its comprehensive bear-

ings, the probable influence of this Mission on the prospects of Christianity in the East—endeavouring to estimate at their just value the existing indications of a progressive movement in the native mind—examining in the mirror of God's Word the present leadings of providence and tokens for good—and, above all, assured of the final subjugation of error, and triumph of Christian Truth—I think we must feel that Missionary Efforts for the conversion of the Chinese ought to be taken in hand in a spirit of faith, in some degree commensurate with the glorious object in view, and on a magnitude of scale worthy the Church to which we belong.

To concentrate and consolidate our Missionary work on some definite field, which can be strongly occupied, is obviously a preferable course to that of scattering our divided and weakened forces over an extended line of coast, among a diversity of dialects and native character. To avoid one error, however, it is not necessary to run into the opposite extreme of narrowing our sphere of exertion, so as to limit all our attention to one spot.

*Comparative advantages of Shanghai and Ningpo.*

If we wish to select one of the newly-opened ports of China, and make it the solitary advanced picquet in invading these vast regions of error, the mind is perplexed between Shanghai and Ningpo. Shanghai promises fair to become the grand commercial emporium of the North; and as a nucleus of foreign intercourse, and in a mercantile point of view already inferior to Canton alone, it offers the advantages of a direct and frequent communication by sailing vessels with Europe without touching at Hong Kong. Ningpo, as a quiet Missionary Station, exempt from the usual deteriorating influence of a foreign mercantile community, presents facilities of a different kind. Ningpo approves itself, to most persons, as the most desirable Station, considered solely in reference to Missionary work; but seems to be too retired a spot to be the solitary seat of a Mission. Time, experience, and the course of events, will alone shew the real superiority of each, separately considered. But if both are occupied, and each place is thus made to blend its peculiar advantages, they present one of the most magnificent fields of Missionary enterprise that the Christian Church could conceive or desire.

On the one hand—

1. SHANGHAI is the port of Loo-chow-

foo, from which it is distant about fifty miles—the metropolis of classic literature, of taste, and of fashion—the Oxford of China—a centre of influence, whence the rays of native philosophy are dispersed over the millions of educated Chinese.

2. Looking beyond the events of the present time, and contemplating the probable extension of foreign intercourse with the interior, we regard Shanghai also as the key to Nanking, the old capital of the empire, and distant only about 150 miles.

3. Again, it commands the entrance of the Yang-tze-kiang, forming, by its junction with the Grand Canal, the vast central artery of wealth and commerce, which supplies warmth and life to the most distant extremities of the empire.

4. Occupying a central position, midway on a line of coast running nearly 2000 miles from north to south, of all the free ports it approaches nearest to the present capital Peking. It lies within 50 miles of the thirty-second degree of north latitude, beyond which British vessels are prohibited, by treaty, from sailing within a distance of 150 miles from the coast.

5. If the presence of foreign influence be deemed a valuable adjunct to its other advantages, Shanghai, as before intimated, already possesses an extent of commerce exceeding the united amount of all the other free ports, exclusive of Canton; and, as such, must become an important rendezvous for native merchants from the interior. The importance of this position for disseminating the Gospel through the interior, by means of a Native Agency hereafter, can scarcely be overrated.

6. Lastly, if we take a large view, and extend the eye of faith over the boundless expanse unexplored and unoccupied by Missionary Labourers, we behold in either of these two Stations the bright spot from which the light of Truth might penetrate the darkness brooding over Japan, the Loo Choo Islands, and the surrounding Archipelago. To the south-east lie the interesting group of the Loo Choo Islands, almost demonstrated to be open to Missionary efforts, and within two days' sail in either monsoon. To the north-east we behold Japan, with its pagan millions, so long shut out by exclusive jealousy from intercourse with Christendom, within little more than two days' sail with a favourable breeze.

On the other hand—

NINGPO, lying about a hundred miles

to the south of Shanghai, and enjoying most of its advantages in a modified degree, possesses additional independent facilities.

1. The population, from the limited extent of its foreign commerce, is less exposed to the disquieting, contaminating influences on their simplicity.

2. Its situation on the mainland, opposite to Chusan, and within easy access of a few hours, invests it with an important character under various future contingencies, of which it places us in a position to avail ourselves. In the event of a recurrence of hostilities—which most expect before many years have passed, but which may God avert! Chusan would probably, as in the last war, be immediately occupied by British troops; and once re-occupied, it requires no prophetic wisdom to predict its permanent retention, and its substitution for Hong Kong as the base of British power. This would open Chusan to Missionary efforts; and Missionaries from Ningpo, speaking the same dialect, would be ready at once to enter on this most fertile, salubrious, and populous island, without destroying, but rather cementing, the compactness of the two other Stations.

3. In this event, Chusan would afford to Ningpo, at all times, an immediate refuge from the storms of persecution or war.

4. In the failure of health, the vicinity of Chusan presents a valuable sanatorium, easy of access. As the British cede the Island to the Chinese in a few months, it is uncertain how far the Native Authorities will allow foreigners to reside or even to visit the island.

5. It is the usual point of access to Hang-chow-foo, distant 60 miles, the great terminus of the Grand Canal, and inferior in importance to Loo-chow-foo.

6. Ningpo also possesses an extensive native trade with the interior.

Viewing Shanghai and Ningpo conjointly—

1. Missionaries are permitted by the boundary regulations, fixed by arbitration, to go, from either Station, as far as they please into the surrounding country, on condition of their returning for the night to the city; *i. e.* they may go half a day's journey into the interior.

2. In both places the people are civil and friendly to foreigners, and destitute of that proud arrogance which has so long distinguished their countrymen in the South.

3. The climate is said to be salubrious, though, during two or three summer months, the heat is greater than in other parts of China, and the thermometer stands for weeks above 100°.

4. The Mandarins exhibit at present no disposition to oppose, but rather court the acquaintance of Missionaries.

5. Each place is in a different province; Shanghai being situated in the south-east extremity of Kiangsoo; Ningpo occupying the north-east extremity of Chekiang Province, which, joined together with Fokien Province, forms the distinct government of a different Tsung-Tub, or Governor-General. Thus in the event of one set of Native Authorities in one place becoming hostile, or opposing a particular measure of Missionaries, there remains the hope of the other Station, within easy reach, and under a different régime, being exempt from such local impediment.

6. The dialects at either place approximate more than elsewhere to the Court dialect, which, in spite of local corruptions, is generally, with certain limitations, intelligible in all parts among the higher classes, the literati, and the Government officials.

7. Again, though the dialects of each place differ considerably from each other, they are said to resemble each other more than is the case in any other two Consular Ports. Should unforeseen circumstances, therefore, lead to a change of scene of Missionary labours from one place to the other, the inconveniences under this head would be considerably diminished.

Viewed, therefore, as combining in themselves the several distinct advantages of salubrious climate, eligible residence, and friendly disposition of inhabitants—direct communication with Europe—comparatively quiet isolation from foreigners—contiguity to the strongholds of native science—local proximity to the second largest city in the empire—importance in regard to Chusan—central position in reference to the whole of China—and of future bearings of the most magnificent order on the evangelization of the surrounding Archipelago—I cannot hesitate to pronounce the united Missionary Stations of Shanghai and Ningpo as presenting one of the noblest and most promising fields in the East.

I would point to the Map, and, after surveying their mutual compactness, their largeness of scope, and their central position amid surrounding regions, where one

unexpected event of Providence may place millions of idolaters within reach of Christian philanthropy, can fearlessly and unhesitatingly challenge any spot on the Chinese coast, now open to us, uniting in itself so many facilities as these two Stations on either side of the Bay, which forms the *embouchure* of the Tsien-Tang-Keang.

*Appeal for Two Clergymen for China.*

To the earnest appeals, contained in the foregoing communications, it is unnecessary to add a word. The Committee deeply feel their force, and are exceedingly anxious to strengthen the China Mission by the addition to it of two Missionaries, at least, in the course of the ensuing spring. This they are unable to do from the Institution at Islington. Their views are, therefore, directed to the younger Clergy, who may possess the requisite qualifications for Missionary work in China, praying that it may please God to incline the minds of some among them to follow the example of Mr. Smith and Mr. M'Clatchie, and devote themselves to His service in this important and hopeful sphere of labour.

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### India within the Ganges.

*Bishop of Calcutta's Visitation.*

AT p. 446 of our last Number we left the Bishop at Bareilly. His Chaplain, the Rev. J. H. Pratt, proceeds in his account by saying—

On the 15th of February we left Bareilly and marched toward the hills, with the intention of proceeding direct to Almora; but in consequence of the changing of regiments at that Station at this time, the Coolies were all employed, and the hill staging-bungalows were occupied. We were, therefore, obliged to diverge from the road for a while, and we were not disappointed at having so good an opportunity of seeing Nynee Tal, of which so much has been said of late. Instead, therefore, of proceeding from Bamourie, the bungalow at the foot of the hills, to Bheem Tal, and so to Ramgurh, the second hill stage on the direct road to Almora, we mounted from Bamourie to

Nynee Tal, where we remained till the regiments had passed up and down, and then made our second march to Ramgurh, where we rejoined the old road.

*The Terrai on the road to Nynee Tal.*

At the foot of the hills runs the famous, or the infamous terrai, where so many persons have met their death, or have caught fevers which have terminated their lives. At this season of the year it is not dangerous. The refreshing view of the mountain scenery, as we drew nearer and nearer, was very exhilarating to the spirits. The Bishop was met near Bamourie by J. H. Batten, Esq., Senior Assistant to the Commissioner of Kemaon and Gurwal, who kindly gave us directions for our progress to Nynee Tal. Mr. Batten pointed out a curious feature in the physical geography of this district. As you approach the hills, before you come to the terrai, you see numberless little streams running to the S and SE over clay beds. But when you enter the terrai you lose them altogether, and in vain look for any traces of water. On the margin of the terrai the streams are seen issuing from the ground. After traversing the terrai, which is here fifteen or twenty miles wide, you find the mountain streams again, and see them completely absorbed by the earth. The terrai is an enormous mass of boulders and debris from the mountains, accumulated here at some very distant period—perhaps when the vast continent of Hindostan was covered by the sea. Its thickness is so great, that between Tandah and Bamourie, a distance of fifteen miles, all attempts at finding water by boring have failed, although they have tried to the depth of 300 or 400 feet. The nature of the material, of which this enormous mass of mountain rubbish is composed, readily allows the water to percolate, and find the clay bottom upon which it rests. In the height of the rains, when the rain is actually falling, I understand the terrai is everywhere intersected by rushing torrents; but only a few minutes after even the most violent showers have ceased, the torrents are dry, and the water has all found the clay, and shews itself no more till it bubbles out in the streams, which are seen issuing on the southern margin. The villages in this curious region are all watered by water-tight canals, constructed on the surface of the land. This shews how violent and constant the rains must be in the rainy

season, as there is no standing water to give growth to the thick jungle, which makes these parts so unhealthy at that season of the year. To sportsmen this must be a fine field, as we hear that this is one of the best beats for deer in the world; and in the hot weather tigers come up close to the road-side.

*Remarkable Phenomena at Bamourie.*

Persons who spend a night at Bamourie rarely fail to observe the singular fact, that, as evening comes on, without any apparent cause in the heavens, a tremendous wind sets in from the mountains, and increases sometimes to a furious gale: in the morning it subsides. It seems to arise from the peculiar position of Bamourie, which is not only at the foot of the hills, but at the mouth of a gorge where two mountain valleys meet. During the day-time the air of Bamourie and the neighbouring plain sustains the superincumbent atmosphere, partly by its superior elasticity, which it derives from its greater heat: when the sun goes down the temperature sinks, the air at Bamourie loses some of its elastic power, the equilibrium is destroyed, and the superior pressure of the cool air down the mountain sides causes a rush to restore the equilibrium. The local circumstances add to the intensity of the effect. The demand for fresh supplies of air, to restore the equilibrium which is destroyed when the sun disappears, exists for miles of distance from Bamourie: and as the supply is most readily made through the gorge, where the two funnel-like valleys meet in the plain, it is through this gorge that the rush takes place; and the increase of the fury of the wind, as night advances, is to be explained by the widening circuit of demand, as the wind travels and diverges from the gorge as a centre.

*Nynee Tal.*

On the morning of the 22d of February we ascended by a long march of fourteen miles to Nynee Tal, and were delighted by once more breathing the mountain air.

The beautiful retreat of Nynee Tal lies in a hollow of the rocks, and is shut in on the North and South by lofty ridges, which terminate in the West in a narrow winding pass leading down to the plains. At the Eastern, or rather S S Eastern, extremity, the ridges diverge toward the North and South, and the prospect is open for many miles over the neighbouring

mountains and the distant plains. One of the chief peculiarities of this interesting spot is the lake which lies in the centre of the hollow; a sight so unusual in the Himalayas—which are proverbial for their deficiency in lake scenery—that this favoured place has perhaps attracted more attention, on that account, and received a greater share of admiration than it would otherwise have met with, when compared with the other unnumbered spots which might be selected for their beauty.

The lake is 6200 feet above the level of the sea: when measured along the gradual curve of its length it is about one mile and a quarter long, and one-third of a mile across. On the North, limestone and clay-slate rocks ascend by a steep slope to a considerable height, and are ornamented by cypresses; the highest peak, Chenur, is 1900 feet above the lake, the general ridge being 1600 feet. On the South side are rough inaccessible precipices of limestone, covered with oak and rhododendron forest, and said to be famous for bears, tigers, and other wild beasts. Along the Northern Slopes sites might easily be selected for houses; indeed, one or two have already been chosen: but the principal part for building is between the lake and the pass I have described. Here several green lawns rise up in the midst of the forest and crags, most admirably adapted to shew off the scenery. About twenty-five sites have, I believe, been marked out; though more have been applied for. Only one house has been completed: about six more, one of them an hotel, are in progress. Though the scenery is peculiar and beautiful, the range of view is very confined. One day some of us ascended the crags, and had a magnificent view of the snowy range: but to enjoy this addition to the scenery it is necessary to ascend 1600 feet, a height which would be found inconveniently great for a permanent summer residence. The exaggerated reports, therefore, which we have heard on our way, that Nynee Tal is to rival Mussoorie, require some modification; there is not space, were there inclination and capital enough, to found so large a Station. Nynee Tal will afford a most delightful retreat, during the hot winds, for the gentry of the neighbouring plains: the visitors from a distance will most likely be but few for some time to come.

A spot has been pointed out as the future site of a Church, should Nynee



Tal become a Station; and a handsome donation has been already made toward the erection of the building. How beautiful would be the sound of the Church-going bell; and how still more delightful will it be, when the simple-minded Piharries hear and receive the glad tidings of the Gospel, and greet the Missionary with the Prophet's words: *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation!*

*Arrival at Almora—Snow Storm.*

We left the beautiful retreat of Nynce Tal, February 28th, and reached Almora on the 1st of March. There was a violent snow and hail storm the day before we left, which added much to the novelty of our visit. I am sorry to say, that in consequence of the too-sudden change in climate, in leaving the plains so early in the year, the Bishop suffered in his health, and did not recover till he had rested a while at Almora, where his Lordship and party were kindly received by the Commissioner, G. T. Lushington, Esq.

The neat and elegant little Church was consecrated on the 8th by the name of St. Mark's. The tower at Almora which bears this name was so called, I understand, by Sir Jasper Nicolls, when he took this place in 1815, which event occurred on St. Mark's day. The Bishop preached on the day of the consecration, and also on Sunday the 10th.

The view of the snowy range is finer than that from either Landour or Simla: the geology far more interesting and diversified; and the people more characteristic in their manners and customs. In fact, Almora is an ancient hill-city; whereas Mussoorie and Simla are merely bazaars gathered around the European Stations. The only drawback to the beauty of this place is the want of forest scenery in the immediate neighbourhood: this, I believe, is to be attributed to the unchecked spoliation of trees which was carried on during the Ghorka Supremacy.

As you travel about these hills you see various marks, which shew that the people have more recently migrated from the plains than their neighbours: the form of the temples shews this; so also the religion of the Priests—the Brahminical—which differs from that of the generality of the hill-people in the interior.

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The custom of covering their wells was also pointed out to me as a proof of the same thing. In this they resemble the people of Rajpootana; but differ entirely from their neighbours of Ghurwál. In dress, also, they differ from their neighbours. In Kemaon the people wear a kilt; in Ghurwál merely a rough kummul, thrown over the shoulders and held together in the front by an iron skewer. They have an unusual custom here, in one of the temples, of giving regular daily instruction to the people in the fables and precepts of their sacred books. If you go at a certain hour of the day to a certain temple, you are sure to find a Priest reading to a concourse of people gathered together within the court-yard to hear his instructions.

*Alleged Sanctity of Almora—Need of a Mission.*

I have heard that the sepoys—who always rejoice when their regiment is ordered to Almora, because of its supposed sanctity—pay great attention to these discourses. Would that there were some better guide to shew them their sins, and to point them to the Saviour! But there is no Mission here as yet, nor are there Schools. Whether the attempt has ever been made to open a Native School or not I do not know; but there is a wide field. Much difficulty would be met with at first; for the Priests are said to be remarkably bigoted, and the people superstitious. Witchcraft and enchantments are believed in. Whole villages in this district have been, at various times, abandoned in consequence of the curses pronounced on them by wandering Faketers, who have in this way, from pure malevolence, wreaked their revenge upon an unfortunate community who have not been able to satisfy their inordinate demands. In such gross superstition and dreadful thraldom are these people held!

As the Natives of Almora differ from their neighbours in the strength of their attachment to the religion of the Brahmins, so in their moral condition they differ as widely. As far as I can learn, the native city of Almora is the most abandoned place in the hills: the temples are the centres of the most awful wickedness. Polyandry, however, does not exist here as it does in some parts of the hills; though I may add, by anticipation, that whenever I have inquired at Mus-

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soorie and Simla whether the practice existed in those hills or not, it was uniformly spoken of with disgust, and though acknowledged to exist, was always reported, through shame, to be the custom of some neighbouring hills, not their own.

*Knowledge of Astronomy.*

Many of the Pundits and Brahmins are shrewd men. In 1840, Mr. Batten and I met a conclave of them to examine into their capabilities in calculating eclipses. We found that they understood the real causes of these phenomena completely, and also knew how to make use of the tables they possessed in predicting their occurrence; but of the methods by which the tables themselves were constructed they were profoundly ignorant. They told us that a learned Pundit had, some years ago, adapted the tables of Benares to their latitude, and had left them as a legacy to the next generation.

There is no resident Chaplain here, as the European community is small. Almora is visited as an Out-station of Bareilly, unless a Chaplain be here on sick-leave. The Rev. H. A. Loveday, Chaplain of Delhi, is coming up soon, in consequence of failure of health.

On the 11th March we started for the plains, taking Nynsee Tal again on our route; it is three marches from Almora: the fourth march brings you to Kaleedoongee, in the terrai. One of the great recommendations of Nynsee Tal is, that you can approach it by a buggy or palkey within seven miles, a pleasant morning's ride on horseback. In descending, we went through some remarkable ravines cut through calcituff, gypsum, red marl, alum, slate, conglomerate, and sandstone. The torrents have cut the soft cliffs into all varieties of shape; and the diversity of colour, as well as of form, combines in no small degree with the green foliage to add to the peculiar beauty of this approach.

*Arrival at Moradabad and Meerut.*

On the 16th of March we reached Moradabad, where we had Divine Service twice on Sunday the 17th, the Bishop preaching in the morning.

On the 27th we entered the large and important Station of Meerut.

On the 29th a special Service was held in the Church, and the Bishop preached a Thanksgiving Sermon for the mercies of Almighty God shewn to the British Power in the victories of Maharajpooor, Puniar,

Meenee, and Hyderabad. The whole of the troops attended, and the noble Church of this Station was thronged. His Lordship touched on all the great events which have occurred since his visit to Meerut in 1840, commencing with the termination of the first campaign in Affghanistan by the surrender of the Dost, and running through all the subsequent remarkable occurrences which the Almighty in His providence has brought upon our nation. The Bishop visited all the Schools and Hospitals of H. M. 16th Lancers, 40th Regiment, and the Artillery during his stay at Meerut.

There is a capital soldiers' Chapel here, licensed for the performance of Divine Service. Two Week-day Services are performed in this building, one on Tuesdays, the other on Fridays, by the two Chaplains alternately, and the attendance is very good: an Expository Lecture is generally delivered. The history of this Chapel is recorded in the books of the Station by the Rev. H. Fisher, who was for many years Chaplain of Meerut.

A Confirmation was held, when thirty-two young persons were admitted to full communion in the Church.

The Bishop preached on the mornings of Sunday the 31st of March, Good Friday the 5th, and Easter Day the 7th of April. On the last occasion about 600 was collected in behalf of the funds of the Incorporated Society for the Propagation of the Gospel in Foreign Parts and the Church Missionary Society.

*Account of the Mission.*

The Church Missionary Society's Mission in this Station is in a most crippled condition; indeed it hardly exists. This has arisen from the failure of the Missionary's health, and the inability of the Society at present to fill up the vacancy made by his removal to Chunar. A strong appeal has been made to the Parent Society, and we hope that it will be met as we most desire.

Up to the time of the formation of the Association, in 1836, about 42 Heathen Converts had been admitted by baptism into the Christian Church. From 1836 to 1839 there were as many more Converts. The total number of Native Christians in and near Meerut in 1839 was 200, of whom 150 resided in cantonments. Divine Service in the Mission Church was performed, in Hindoostanee,

twice on Sunday and once on Thursday evening. The average attendance at Chapel was as follows:—Sunday Morning, 150; Evening, 100; Thursday Evening, 60: the numbers were often considerably increased by Heathen Visitors.

After the formation of the Association thirteen Schools were opened in and around Meerut, numbering 222 scholars, the education being carried on under Native-Christian Teachers.

We may therefore hope, that this work, which has been carried on for so many years, though with but a small establishment, will not be suffered to fall to the ground. Local contributions will not be wanting, if the work be revived; and there are many residents who would take an active interest, were vigorous measures adopted.

There is an excellent Station Relief Society for poor Christian Widows, general aid to the distressed, and Native Schools.

On the 15th of April the Bishop left Meerut for the Hills.

#### *Saharunpur—Hurdwar Fair.*

On Easter Monday the Bishop left Meerut by dāk, as the weather was getting too warm for marching. His Lordship reached Mozuffernugger on Tuesday morning, April 9th, held Divine Service with a Congregation of seventeen, and confirmed two. In the evening we went by dāk to Saharunpur, which place we reached the next morning. The Station was comparatively empty in consequence of the Hurdwar Fair, which was being held about this time. This year the gathering at that place is unusually large, in consequence of its being the Koombh festival, which occurs about every twelfth year. Hurdwar is famous among the Hindoos, as being the opening or outlet of the Sacred Ganges from the mountains into the plains, whence it flows forth to fertilize the land. The season chosen for visiting this venerated spot is when the sun is passing from the southern into the northern hemisphere; and the most sacred day for performing ablutions is supposed to be that on which the sun enters Aries. After making several ineffectual inquiries into the origin of the name of the festival for this and every twelfth year, and learning that the position of the planet Jupiter has something to do with it, it is not uninteresting to find that that planet is now in the constellation of Aquarius, and that

the Hindee name for that constellation is Koombh. Moreover, the periodic time of Jupiter is very nearly twelve years; and therefore the name carries with it a satisfactory explanation as to what particular phenomenon makes every twelfth year remarkable. Why the Hindoo astronomers should have selected this phenomenon is a further question.

Multitudes resort to Hurdwar every year—and especially in the Koombh year—not only for superstitious purposes, but for commercial. The Missionaries of the various Societies, who are sufficiently near, generally make a tour through the place at this season, preach to the crowds, and distribute Tracts. It is said that forty maunds of Tracts and Portions of Scripture have been distributed by the Saharunpur Missionaries of the American Mission, this season! I am told, that after the crowd have listened attentively to the addresses made to them, they are invited into a large tent, in small parties at a time; and to those who are found able to read, and are desirous of receiving them, Tracts and Books are given. One or two of the Missionaries sit at a large table, and each man, before he receives a Tract, undergoes a brief examination, that his capabilities may be ascertained. Surely we may believe that if this wise and careful course be adhered to, a spirit of inquiry, roused first, perhaps, by the arguments—appeals of the living herald—may thus be greatly promoted. We know not how God may be carrying on His designs by secretly moving the minds of men. On the 11th the Bishop held Divine Service at Saharunpur: the Congregation consisted of between twenty and thirty: three young persons were confirmed, and the Holy Communion was administered.

#### *American Mission.*

In the American Mission there is an interesting Boys' Orphan School, which I went to see: the numbers are at present twenty-two: the arrangements for their accommodation are very good. Their rooms, in each of which four boys sleep, kitchen, store-house, and room for private devotions, form three sides of a little Compound, which is planted with trees. On the fourth side is the Schoolroom. I find the average expense of board and lodging is much as it is in Bengal—3*l.* a-year for each boy.

#### *Botanical Garden.*

We went to see the famous Botanical

Garden: the drives through it are very pleasant. There is also a pretty drive along the green banks of the Doab canal, which flows near here. Altogether, Saharunpur is, I think, the prettiest Station in these parts. The Compounds are like parks. I suppose this is to be attributed in a great measure to the influence of those connected with the garden.

*Dehra—Landour—Mussoorie.*

We reached Dehra by dāk on Friday morning, the 12th; had Service; and on Saturday morning the Bishop arrived at Landour.

The change of climate in ascending the great height is most delicious to a European constitution. The Bishop spent five Sundays at Landour and Mussoorie, preaching in the morning at the two Churches alternately: Afternoon Service was also performed on Sundays alternately in the two places. An Afternoon Service was also held during the week in one or other of the Churches. During the four weeks that the Bishop remained here, his Lordship held a Confirmation at Mussoorie, where fifty-three Candidates, and another at Landour, where nine were confirmed; preached in behalf of the Society for the Propagation of the Gospel, and also the Church Missionary Society; visited the Invalid Hospital; consecrated a new Burial-ground for Mussoorie, on the north of a hill called the Camel's back; presided at a Meeting got up by Major Angelo for the establishment of a Native Dispensary and Hospital; visited the two Ladies' Schools, Mrs. Cowen's and Mrs. Dupuis'; examined Mr. Mackinnon's School; and laid the foundation of a third Church.

Mr. Mackinnon's School has made great progress within the last four years. Beside the religious and classical instruction which the boys receive, they are grounded in the elements of mathematical knowledge, and, what is of great importance, are familiarized with many practical details, in a way highly calculated to habituate their minds to making a practical use of their theoretical knowledge. Mr. Mackinnon has erected a small observatory, in which his boys learn to make observations: their chief occupation here is to calculate the true noon every day, and reduce it to the mean. They are also taught some of the principles of engineering, as road-cutting and levelling. A taste for philosophical pursuits is encouraged in those of the boys who possess

it any degree, by barometers, and thermometers, and rain-gauges, and such like instruments being put within their reach and observation; and some of the acuter boys have, I believe, committed to them the duty of registering observations.

Many of the boys were confirmed at the recent Confirmation. Mr. Mackinnon has built a gallery in the Mussoorie Church for the accommodation of his School. The distance they have to go is rather considerable, and in the rains must be inconvenient. I think it is between three and four miles. The road, however, is not so difficult as it is from Manor House—Mrs. Cowen's School for Ladies—both to Mussoorie and Landour.

*Manor-House School.*

The establishment of the Manor-House School is a great step in advance of any previous efforts, made in this part of India, for providing a good English Education for Young Ladies. This improvement is mainly, if not wholly, to be attributed to the zeal and exertions of Major Angelo. There are at present about thirty Young Ladies. The servants immediately employed in in-door work are all Europeans. The Bishop visited the School on the 22d of April, and addressed the young persons who were coming forward for Confirmation.

Manor House is situated on the top of one of the knolls on the left hand in ascending from Rajpoor to Mussoorie, and is surrounded by an estate, the circuit of which is about five miles. The estate was purchased, I understand, for 4000*l.*: it is laid out in walks, and planted with trees; and when a few seasons have passed over it the whole property will be much improved. The climate must be a little warmer in summer, and milder in the winter, than that of Landour, as the difference of elevation is considerable: this may be an advantage; at any rate, in case of illness a colder climate is within an hour's journey. The elevations are said to be as follows:—Manor House 6000 feet above the sea, Landour Church 7100, and the summit of Landour Hill 7888. From the Manor-House estate you see both Landour and Mussoorie, crowded with houses, lodging apparently in the clefts of the mountains towering above your head. The journey to the Churches of both places is a long pull up hill; and in the summer the exposure to the sun in mid-day is by no means unat-

tended with danger to delicate constitutions. This has been the only drawback hitherto attending the choice of site for the School; in all other respects it appears to have been well chosen: it is near the great thoroughfare, and yet retired; and with regard to the extremities of the two Hill Stations it is admirably placed, being very much about the same distance from the two.

#### *New Church.*

The sole drawback, however, to the situation is now about to be entirely removed by the erection of a third Church. By the spirited exertions of the same individual who did so much for the original establishment of the School, ample subscriptions have been raised, a site has been marked out on the Manor-House estate, and the first stone of a building, to be set apart and dedicated for the worship of Almighty God, and to be called Trinity Church, Mussoorie, was laid by the Bishop on Saturday, May 4th, in the presence of a large assembly. The steepness of the roads and the rapid increase of houses here have rendered the erection of a third Church very desirable for some time past; so that this new building will, we may trust, prove a blessing, not only to the School, but also to the surrounding neighbourhood.

#### *Formation of a Corporation.*

The elements of a permanent and independent settlement exist in Mussoorie, in a kind of corporation, to which the Court of Directors have allowed certain privileges. I am unable to give you particulars; but, among other powers, this I believe they have, of taxing the holders of landed property for the benefit of the settlement, as Mussoorie is now designated, to the extent of five per cent. Without being able to give a decided opinion as to the working of such a system under the present state of things in this country, we cannot but rejoice at any steps that are taken to promote the permanent settlement of Europeans in such parts of India as are found to agree with the European Constitution. Nor can we sufficiently admire the enterprising spirit of those who, as some have done, voluntarily give themselves and their fortunes to promoting so great an object. It is not at all beyond the limits of possibility—one might almost say, probability—that a race of indigenous Europeans may spring up in these hills. What difference of climate

exists between this and that of Europe might, after a few generations, lose its prejudicial influence, and the European inhabitants of these mountains be as healthy and robust here as Europeans in Europe. I need not add, that should such a change tend in any way to the promotion of the best interests of this vast country in the conversion of India to Christianity, we may most earnestly desire and pray that it may be effected.

#### *Improvements at Mussoorie.*

The spirit of enterprise in Mussoorie has shewn itself in the opening of a Bank. There is also a Club-house here. Also a scheme is on foot for making a road from Rajpore—perhaps with turnpikes!—sufficiently gradual in its rise to allow of hackeries ascending from the plains to the Mussoorie market. This will reduce the price of articles, as at present every thing is carried up on coolies' backs.

It would be a most praiseworthy addition to the plans which the corporation have in prospect, if they were to establish Schools for the education of the poor Piharries on a Christian Basis of instruction. A Central School in Mussoorie, with Branch Schools in some of the neighbouring villages, would, without doubt, prove a great blessing.

#### *Sulphur Baths—Chalybeate Springs.*

I have forgotten to mention the sulphur baths and chalybeate springs, which are a few miles down the khud on the South-east of the Landour Hill. Opinions differ very widely upon the efficacy of these waters; but the sulphur-water is daily taken by many who think they derive benefit from it.

#### *Journey to Simla.*

On the 14th of May our hill-camp started; and after halting at the end of the first march for one day, to get things straight, we proceeded one march a-day, halting, of course, on Sundays, till we reached Simla on Saturday June 1st. For the first few marches the heat was very great. At Budraj, the first stage, at an elevation differing but little from that of Mussoorie, the thermometer was 80° F. in the shade at eleven A.M. At Tynee, the third march, the elevation of which is perhaps about 5000 feet, the thermometer, under the same circumstances, was 89° F., and in my tent it was 97° F. After this, however, we were relieved by thunderstorms, which brought down the heat, and raised our spirits in proportion.

The road is excessively winding; in fact, it is evident that no plan has ever been laid out for a direct communication between Mussorie and Simla: the foot-paths, connecting village with village, seemed to have been followed, by those who first marked out the present route, without much regard to speed of communication or the compass. There is room here for very great improvement. A road well designed might, one would conceive, be laid out and formed at a comparatively small expense; and it would very much facilitate the internal communication through the mountains. If bungalows were erected, and topes planted for shade, the improvement would be still greater. The interior of the hills is very thickly studded with villages: though they are small, yet they are sufficiently numerous to make the population much larger than you would at first suppose. A Missionary who understood any thing of medicine and surgery might find many openings for gaining the attention of these simple people. When they heard that a doctor was in our camp they flocked in crowds to his tent.

The greatest elevation our roadway carried us was about 10,000 feet, through a beautiful forest of pines, oaks, and rhododendrons, near Deobun. On the whole march there was much to interest a lover of scenery. At a place called Puttur Nullah we were surprised to find the ground every here and there thickly covered with dead locusts, from two to three inches long. Myriads of wild strawberry flowers were about my tent: they seem to have rapidly sprung up to an unusual size in consequence of the unnatural fecundity of the soil, produced by the dead bodies of the innumerable hosts of these devouring creatures, which have been known to take refuge and perish in various parts of the hills during the early part of this season. We have seen and heard much of them as we have passed up the country.

The subjects touched on have been chiefly of a statistical character. I have had no leisure to enter on others, nor indeed upon those with such detail as I might otherwise have done. You must not measure the "work done" by the meagre sketch recorded in the accounts I have sent you.

#### *Comparative State of Simla.*

Simla is much increased since the Bi-

shop was last here in 1840. The number of gentry resident here this season may be estimated at a little more than 300. Amongst the various marks of change since 1840 may be mentioned the establishment of the Government Magnetic Observatory, under the superintendence of Major Boileau of the Engineers; the opening of a branch of the Mussoorie Bank; but chiefly, and beyond every thing, the complete establishment of a Christian Mission among the poor Piharries at Kotegurh, in this neighbourhood, in connection with the Church of England.

Three Services have been regularly performed in the Church every week since the Bishop's arrival; his Lordship having preached on Sunday morning, and has been delivering a course of Sermons on the Epistle to the Colossians on Wednesday evenings, which he is still continuing. The Church is sadly too small for the number of residents which now flock to this delightful resort;—I say delightful, under the impression of the rains now breaking up, and that season of the year rapidly coming on in which the climate of the hills, if it does not surpass, at any rate equals, the finest climate in the world.

I have alluded to the want of Church accommodation, but I need hardly have done so; for I am most happy in being able to tell you, that, on the 9th of this month (September), the Bishop laid the first stone of a much larger building than the present Church, which it is hoped may be completed next year.

The site of the new Church is not far from the old one, and is equally convenient in point of situation, being very central.

#### *Heavy Rains.*

The quantity of rain has been most unusually great this season: the rains set in on the 1st of July; and up to the end of last month—i.e. in the two months of July and August—85 inches fell, as measured by the accurate rain-gauge kept at the observatory. Last year, which I believe was considered above the average, only 70 inches fell—enough, however, to drown a man six feet high, were there no khuds to carry it off. One consequence of this superabundance of rain has been, great destruction of house-property, both European and Native, by the falling of banks and built-up roads.

*Liberality of the Inhabitants.*

The residents of Simla most certainly deserve the character of being liberal. Subscriptions have been opened for various objects, and all have been generously met. Books and papers have been sent round for the Native Dispensary, the Himalaya Church Missionary Society, the new Church at Simla, and the Church-Building Fund for the Diocese of Calcutta. Shortly one is to be circulated for the Society for the Propagation of the Gospel in Foreign Parts, the depressed funds of which call loudly for extra exertions. The Bishop is intending, next Sunday, September 15th, to preach in behalf of the Society.

*Ordination and Confirmation.*

On Thursday the 25th of July, being St. James's Day, the Bishop held an Ordination in the Simla Church, when the Rev. J. D. Prochnow, who had been ordained Deacon in Calcutta in May 1843, especially for this Mission, was admitted to the Holy Order of Priest. There were five Clergymen, beside the Bishop, *i.e.* including Mr. Prochnow. May a great blessing follow this most interesting event!

On the 28th of August the Bishop held a Confirmation, when twelve persons were admitted to that holy rite.

*Jytog—Sabathoo.*

The Bishop left Simla early on the 17th of October 1844, after sleeping at the Magnetic Observatory, on his way to Jytog, where he remained till the 19th. This is an entirely new Station. The Nusseree Battalion was removed here from Sabathoo, by Lord Ellenborough, at the time that Sabathoo and Kussowlie were fired on by his Lordship as Hill-Stations for European Troops. The height of Jytog above the sea is much the same as that of Simla; and while the air is perhaps purer than at that Station, the absence of trees from the immediate neighbourhood is compensated for by a view of the Simla forests in the distance. There are but four or five families at the Station; and therefore there were not many Visitation duties to perform. Divine Service was held on the 18th, and a collection made in behalf of the Native Orphan Institutions, which are about to be opened at Kotegurh. One young person was confirmed, and the Lord's Supper was administered.

On the 19th we reached Sabathoo. This Station is wonderfully increased in

size and importance since the Bishop visited it in 1840. The 1st European Light Infantry is stationed here at present. The Bishop preached on Sunday Morning the 20th, and visited the European Hospital, and the Regimental Girls' and Boys' Schools on the 21st. In the Hospital were 95 sick men. This will be thought a large number for a Hill-Station; but I believe these, and indeed a larger number, came up ill from the Plains. There were 40 boys and 30 girls in the Regimental Schools; besides 36 men who learn to read and write. On the 22d we had Divine Service, and 14 persons were confirmed, and the Lord's Supper administered. In the afternoon the burial-ground was consecrated. There is at present no building set apart for Divine Worship at Sabathoo: Service is held in a long narrow barrack. On the 23d, however, the Bishop concluded his duties by laying the first corner-stone of a new Church, calculated to hold 500 persons or more.

*Consecration of Colours.*

The same evening the Bishop consecrated the colours of the 1st European Regiment. The men were drawn up in single files in a hollow square around the spot where the company were assembled to witness these two ceremonies. The waving line of helmets and red coats, following the undulations of the ground, broke the formality of the square; and the surrounding scenery, the heights of Simla in the back-ground, and the snowy peaks just rising in the extreme distance, and illuminated by the declining sun, combined to make a very striking scene. After laying the first stone of the future Church, his Lordship proceeded to consecrate the colours; and then made an impressive address to the men on the object and importance of the one, and the additional responsibilities imposed upon them by the other. His Lordship alluded to the past services of the regiment in India, not forgetting the Field of Plassey. But he did not fail to remind them, that while he honoured the army, as the defenders and protectors of the British Dominions, it must never be lost sight of that it was the entrance of sin into the world, by the fall of man, which has made war necessary; and that the day would at length come when the Prince of Peace should reign over the nations from one end of the earth to the other: and *men should beat their swords into ploughshares;*



and their spears into pruning-hooks; nation should not lift up sword against nation; NEITHER SHOULD THEY LEARN WAR ANY MORE. To help on the coming of that day, his Lordship added, the foundation of Churches was being laid wherever the name of Christ was honoured, and His message of peace received: and in this view there was an appropriateness in the performance of the two ceremonies, which had been then witnessed, taking place upon the same occasion.

Before the company dispersed, three

volleys were fired—a *feu de joi* not being practicable in the position in which the regiment was drawn up for the ceremony of laying the foundation stone. The site of the new Church is on the top of the hill, which runs along the South side of the parade; and, when finished, will form a most picturesque feature in the scenery of Sa-bathoo, being visible, not only from every part of the Station, but also from the Fir-Tree range, Kussowlie, and even Simla.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*University of Oxford*—Summary of Members in January 1844, the first column denoting the total number on the Books of each College, and the second, the number of those who are Members of Convocation:—

Christchurch.....443	578	Lincoln.....186	89
Brazenose.....411	272	Magdalen.....185	129
Exeter.....380	188	Merton.....165	85
Oriel.....329	173	New.....165	81
Balliol.....303	148	Pembroke.....152	87
Queen's.....293	175	Corpus.....133	98
Wadham.....293	138	Jesus.....132	60
St. John's.....282	146	All Souls'.....111	84
Trinity.....281	162	St. Edmund Hall, 100	55
Worcester.....261	130	St. Mary Hall.....82	19
University.....260	120	New Inn Hall.....78	9
Magdalen Hall 268	74	St. Alban Hall.....21	8

Total Members on the Books.....6744

Total Members of Convocation.....2998

*University of Cambridge*—Summary of Members in January 1844, the first column denoting the total number on the Boards of each College, and the second, those who are Members of the Senate:—

Trinity.....1957	1123	Magdalene.....204	115
St. John's.....1266	661	Jesus.....195	112
Queen's.....332	165	Clare Hall.....184	101
Caius.....318	164	Trinity Hall.....151	50
Christ's.....292	138	Pembroke.....135	64
Corpus.....273	119	Sidney.....123	59
Emmanuel.....250	124	King's.....116	94
St. Peter's.....227	114	Downing.....54	35
Catherine Hall, 228	88	Com. in Villa.....0	15

Total Members on the Boards.....6325

Total Members of the Senate.....3321

*Charch Miss. Soc.*—The Instructions of the Committee were delivered by the Honorary Clerical Secretary, on the 23d of October, at the Institution, Islington, to the Rev. James Beale and Mrs. Beale, Mr. F. W. H. Davies, Mr. William Parkin, Mr. Thomas Maxwell, and Mr. George Nicol, on occasion of their proceeding to the West-Africa Mission. The Instructions having been acknowledged by Mr. Beale and Mr. Nicol, the Rev. J. W. Weeks addressed to the Missionaries a few words of counsel and encouragement; and they were commended in prayer to the favour and protection of Almighty God by the Rev. E. Auriol. Messrs. Maxwell and Nicol are the two Liberated African Youths who accompanied the Rev. E. Jones to this country, in April 1844, for the

purpose of receiving farther instruction. They have since been residing in the Institution, and return to Sierra Leone, Maxwell to assist the Rev. T. Peyton in the Freetown Grammar School and Nicol to be employed under the Rev. E. Jones in the Fourah-Bay Institution—Rev. H. Powell and Mrs. Powell arrived in London from Ceylon on the 24th of October.—The Instructions of the Committee were delivered by the Honorary Clerical Secretary, on the 31st of October, at the Society's House, Salisbury Square, to the following Missionaries, on occasion of their departure to their respective Stations—the Rev. John Rebmann, proceeding to the East-Africa Mission; the Rev. George Goring Cuthbert, M.A., proceeding to the Calcutta and North-India Mission; and the Rev. Thomas Gajetan Ragland, M.A., and Mr. John Matthew Weiss and Mrs. Weiss, proceeding to the Madras and South-India Mission. The Instructions having been acknowledged by Messrs. Rebmann, Cuthbert, and Ragland, respectively, the Rev. John H. Pratt addressed a few words of counsel and encouragement to the Missionaries; and they were commended in prayer to the favour and protection of Almighty God by the Rev. Joseph Fenn.—The Rev. J. Beale, Mrs. Beale, and Messrs. Parkin, Maxwell, and Nicol, embarked on the 27th of October, and sailed on the 29th.—The Rev. Messrs. Cuthbert and Ragland embarked on the 20th of November.

*London Miss. Soc.*—On September the 30th, Rev. Thomas Henderson, with Mrs. Henderson and family, arrived from Demerara; and, on the same day, Rev. James Sewell, from Bangalore.

### INDIA BEYOND THE GANGES.

*London Miss. Soc.*—The Directors have received, with deep concern, intelligence of the death of Mrs. Keasberry, wife of the Rev. B. P. Keasberry, of Singapore. After a painful and protracted illness, she died at Sourabaya, in the island of Java, whither she had proceeded in the hope of benefit, on the 21st of April—Rev. W. Fairbrother and Mrs. Fairbrother arrived at Singapore, from Calcutta, on their way to Shanghai, China, on the 21st of May—The Rev. John Sugden and Mrs. Sugden arrived at Madras on the 2d of August.

# Missionary Register.

DECEMBER, 1845.

## Biography.

MEMORIAL OF THE REV. W. YATES, D.D., AND THE REV. J. MACK,  
CONNECTED WITH THE EAST-INDIAN MISSION OF THE BAPTIST MISSIONARY SOCIETY.

THE following Memorial, to the memory of the Rev. Dr. Yates and the Rev. J. Mack, is extracted from the Minutes of the Calcutta District Committee of the London Missionary Society.

The Brethren of the Calcutta District Committee of the London Missionary Society would place on record their unfeigned sorrow at the removal of their late esteemed and valued fellow-Missionary, the Rev. Dr. Yates, of the Calcutta Baptist Mission. His death they deem a loss to the general Church: to him, however, it is, they are confident, great gain.

The varied talents possessed by Dr. Yates, all consecrated fully and meekly to the service of Christ in this heathen land for upward of thirty years, rendered him no ordinary man in the Mission Field.

His firm and implicit confidence in the truth which he lived to propagate renders it certain that he is now with that Saviour, in whose service it was the delight of his heart to live and die on earth.

The Brethren of the Calcutta District Committee desire to express their sympathy toward their fellow-labourers, as well as the widow and children of their late much respected and faithful brother.

May the Lord sustain, guide, and bless them; and may He, in His good and wise

Providence, raise up many as well-qualified for the work as the one whose death all who feel aright must lament.

In the estimation of the Brethren of the Calcutta District Committee, the death of the Rev. J. Mack, of the Baptist Mission at Serampore, is also an occurrence calling for an expression of sympathy and respect.

They wish to place on record the high value they entertain of the talents, acquirements, and labours of their late esteemed friend and brother.

His unwearied and efficient labours in almost every department of Mission Effort, during a period of twenty-three years, are worthy both of respectful record and universal imitation.

To his immediate colleagues, and his afflicted widow, they desire to tender their sincere sympathy in this, to them, sad trial. Serampore and its holy band of Missionaries has long been dear to the heart of the Christian Church; and it is pleasant to think that the last of its attached Missionaries was every way so well qualified to sustain its reputation.

### BRIEF MEMOIR OF REV. WILLIAM YATES, D.D.,

MISSIONARY AT CALCUTTA, IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

AT p. 376 of our Number for August we informed our readers of the death of the Rev. Dr. Yates. In the absence of other particulars respecting his life and last hours, for the present, we lay before our readers the following note, appended to a Sermon preached by Mr. Leslie on occasion of Dr. Yates's death, and published in the Calcutta Christian Observer.

Whilst penning the few preceding remarks on the character of Dr. Yates, I  
Dec. 1845.

felt that it was due to his memory to say something of him as a translator; but rather than attempt any thing of this kind myself, I judged it best to apply to the Rev. J. Wenger, who, more than any of us, has for a number of years past been particularly associated with the deceased in biblical labours. In kind compliance with my request the following was handed to me—a communication which I think will be read by all with peculiar interest:—

“The remarks which I have to offer on

the subject of Dr. Yates's character as a translator of the Scriptures, refer exclusively to his Bengalee Version of the Bible; for in his labours in Hindoostanee, Hindee, and Sanskrit, I took no active part; nor am I qualified to form an opinion respecting them.

"I soon perceived that Dr. Yates was a man accustomed to labour with great expedition and imperturbable regularity, and that I should find it no easy matter to keep pace with him.

"About the beginning of March 1840 the Old Testament was put to press; but the lamented death of the late Mr. Pearce, on whose assistance we had calculated, together with the difficulty of making a fair commencement in so great a work, seriously retarded our operations until the month of May. The manuscript put into the compositors' hands was the third transcript of the version; and it must have cost Dr. Yates an immense amount of labour to prepare it. We now, however, treated it simply as a version submitted to us for revision, improvement, and publication; and consequently we both undertook, separately, to compare it with the original. In this I had to take the first turn; and whenever I thought any passage was not correctly rendered, I used to write my remarks, and to put down, in Roman Characters, what I had to propose as an improved rendering, in the margin of the proof. These remarks were then forwarded to Dr. Yates, who weighed them, and either rejected or adopted, or modified my proposed renderings. When a clean proof had been taken of this he compared it with the original, and corrected accordingly, if I did not object. In this way we went once through the whole of the Old Testament, and a second time through the Psalms, the Proverbs, Isaiah, and Daniel; also once through the whole New Testament, for the edition of 1841; and a second time through the Gospels, the Acts, and the first three Epistles for the edition which is now in the press.

"During this process, extending over a space of more than five years, numerous subjects presented themselves, on which our opinions were at variance. Now, considering that Dr. Yates was my senior by many years, a thorough Hebrew and Greek scholar, well acquainted with the works of the ablest Commentators, and infinitely my superior in point of acquaintance with the Bengalee, nothing

would have been more natural for him, than, in many instances, to have set aside my remarks, or attributed my strictures to youth and inexperience. But never once did I in this matter (nor indeed in any other) perceive any thing which approached to a shadow of pride. It is true that once, when I had stated in the margin of a passage in the New Testament that many people strongly objected to his rendering of it, he wrote underneath, 'I know it, my son, I know it:' but this was owing to his firmness, not to sensitiveness. So long as he himself could not see any thing wrong in a passage, nothing could induce him to alter it. He shewed the most majestic disregard of all mere authority, whether of antiquity or of numbers, or of a great name. He was shaken neither by clamour, nor by friendship, nor by importunity. But from the moment that he perceived that a passage was erroneously rendered, and discovered where the error lay, he was quite ready to make the requisite improvement. And in this matter he was most open to conviction: he would listen to and consider with the greatest candour any reasons which were offered; and would allow me to repeat them again and again. In fact, his humility was quite as admirable as his firmness.

"As a translator, his first and foremost characteristic was a sincere and conscientious desire to ascertain and express the true and full meaning of the original. He was most careful—I may say most scrupulous—in cross-questioning his Native Assistants, in order to find out whether the Bengalee Words and Phrases which he used did or did not convey to the native mind exactly what he intended to say; and he gave himself no rest until they did.

"A second object in his translations was, to avoid all that was unmeaning, perplexing, or superfluous. Often have I admired the beautiful simplicity, the transparent clearness, or the rich brevity of his renderings. I am satisfied that those of his rendering which might by some be objected to, are in many instances the least objectionable of any of which the Bengalee Language will admit. He also aimed at a style uniformly pure and dignified.

"That he was a perfect translator I am far from affirming. I differ from the view he took of many passages. And sometimes he acted the part of an inter-

prefer rather than that of a translator.

“If, however, a finely-balanced mind, endowed with splendid talents, and enriched by solid and extensive erudition; if an immovable firmness of conscientious conviction, rooted in an ardent love

of truth, and chastened by humility unfeigned; if these qualities, accompanied by untiring industry, a tender conscience, and fervent prayer, constitute a Biblical Translator, then such a translator was William Yates.”

## Proceedings and Intelligence.

### ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

ANTI-SLAVERY.		Year.		Income.		Year.		Income.	
		1844-45		£ s. d.				£ s. d.	
British and Foreign	1844-45	1966	5 1			Glasgow African	1844	1289	2 5
<b>BIBLE.</b>						Gospel Propagation	1844	73940	15 5
American	1844-45	34719	3 4			Halle	1843-43	55	8 4
American & Foreign (Baptist)	1844-45	7200	11 4			Hamburgh	1843-44	1067	13 4
British and Foreign	1844-45	97755	10 10			Lausanne	1843-44	176	15 0
Edinburgh	1844-45	4881	4 7			London	1844-45	65563	2 2
French Protestant	1843-44	1109	6 8			Netherlands	1843-44	5162	0 0
French and Foreign	1844-45	2476	16 3			Rhenish	1843-44	3608	15 0
Hibernian	1844-45	3778	0 0			Scottish	1843-44	3125	3 8
Merchant-Seamen's	1843-44	435	18 4			United Brethren	1844	12910	6 2
Naval and Military	1844-45	2552	15 9			Upper-Canada Committee	1843-44	746	0 2
Trinitarian	1844-45	2452	4 6			Wesleyan	1844-45	105667	5 7
<b>EDUCATION.</b>						<b>SEAMEN'S.</b>			
American	1844-45	10670	12 6			American-Seamen's Friend	1844-45	3608	15 0
Amer. Presbyterian Board	1844-45	66-9	12 0			British and Foreign Sailors'	1844-45	875	2 1
American Sunday School	1844-45	5402	3 10			Destitute Sailors' Asylum	1844-45	221	4 7
British and Foreign School	1844-45	10052	4 1			Destitute Sailors' Home	1843-45	5648	9 3
Eastern-Female Education	1844-45	1576	1 5			<b>TRACT AND BOOK.</b>			
Free-Church of Scotland	1844-45	3971	17 6			Ameritan Tract	1844-45	31744	9 9
Horne & Colonial Infant Sch.	1844-45	2574	5 10			American Baptist Tract	1844-45	4334	2 3
Irish Sunday School	1844-45	2264	13 6			American Presbyt. Bd. of Pub.	1844-45	7372	7 9
Ladies' Hibernian Fem. Sch.	1844-45	2150	14 11			Church-of-England Tract	1844-45	221	4 4
Ladies' Negro-Child. Educat.	1844	2389	0 11			Irish Tract and Book	1844	462	7 4
National Education	1844	6242	0 0			Prayer-Book and Homily	1844-45	1941	5 8
Newfoundland School	1844-45	4145	1 10			Religious-Tract	1844-45	52391	3 2
Sunday School Union	1844-45	10701	10 7			Toulouse	1842-43	960	3 4
<b>JEWS'.</b>						<b>MISCELLANEOUS.</b>			
British Society	1844-45	813	16 8			American Colonization	1844-45	6944	14 0
Free Church of Scotland	1844-45	5950	11 11			American Peace	1844-45	708	6 8
London	1844-45	25386	3 2			Belgian Evangelical Society	1842-43	1136	9 2
<b>MISSIONARY.</b>						Brit. & Foreign Temperance	1844-45	482	8 10
American Board (Congregat.)	1844-45	53149	6 8			British Reformation	1844-45	1178	12 4
American Baptist	1844-45	17057	10 0			Christian-Instruction	1844-45	890	15 5
American Episcopal	1844-45	8123	17 0			Christian Knowledge	1844-45	89144	18 3
American Foreign Evangel.	1844-45	3336	13 4			Church Pastoral-Aid	1844-45	2426	12 10
American Methodist	1844-45	25319	18 0			Clerical-Aid	1844-45	16537	17 8
American Presbyterian	1844-45	17223	6 8			Colonial-Church	1844-45	2813	12 7
Baptist	1844-45	21347	2 7			Foreign-Aid	1844-45	1958	16 8
Baptist (General)	1844-45	2375	16 2			Free Ch.-of-Scot. Col. Misa.	1844-45	4433	3 2
Berlin	1843-44	2946	13 4			Hibernian London	1844-45	3311	1 9
Berlin (Gosner's)	1842-44	18-3	18 4			Irish Soc. of London & Dublin	1844-45	4741	12 11
Church	1844-45	105249	7 7			Irish Scripture Readers'	1844-45	2543	15 11
Dresden	1843-44	1045	0 0			London City Mission	1844-45	5499	19 9
Free Church-of-Scotland	1844-45	9957	3 0			Lord's Day Observance	1844-45	684	18 9
French Protestant	1843-44	3558	6 8			Operative Jewish Converts'	1843-44	912	1 4
German Evangelical (Bâle),	1843-44	8056	18 4			Peace	1844-45	1459	6 10
Glasgow	1844	1311	8 4			Total	21,094,940	16 11	

Beside the sums stated above, there had been collected for the Special Fund of the National-Education Society, at the date of the last Report, and including the sums reported last year, 151,985*l.*, and by the Queen's Letter, 33,383*l.*—for the Special Fund of the British and Foreign School Society, 5736*l.* 19*s.*—for the Hibernian Society, 30,447*l.* 13*s.* 6*d.* has been collected in Ireland, and 9000*l.* for Endowments—for the London Missionary Society's Jubilee Fund, 21,000*l.*, and for the Free Church-of-Scotland's School Building Fund, 14,465*l.* 10*s.* 5*d.*

## United Kingdom.

GOSPEL-PROPAGATION SOCIETY.  
REPORT 1844—45.

### *Introductory Remarks.*

OUR brethren in foreign parts, who have never been backward to acknowledge their obligation to the Society for "a long continuance of nursing care and protection," are now everywhere manifesting a sense of the duty which they owe to their Church, and a readiness to make sacrifices for the support of their own Clergy. This spirit it has been the uniform object of the Society to foster and encourage.

The rule of the Society from the very first has been, to assist the poorer Colonists in providing themselves with the ministrations of Religion during the early period of their settlement, but gradually to withdraw this assistance as the several congregations increase in number and wealth. It has, from time to time, either discontinued altogether, or much diminished, its payments to the Clergy in the principal towns, and transferred the aid, no longer wanted in one quarter, to some where it is urgently demanded.

At the same time, it is right to remember, that none of the endowments which have accumulated during successive generations, for the support of the Clergy or the education of the poor at home, are to be found in a new country. The Colonists having left these advantages behind them—advantages, be it remembered, in which they had an equal share with ourselves—have every thing to provide anew.

More especially does it seem the duty of a Christian People to supply with the Means of Grace the great multitudes of their poorer brethren, who leave their own homes in quest of subsistence. A body of emigrants, consisting, for the most part, of poor agricultural labourers, or unemployed artisans, to the number of 62,000 on the average, have been leaving these islands, annually, for the last twenty years; and if it be decided that they have no claim on the nation for the supply of their spiritual wants, they will look, and not in vain, to the Church. For some years after their arrival in a new country it is as much as they can do to provide for the temporal necessities of their families; and unless they are provided, by the Christian Liberality of

their brethren, with ministers of Religion, and Churches in which to worship, they are virtually excluded from Christian Communion.

The whole of the Churches now existing in the British Colonies of North America, with but few exceptions, have received grants toward their erection from the funds of the Society; and by far the larger number of the Clergy receive a portion of their income from the same source. The Colonies, however, are making great and increasing exertions for the maintenance of their own Clergy, and the permanent endowment of their own Church. The Church Society of the Diocese of Toronto, as well as a precisely similar one for the Diocese of Quebec, has now received a charter of incorporation. The specified objects of both are—

1. The encouragement and support of Missionaries, including a provision for those who may be incapacitated by age and infirmity, as well as for the widows and orphans of the Clergy.

2. The support of Day and Sunday Schools.

3. Assisting Students who are preparing for Holy Orders.

4. The circulation of the Scriptures, the Book of Common Prayer, and other approved Books and Tracts.

5. The erection of Churches and Parsonage Houses (including their maintenance), the providing of Endowments, the setting apart of church-yards and burial grounds.

To raise an income for these important objects, it is provided, by Article XIX. of the Constitution of the Toronto Society, that four sermons in aid of its funds be preached annually in the several Churches, Chapels, and Stations within the diocese. And the income, which, for the year 1844, was somewhat under 1800*l.*, was, for the year ending June 1845, 2735*l.*

A Society, formed on a similar plan, and having like objects in view, has for some time existed in the Diocese of Nova Scotia; while that for New Brunswick has been stimulated to new exertions by the countenance and encouragement of the Bishop of Fredericton.

Such efforts have been equally conspicuous in the West-Indian Dioceses. And yet the Society can see no period or limitation to its own labours. Colonization is continually extending itself; and commerce is yearly opening new fields

for the operations of the Christian Husbandman. While a laborious British Population is making gradual encroachments on the forests of Canada, and the wide pasture districts of Australia, a vast heathen Empire, threefold more populous than our own subject India, invites the English Missionary, and the Word of God is no longer a forbidden volume in China.

While, therefore, on the one hand, the Society is calling on the older Colonies to sustain their Church by their own independent resources, it is using every exertion to replenish its own treasury, with a view to meet the undeniable claims on its bounty from so many and such various quarters.

The plan, revived last year, of formally deputing the more prominent and active friends of the Society to enrol the names of new Subscribers, has been continued; and those who thus lent their free co-operation have been formally constituted a Committee, for this special purpose.

#### *New Publications.*

A change has been adopted, within the last few years, in respect to the publication of intelligence. Formerly, the Annual Report was the only channel of communication between the Society and its Subscribers. In the year 1833, the Society began to print, at uncertain intervals, the more important despatches which were sent home; but it was not till July 1839 that the regular issue was commenced of "Quarterly Papers," containing extracts from the correspondence of the several Bishops and Missionaries.

More recently still the Society has begun to print a series of Journals and Visitation Tours by several of the Bishops, as well as detailed accounts of its more strictly Missionary Operations, under the title of "Missions to the Heathen." Four Numbers of the "Church in the Colonies," and seven of "Missions to the Heathen," have been printed and widely circulated since the publication of the last Annual Report. In this way, much which, according to the former system, would have found a place in an Appendix to the Report, is now published, from time to time, as the intelligence arrives, and in a form, perhaps, more generally convenient.

#### *State of the Funds.*

	£	s.	d.
Receipts of the Year.			
Subscriptions and Donations.....	47929	19	10
Donations for Special Purposes..	6675	8	9
Legacies.....	5244	0	0
Rents and Consignments.....	1481	16	2
Annuities.....	1407	11	2
Dividends.....	4189	15	9
Interest on Exchequer Bills.....	51	10	9
— on Mortgage.....	77	13	4
Collections by Royal Letter.....	4	13	3
— by Pastoral Letters..	16	12	5
	67,079	1	5
Parliamentary Grant for Negro Education, 1843 and 1844....	6,861	14	0
Total.....	£73,940	15	5

#### *Payments of the Year.*

North America—			
Toronto Diocese.....	6016	2	4
Montreal Diocese.....	6473	15	3
Nova-Scotia Diocese.....	9818	12	8
Newfoundland Diocese.....	6114	11	6
West Indies—			
Jamaica Diocese.....	3239	19	5
Barbadoes Diocese.....	7906	11	6
Antigua Diocese.....	1106	2	1
Guiana Diocese.....	3886	7	0
East Indies—			
Calcutta Diocese.....	10837	5	0
Madras Diocese.....	14301	0	8
Bombay Diocese.....	1669	19	9
Syria—			
Kurdistan.....	1187	7	6
Australia Diocese.....	5125	0	3
Tasmania Diocese.....	2097	0	0
New-Zealand Diocese.....	4375	0	0
Africa.....	150	0	0
Mauritius.....	441	3	10
Seychelles.....	210	5	0
Europe.....	397	0	0
Missionaries' Expenses at Home,	431	3	0
Deputation Expenses.....	190	7	2
Printing.....	2507	5	3
Advertising.....	21	11	9
Postage and Parcels.....	758	4	7
Salaries and Wages.....	1301	16	3
House Expenses.....	370	16	2
Office Expenses.....	194	0	0
Legacy Duty.....	59	5	3
Policies.....	92	15	0
Annuity.....	150	0	0
Capital Purchased (Tenison)....	803	0	0
Ditto.....(China).....	5856	18	4
Total.....	£98,095	9	6

The Society has sold 23,633*l.* 8*s.* 1*d.* Capital belonging to the General Fund; and 7367*l.* 12*s.* 4*d.* belonging to the Special Fund.

*Summary of Clergy and Schoolmasters in the Colonial Dioceses.*

Toronto, 89—Quebec, 54—Nova Scotia, 45—Fredericton, 32—Newfoundland, 29—Jamaica, 9—Barbadoes, 14—Antigua, 5—Guiana, 10—Australia, 37—Tasmania, 8—New Zealand, 3—Calcutta, 15—Madras, 25—Bombay, 3—Colombo, 3.

If to these be added one Missionary at the Cape of Good Hope, and one at the Seychelles, the total will be 383. The Report states:—

Of this number, 43 (in Canada West) are supported by the Territorial Revenue of the province; and 23 (in Nova Scotia) by a Parliamentary Grant, limited to the lives of the present Missionaries. The Total Number of Missionaries maintained, in whole or in part, by the Society is 317.

In addition to the above list of Clergy, the number of Divinity Students, Catechists, and Schoolmasters, maintained by the Society, is above 300.

*Concluding Remarks.*

In Canada, and the other Provinces of British North America, the Church is yearly assuming a more organized form, by educating her own Clergy, and making provision for their permanent maintenance. From having been exotic, so to speak, she is becoming indigenous; and though, in respect to the new burdens which are cast on her by a poor emigrant population, she must still look to the mother country for pecuniary aid; it is a good sign that she even now scarcely requires our assistance in regard to men. Not only are the two Canadian Dioceses furnishing a due supply of persons fitly qualified to serve in the ministry of the settled parishes, but they are even sending out Missionaries among the scattered population of the forest. But while the Society is contributing liberally to secure for our countrymen in the Colonies the spiritual blessings which were their inheritance at home, it is making great and increasing efforts for the Propagation of the Gospel among the Heathen; and desires to express humble and hearty thanks to Almighty God, more especially for the success with which He has pleased to bless the labours of His servants in Tinnevely.

It needs hardly to be stated, that in the large and comprehensive service in which

the Society is engaged, it must depend for the necessary means on the hearty, ungrudging support of all the members of the Church of England. Upon the Clergy it must depend to make known both the justice of its claims, and the vast extent of its operations. Every parish and congregation at home are debtors to the free mercy of God for the spiritual blessings they enjoy, and seem bound by such obligation to impart the same to others. Most encouraging is the fact, that the Bishops of the Scottish Church, in Synod assembled, have come to a unanimous resolution to join cordially with the Society in carrying out its great designs. A general and hearty co-operation alone seems wanting to secure to our Church the inestimable privilege of being a favoured instrument of God's goodness for making known among all nations the Gospel of His blessed Son.

NATIONAL-EDUCATION SOCIETY.

THIRTY-FOURTH REPORT.

*Introductory Remarks.*

No circumstance of peculiar importance, either for good or evil, has recently signalized the history of the Society. Your Committee have been chiefly engaged in dispensing the funds entrusted to their charge: they have mainly employed themselves in a careful apportionment of grants out of the Special and Queen's-Letter Funds, and in regulating and improving the various Training Institutions of the Society. As far as actual results are concerned, the recent proceedings of the Society afford matter of congratulation beyond all former precedent, whether we regard the increase and improvement of Elementary Schools, or the provision made for a good supply of Teachers, to spread sound instruction and the pure precepts of the Gospel throughout the kingdom.

*Temporary Support of Schools.*

Your Committee have found it necessary to modify their grants, as regards the assistance given toward the temporary maintenance of new Daily Schools in populous and poor neighbourhoods. Your Committee would be glad to have it in their power to aid all such cases. The decrease of the fund, however, and the increase of applications of this nature, have constrained them to resolve to vote such assistance only in those instances which, in addition to the extreme need of the



case, present features of a peculiar character, and claim some prompt remedial exertions.

*Exhibitions for training Schoolmistresses.*

The sum of 2000*l.* was set apart for the purpose of providing exhibitions for eligible females, to be educated at the Institutions of the Society and the Diocesan Training Schools, upon condition of taking charge of Schools in those quarters for which the Special Fund was intended.

*Battersea Institution.*

The additional buildings, toward which the Committee of Council had voted 2200*l.* at the time when the Society accepted the charge of the Institution, have been finished in a satisfactory manner.

Nine pupils have completed their training here under the Society, and have been placed in charge of Schools. There is now accommodation for 75 Students, and 58 young men are at this time in the establishment. A few exhibitions, of 15*l.* and 10*l.* each, are open for competition, and will be awarded to such candidates as pass a good examination, and fulfil the usual requirements of the Society in other respects.

*Model Factory School, Bradford.*

Your Committee are happy to report that the Model Factory School at Bradford is proceeding entirely to their satisfaction. On the 26th of February last Dr. Scoresby writes as follows:—"In preparing a Report of our Parochial Schools I have obtained some interesting returns of all the children that have passed through the Schools at Stott Hill, Eccleshill, and the Model School. The numbers to December 31, 1844, are, at Eccleshill, factory children, 220; day scholars, 258; total, 478. At the Model School, factory children, 2332; day scholars, 270; total, 2602. At Stott Hill, factory children, 1765; day scholars, 1030; total, 2795. Total of the whole entered at the Schools, of which about 1300 remain, 5875. Adding the School at Manningham, while under my charge, at New Leeds, and at Daisy Hill, opened a few months ago, the whole amount would extend, I believe, to about 7000 children in about three years and a half!"

*Model Schools.*

Your Committee are now more than ever inclined to believe that it would be well to establish Model Schools in various parts of the country. The experience of

your Committee convinces them that the example of a good School generally excites imitation in the neighbourhood. And it is desirable, that, in all districts of the kingdom, those who may be concerned in the management of Schools should have convenient opportunities of seeing education under the best forms.

*Amount of Special Fund.*

On the 23d of this month the entire amount of the Special Fund was 151,935*l.*, of which the sum of 116,500*l.* has been paid to the Treasurer; and 75,400*l.* has been expended and voted by your Committee.

*Queen's-Letter Fund.*

Your Committee have reason to believe that the cause of education generally has been greatly benefitted by being thus brought prominently under notice in the Churches of the realm by the Letter of the Sovereign and the exhortations of the Clergy. By this means, increased attention has been drawn to the topic of education; more accurate knowledge has been diffused; and more active interest in the subject awakened in the minds of all classes.

The amount of the collections made under the authority of Her Majesty was 32,291*l.*, from 9249 places. In addition to this, the sum of 1092*l.* was given, in Special Donations, to this fund, making a total of 33,383*l.*; a sum which exceeds the amount of the largest similar collection, previously made in behalf of this Society, by upward of 3381*l.*

At the same time your Committee are obliged to state, that the sum collected is by no means commensurate with the wants of the case, or with the demands which they would wish to supply.

**OBJECTS.**

The Queen's-Letter Fund is available for grants to all places throughout England and the Principality; but as special sums have been raised for the mining and manufacturing districts, this fund will at present be mainly devoted to agricultural, commercial, and seafaring localities. The objects on which the fund is now chiefly expended may be classed under, 1st, the building, enlarging, and fitting-up of School-rooms; 2dly, the building or purchase of Teachers' residences; 3dly, the payment of Organizing Masters. They have, however, augmented the number of their Organizing Masters; and they have likewise taken up one new mode of strengthening Church Schools, by assist-

ing, out of this fund, to erect or purchase houses for the Teachers. In every case it is necessary that the residence, as well as the School, be legally secured for the purposes of Church Education; and peculiar facilities for effecting conveyances of sites for such uses are given by the School-site Act of Vict. 4 and 5, cap. 38, and by the Act to explain the same of Vict. 7 and 8, cap. 37.

*Applications to the Society, and Grants to Schools, in England and Wales, from Jan. 1844 to Lady-day 1845.*

Nature of Application.	Number of Applications.	New Accommodations.	Total Amount of Society's Grants.	Total Estimated Cost of Work.
Schoolrooms.....	169	32,735	£15,148	£70,665
Schools with Teachers' Houses.....	24	54,319	30,749	157,479
Teachers' Houses.....	61	.....	2472	9117
Enlargement of Schools.....	16	3264	970	3882
Ditto of Teachers' Houses.....	4	.....	100	230
Adaptation of Premises to Schools, Fittings, &c.....	35	2977	960	2863
Repairs and Improvements.....	7	.....	18	506
Liquidation of Debt.....	31	.....	2645	6947
Sundry Grants: to defray expenses of Conveyance, &c.....	8	.....	9	113
Additional grants to old cases.....	111	.....	5939	9839
	682	93,296	£59,313	£261,691
		Existing Accommodations.		Total Yearly Expenditure.
Temporary Support of Schools.....	166	45,582	3364	£12,006
Totals.....	848	..	£63,967	....

If these operations could only be sustained for a few years to come, there would be a reasonable hope of overtaking the wants of the country in this respect.

*Applications for Aid from Parliamentary Grants in 1843—44, for Schools in England and Wales.*

Description of School.	No. of Applications.	Grants awarded.	Grants accepted.	Average amount of Grant accepted.
National.	438	£ 70,554 12 3	£ 70,554 12 3	£ 161 1 7
British ..	16	2519 9 6	2519 9 6	157 9 4
Church & Parochial	2	145 0 0	115 0 0	57 10 0

*Schools in Union*

Beside numerous Schools, united indirectly through the Diocesan and Local Boards of Education, the Society has, during the last year, received Schools into direct union with itself in 357 places, being a larger number by 163 than during the year preceding.

*General Fund.*

The General Fund, or annual income of the Society, is mainly expended on the Society's Training Institutions.

*Westminster Institution.*

The Society's original Institution for training adults for Schoolmasters and Schoolmistresses, now carried on at Westminster, and formerly in Baldwin's Gardens, has advanced from humble beginnings to a condition of great efficiency and extensive usefulness. The Teachers and Students reside in houses rented by the Society.

From Lady-day 1844 to Lady-day 1845 the number of applicants for admission into training at Westminster was 305, and of these, 184 were received into the establishment upon probation. During the same time, 83 men and 52 females completed the six months' term of training required, and were placed in charge of Schools by the Society: and 18 Masters and 24 Mistresses, already nominated to Schools, were instructed for a period of three months, and went to their appointments. The whole number of Teachers thus trained and sent to situations is 177. The registered applications for Teachers amounted to 494; so that the Society was under the painful necessity of stating its inability to supply Teachers in 318 cases. The salaries offered for Masters varied in value from 120*l.* to 50*l.* a year, and for Mistresses from 70*l.* to 30*l.*

*Westminster Practising Schools.*

The Boys' Central School for practice has been conducted under the able management and instruction of Mr. Wilson. The young men who are received into training at Westminster, after being thoroughly exercised by the Rev. Mr. Moore, learn in this School systematic methods of school-keeping,

*Pupil Teachers.*

The Society continues to receive duly-qualified Youths into this School as Paid Monitors or Pupil Teachers, and Mr. Wilson still devotes himself to giving them instruction out of School-hours as well as in School. Since the last Report, fourteen of these Youths have been trained and placed as Assistants in Schools.

The Girls' School is carried on as usual, and is always full of children. The Society is much indebted to the Ladies who kindly visit and superintend this department.

In the Infant School your Committee

are about to endeavour to increase its efficiency as a School of practice for Teachers in training. Not that your Committee are desirous of imparting any great amount of instruction to the children of the Infant School; a practice which too often excites the mind to the detriment of the body, and produces a premature exhaustion of the intellect itself. But they are chiefly anxious to introduce into the School a more systematic method of inuring the children to habits of cleanliness, order, and obedience; and to obtain for the females in training superior instruction in the best modes of conducting Infant Schools. As applications are sometimes made to the Society for Infant Schoolmasters, your Committee take this opportunity of stating that they only train females to take charge of these Schools.

#### *St. Mark's College.*

In January last an account of the Society's Training Institution, St. Mark's College, Stanley Grove, Chelsea, was published as an Appendix to the Society's Report for the year 1844. This account was written by the Principal of the Institution, the Rev. D. Coleridge, in whom your Committee continue to place full confidence. The document is the work of such laborious industry, so comprehensive in its views yet so minute in its detail, as to leave nothing unsaid which could be desired. Since April 1844, 12 Youths have left the Training School, and have been placed as Masters, or Assistants, in various Schools throughout the country.

The whole number of Students thus sent out since the establishment of the Institution is 16. There are now 66 Pupils in training.

#### *Whitelands.*

The state of the Institution for training Females at Whitelands, Chelsea, gives increased satisfaction to your Committee. The number of pupils in the Establishment at this time last year was 33: there are now 56 young persons in training, which is the full number of pupils for whom there is accommodation at present. The applications for admission have exceeded those made in any preceding years. Since the last Report, 13 of the young women have received appointments as Schoolmistresses and Assistant Teachers; and all of these, with one exception, retain their situations.

In the three Practising Schools of this Institution—the Middle, the National, and

the Infant Schools—there are upward of 180 children in regular attendance.

#### *Music.*

Your Committee stated last year that the services of Mr. Hullah had been secured for the purpose of giving instruction in vocal music, especially in psalmody, in all the Training Institutions of the Society. It will of course be long before this newly-cultivated branch of education will exhibit its full effects in the characters of the people at large, or produce any marked improvements in Church Music. Your Committee are more than ever convinced that music should be generally taught as a part of education. It must not, indeed, be cultivated as a mere gratification of sense, or even of the imagination, but as the handmaid of piety and devotion.

#### *Organizing Masters.*

Your Committee have appointed five Organizing Masters since the last Report. The whole number of these officers is six.

#### *School-fittings.*

Among the subjects which have engaged the attention of your Committee, is that of the internal arrangement and fitting up of Schoolrooms. Your Committee do not approve of arranging Schools in narrow rooms, fitted up throughout with parallel rows of fixed desks and benches, leaving no room for open classes. In addition to the needless expense of this system, it is found that Monitors cannot so well teach classes thus ranged upon tier above tier of benches and desks; nor is it suitable for Sunday Schools, in which Ladies so often lend their valuable assistance. Your Committee think, however, that one or two rows of fixed desks and benches are desirable in every School, in order that the Teacher may conveniently give simultaneous lessons whenever he desires; and in order that one class, and, in large Schools, two or more classes, may be always engaged in writing or drawing. The benches should be arranged in such a way that the scholars may look into the room and toward the Master's desk.

#### *Depository for School-books and Materials.*

It has recently been resolved by your Committee to establish a depository for school books and apparatus on the premises of the Society at the Sanctuary, Westminster.

#### *School Statistics.*

Your Committee have it in contempla-  
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tion to prosecute ere long an inquiry into the state of Church Education throughout England and Wales. The information thus obtained will be of great value; and your Committee earnestly entreat the co-operation of the Clergy and others in this work.

#### *Boards of Education.*

Your Committee are glad to be able to state, that the Training Institutions of several of the Boards of Education in connection with the Society are in a condition of great and increasing efficiency, more especially the Institutions of the Chester Board, and of the united Boards of York and Ripon.

#### *School Accommodation.*

As regards the progress of School Accommodation, your Committee think that there is much reason to be satisfied with what is being done. The work, however, is by no means exhausted. This may be judged of by the fact, that even in the Diocese of Chester, in which the largest amount of School Accommodation has of late years been obtained, one great promoter of School Building states, that he has already marked out forty more spots in which Schools are greatly needed, and in which he hopes, ere long, to see them erected.

#### *Maintenance of Schools.*

The efficient maintenance of Daily Schools is a subject which presents greater difficulties. But even here there is no ground of despondency. It may fairly be hoped that increased support will accrue to Schools in consequence of the increasing merits and competency of School Teachers. Experience tends to shew, that, in proportion as the qualifications of the Teachers improve, the Schools obtain better support from poor as well as rich, from the additional payments of scholars as well as from additional subscriptions. In places where the pecuniary means are not so abundant, the custom of uniting boys and girls under one competent Teacher is beginning to prevail.

Another mode by which your Committee hope to see the maintenance of Elementary Schools provided for is through private benefactions and endowments. Great assistance in this important matter might be given by a legislative enactment, relaxing, to a certain extent, the mortmain laws, in favour of the endowment of Schools.

#### *Training Schools.*

Your Committee recur with satisfaction to the subject of Training Schools. It is a very hopeful sign in this matter, that young persons are beginning more and more to look to the profession of Teacher as offering an eligible position in life. This may perhaps be regarded as one of the healthiest symptoms of the times.

#### *Annual Subscriptions.*

The Annual Subscriptions to the General Fund of the Society amounted last year to 6242*l.*, exhibiting an increase of 875*l.* on the preceding year.

#### *Concluding Remarks.*

The demands of Education and the supplies should be ever proceeding with equal steps; and if this be not the case, unhappy consequences must inevitably ensue. The educational wants of the people will outstrip the provision which the Church affords; and evils, moral and physical, will continue to abound; and, on this pretext, parties external to the Established Church, and neutral if not hostile, will perhaps come forward and claim to take education into their own hands. These results are most strongly to be deprecated. For these reasons, your Committee will never cease, year by year, to call on all friends of sound Christian Instruction to aid their endeavours in this momentous cause. They will rather be thought importunate than be found remiss: they will never be content, until they see the importance of the work for which the National Society was founded—a principle as impulsive in the minds of men as the instinct of self-preservation

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#### BRITISH AND FOREIGN SCHOOL SOCIETY. FORTIETH REPORT.

#### *Model Schools.*

MR. CROSSLEY, the Superintendent of the Central School, in reporting on its present state, observes—"The number of boys now in daily attendance is 700; and the subjects of study as follows:—The commencement of every school-time is the serious and reverential reading of Scripture. The doors are never opened without the first lesson being given from the Scriptures; the Bible—the whole Bible, in the authorised version—being in the hands of all who can read in it. That number now amounts to half the whole number of the pupils. The remainder read Scripture Lessons

"The secular knowledge imparted embraces spelling and reading, with etymological questioning, writing, arithmetic—slate and mental—grammar, geography, history, drawing in common chalk, crayon, and ink, linear, animal, architectural, and from models; and a course of natural philosophy and natural history. General information in the gallery is imparted under the head of object and moral lessons.

"I have not, during the last year, given up any object hitherto pursued; nor am I aware that any thing has relatively suffered. Our motto has been, 'Onward!' and I believe that in each branch we have made progress. In the drawing and mathematical studies we have made decided advances, circumstances appearing to render this desirable." Boys admitted during the year, 823; making the total received since the commencement, 27,964.

Mrs. Macrae, the Superintendent of the Female Department, in a similar document regarding the Girls' School, refers to the increased facilities for instruction afforded by enlarged premises, and to the improved state of the School, which now consists of 350 girls. Girls admitted during the year, 500; making the total received since the commencement, 16,662.

#### *Normal Schools.*

The attendance of many of the young persons has been very brief, and consequently the amount of benefit which they have received comparatively slight. But they are far from concluding that, even in these cases, no real benefit is conferred. They would have it always borne in mind (to borrow the words of Archbishop Leighton) that their "Schools are only intended for laying the foundation of those studies on which years and indefatigable industry are to raise the superstructure of more complete erudition; which, by the accession of the Divine Spirit, may be consecrated into a temple for God."

The Female Training Establishment is marked by the same characteristics as that for young men. The course of studies, with such modifications as are required for females, is practically the same, and the dispositions evinced by the candidates have been equally gratifying.

Your Committee would here advert for a moment to the high importance which they attach to the instruction of girls. As domestic servants, the nurses and companions of the children of the middle and higher classes, the influence of women

is far greater than is usually imagined: as the wives and mothers of the labouring classes, it is paramount. In this position the character of the female head of the family very frequently decides that of the husband and the children.

The Female Establishment has been directed, as heretofore, by the Ladies' Committee, to whom the subscribers are much indebted for unceasing care and attention to its interests.

To the British and Foreign Bible Society your Committee have again to offer thanks for placing at their disposal a copy of the Scriptures, with marginal references, for each Student, on leaving the Institution. Two hundred copies for this purpose have just been received.

The numbers of the year are these:—

For Boys' Schools: In training, April 1, 1844, 62; received since, 155. Appointed to Schools at home, 146; abroad, 4; withdrawn, 23; remain, 44.

For Girls' Schools: In training, April 1, 1844, 37; received since, 117. Appointed to Schools at home, 108; abroad, 6; withdrawn, 13; remain, 27.

#### *New Schools.*

During the year, 204 new Schools have been established, and in 153 localities where British Schools have probably never before existed. These 204 Schools provide daily education for about 30,000 additional children, and call for an outlay of from 15,000*l.* to 20,000*l.* annually. Of these, 52 have been established in the mining and manufacturing districts; 83 in the market-towns and villages; 18 in and around London; 22 in Wales; and 29 in places not properly falling under any of these heads—66 of them for girls only; 92 for boys only; and 46 have been Schools in which both sexes have been included.

If it be asked, "In what way, and to what extent, has your Society contributed to the establishment of these new Schools?" the reply must be—First, BY AGENCY. Your travelling Agents and Inspectors, at a cost of 1350*l.* have been busily employed throughout the year. Secondly, BY CORRESPONDENCE. Thirdly, BY THE SELECTION AND TRAINING OF TEACHERS, on which, after all, the success of these efforts mainly depends. And, finally, BY GRANTS OF SCHOOL MATERIAL to commence with. Nearly 1037*l.* has been devoted to this important purpose.

An effort has been made by the friends of the Society in Cambridgeshire for the promotion of education in the County. In 43 Parishes only one in eleven attend Week-day Schools of any kind.

#### *Parliamentary Grants.*

In relation to the Government, your Committee have steadily adhered to the principle, that "they have considered themselves invested with no power to consent, under any circumstances, to arrangements calculated to fetter the freedom of the Institution."

When, therefore, the Government were pleased to intimate their willingness to appropriate to your Society, in addition to the grant toward the building, a portion of the sum which had been voted by Parliament for the support of Normal Schools, viz. 750*l.*, your Committee respectfully represented to the Lord President their inability to accept the same, unless unfettered by conditions. This arrangement was finally acceded to.

#### *School Inspection.*

The growing importance of this branch of service has induced your Committee to appoint a special officer, for the purpose of superintending the operations of the Agents, directing the business of inspection, occasionally visiting Auxiliaries, and corresponding periodically with the Local Schools. Mr. Richard S. Smith has been appointed to the office.

On a review of the state of the Schools generally, your Committee would urge upon their friends—1. To do all in their power to encourage and stimulate—2. To keep up, from year to year, a good supply of School material—3. To strengthen the Local Committees, and to secure the systematic visitation of the Schools—4. To aid the Master or Mistress, (where, from the extent of the School, it is needful,) by retaining one or more of the senior boys in the capacity of Assistants.

#### *Popular Ignorance.*

Of the criminals of Berkshire, one-third have been again found unable to read; in Cambridgeshire and Staffordshire, one-half were in this condition; in Denbighshire, two thirds; in Devon, out of 71 offenders under 16 years of age, only 4 could read well; in Essex, one-half were in total ignorance; while of 212 convicted prisoners, 48 had never been at a School at all, 40 had been there less than one month, 45 less than two months, 43 less than four months, and

only 36 above six months; in Hereford, out of 385 prisoners, only 1 could read well; in Sussex, out of 877 prisoners, 141 did not know the Saviour's name, 498 just knew His name and no more, 179 had a confused acquaintance with His history, and only six per cent. of the whole number had any reasonable knowledge of the Christian Faith. Some said they had occasionally been in a Place of Worship, but that when they did attend all was darkness and confusion to their minds—that so they gave it up, and the downward steps of their career speedily succeeded—all were strangers to any pleasures but those of gross sensuality—all had been left a defenceless prey to the many temptations of a precarious life.

Such facts are arguments—arguments that admit of no evasion, and from which there is no escape.

#### *Wales.*

Various Denominations of Christians in South Wales have heartily united to promote Education on the principles of the British and Foreign School Society. A Deputation from the Wesleyan Committee on Education, and one from the Congregational Board, attended the Conference held for this purpose.

#### *Finances and Appeal.*

The receipts for the past year from Auxiliary Societies is, 1299*l.* 12*s.* 7*d.*, shewing an increase over the former year of 257*l.* 8*s.* 2*d.*

Notwithstanding the removal by death of an unusual number of Annual Subscribers to your general list, their places have been supplied by others; the sum received during the past year being 1241*l.* 13*s.*; an excess over the year 1843 of 51*l.* 7*s.* 6*d.*

The largest item of receipts arises from donations, which have produced the unusual sum of 5736*l.* 19*s.*, being a surplus upon the former year of 4715*l.* 4*s.* 9*d.* As this increase has been occasioned by peculiar circumstances, and by the special appeal you have felt it needful to make for the enlarged operations which you have either undertaken or contemplate, it is obvious that this sum must not be considered as forming any part of the regular income of the Society. The receipts of the year, from all sources, having been 15,789*l.* 3*s.* 1*d.*; the increase upon the year 1843 is 5708*l.* 2*s.* 1*d.*—very nearly the precise amount of the special donations referred to.

In order to sustain the growing interest felt in the operations of the Society, the press has been actively employed for the diffusion of information. Through the medium of the post 16,000 of your Quarterly Extracts have been forwarded, 3300 of your last Annual Report, and 3000 of the pamphlet containing the Proceedings of the Conference held in March of last year, have been transmitted to all parts of the kingdom by other conveyances. "Brief Accounts of the Society," "Plain Directions for establishing Schools," "Normal School Pamphlets," and other Papers, have been circulated to an amount far exceeding any former year; and no means have been left untried for arousing the country to the necessity which exists for greatly enlarged efforts in favour of the education of the people.

In conclusion, your Committee can only reiterate the language of a former Report, by again stating their conviction, that every passing year affords increasing evidence of the many benefits which have resulted from the establishment of the Society, and strengthens their conviction, that the best interests of their beloved country, and of the world at large, are closely connected with its being warmly and vigorously sustained.

The simplicity of its object, the catholicity of its principles, the economy of its management, alike mark it out as an Institution fitted at once for permanence and extension; while the condition of the population, the aspect of the times, and especially the advancing steps of other and kindred Societies, demand that it should go forward with new and increasing energy.

The statement of accounts given at p. 227 included a balance from the former year.

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### Continent.

#### BIBLE SOCIETIES.

PROCEEDINGS OF THE BRITISH AND FOREIGN AND CONTINENTAL SOCIETIES.

THE following accounts are gathered from the Forty-first Report of the B F Bible Society.

*France.*

Mr. De Pressensé says in his Report—

The great, the main fact, which signals this year above all preceding years

is the remarkable amount of the distributions made in it.

Between the 1st of April 1844 and the 1st of April 1845, the issues from your Dépôt in Paris have amounted to 150,562 copies of the Holy Scriptures, namely, 16,452 Bibles and 134,110 Testaments.

I have never before had the pleasure to announce so large a distribution: my heart is deeply affected, and I hope with unfeigned gratitude to the Lord.

Of the above number, 7488 copies have been forwarded to other countries; so that 143,074 copies have been circulated in France; for which be glory given to God.

If the number just specified be included in the distributions made in France since the establishment of your Dépôt in Paris, the following will be the result:—

	Copies.
From April 1820 to April 1833. . . .	730,650
From April 1833 to April 1845. . . .	1,399,467
Total of Distributions in France. . . .	<u>2,130,117</u>

In casting a hasty glance at the distributions of the first thirteen years of your operations in this country, and comparing them with those of the last twelve years, it will be seen that the work is continually on the increase, and is consequently being more and more blessed. This is an undeniable fact.

More than 136,000 copies of the Sacred Volume have found their way into the hands of Roman Catholics. This is an extraordinary fact, and fully proves, notwithstanding what the Popish Clergy may allege to the contrary, that the Scriptures are circulated in the greatest proportion among that class of people whom they are most anxious to keep in subjection. This same class, generally speaking, are the most favourably inclined toward those who visit them for the purpose of conversing on the religion of the Bible, in proportion as disputations become more and more rare, and are less and less necessary.

There have been 125,547 copies distributed by eighty-three Colporteurs, one-half of whom have not been employed more than six months; and among them are even some who did not labour for more than three or four months.

A Donation of 500*l.* has been given by the B F Bible Society to the French and Foreign Bible Society.



From the last printed Report of the French and Foreign Bible Society, it appears that its issues had been 14,031 copies, and its receipts 77,635 francs 67 cents.

The last printed Report of the Protestant Bible Society of Paris contains a lengthened, but a deeply-interesting history of the rise and progress of Bible Societies throughout the world. Its issues have amounted to 6697 copies.

The Messrs. Courtois have had occasion to make but one application to your Committee during the year, and that has been cheerfully complied with, by the required gift of 200 Testaments.

The little Bible Society at Calais has issued, during its first year, 148 copies of the Scriptures. It has remitted 10*l.* 13*s.*, and received a fresh supply. These worthy friends have requested a supply for occasional distribution, as grants: 116 copies have been given.

To the Rev. Mr. Narzials, in the north of France, a grant of 133 copies has been made; and on the application of Mrs. Hartley, widow of the late Rev. J. Hartley, 150 copies have been voted for a department not far from Nice.

A gentleman, well known to the Committee, intending to visit France, has been supplied with 200 Testaments.

#### *Switzerland.*

The Basle Society has issued, during the last year, 14,680 copies; and its total has now become 336,184.

#### *Belgium.*

Distributions to Societies, and by sales and gifts, for the year, have been 11,562 volumes; and from 1835, 135,559 copies.

To the Society's Dépôt in Brussels there have been forwarded from this country 7620 Bibles and Testaments, in the Dutch, German, English, Danish, Swedish, and other languages.

Mr. Tiddy writes:—"In my Report for last year, I alluded to the opposition of the Priests; but so far from contenting themselves with the measures adopted at that time, they have since doubled their exertions, and are now waging a deadly war against every publication which does not advocate their principles. Our versions of the Scriptures are classed by them with the most profane and immoral works. The most frivolous tales and most foolish legends, provided they build up their system, are highly approved, and circulated by them with great zeal.

The Archbishop of Malines, in his 'Letter for Lent' just past, renews the attack on us. He says—"1. We renew our orders forbidding the reading of the Bible in the vulgar tongue, without the permission of the Bishop, Curé, or Confessor. 2. We renew the commands of the Church, forbidding, under pain of mortal sin, the printing, selling, colporting, distributing or giving any book, newspaper, review, magazine, almanac, &c., whatever the name or size, which is contrary to religion and morals. 3. We renew the prohibition addressed to all the children of the Church, to buy, accept, read, or to keep such works. 4. In consequence, we remind all parents, masters, schoolmasters and mistresses, of the solemn obligation they are under to watch, with the greatest care, that such books do not enter their houses, and to take them away, should they fall into the hands of their children. For which duty they will have to answer before God."

"The 'cry' against 'bad books' has had, on many, the effect desired by the Priests. You will easily understand that our sales have suffered from it: the people have been frightened by the thunderings of their spiritual guides."

#### *Germany.*

Dr. Pinkerton, in his Annual Report, says—

Under the Divine Blessing, we have been enabled to carry forward the important work of Bible distribution during another year, in which we have issued to our Correspondents 53,472 copies of the Holy Scriptures. This is 2773 copies above the issues of last year. Of the sum total, 10,000 copies have been for Protestants in Hungary, and 13,170 for Roman Catholics in different parts of Germany.

The net amount of proceeds, including donations, and after deducting the expenses of freight, duty, and postage of letters to our Correspondents, is 1592*l.* 14*s.* 11*d.*, which is 190*l.* 10*s.* 8*d.*, more than the receipts of the preceding year.

I am happy to state that the call for the Holy Scriptures continues unabated; and the amount of proceeds shews that the poor are not unwilling to pay, according to their means, for the precious boon we supply to them, usually at half cost price.

There have been printed or pur-

chased, during the year, 44,899 volumes; and 36,000 are in the Press. Since 1830 there have been distributed 716,912 Bibles and Testaments.

In reference to the reception they have met with, and the salutary effects which they are producing in families and individuals, Schools and Congregations, encouraging facts transpire from time to time, which, as they have come to our knowledge, have been forwarded to the Committee. Our mode of distribution remains the same as in former years; viz. chiefly through the instrumentality of private individuals, who, out of love to the Cause, superintend the circulation. Many Bible Societies also get copies from us, and keep and render an account of their application. Of these, the Societies of Elberfeld, Cologne, Posen, Aarau, and Nürenberg, are among the most active. From our Dépôt in Coire, the issues of Italian Scriptures have been much short of former years, on account of the difficulty of now introducing them into Italy; and similar obstacles attend the circulation in Poland.

The religious movement in all parts Germany, and in all Confessions, has greatly increased during the past year. Popery is still in powerful action to regain her lost ground in Protestant Nations. Popish periodicals and polemical literature manifest the same daring and bitter calumny against Luther, Calvin, and the Reformation; and loud is their triumph at the expected fall of the Protestant Churches through their infidelity. The infidel party in Saxony labour with incessant diligence to ramify their strength, and extend their influence among the lower orders. The Evangelical party is also active, but is left in a small minority, as the Synod held in December last at Magdeburg has clearly shewn. In some other provinces of Prussia this minority among the Clergy is not so small, particularly in Pomerania, Brandenburg, Westphalia, and the Grand Duchy of Berg; yet, in a doctrinal point of view, division among the Protestants is everywhere conspicuous; and betwixt the old Lutherans of Silesia and the infidels of Cöthen the shades of difference are endless. In one point, however, all Protestants are united; there is but one voice among them in regard to Rome—no section of them, as far as I know, draws toward that city—they unanimously abominate her errors,

and spurn her tyranny: hence the Gustavus-Adolphus Society is gaining strength among them every day.

But within the last six months a new commotion has appeared on the face of the waters,—a reforming party has sprung up in the heart of the Romish Church itself, and is spreading throughout Germany with extraordinary rapidity. The immediate cause of this movement was the exhibition of the so-called 'Holy Coat' at Treves, to which upward of half a million of Roman Catholics went in pilgrimage. How melancholy and humbling, in a Christian land, to hear the ignorant, superstitious multitudes singing the praises of this old rag; and crying out, 'Holy Coat! pray for us!'

Germany seemed stunned with this display of idolatry, which continued for six weeks, until the Catholic Priest, Joannes Ronge, in a letter to the Bishop of Treves, published, on the 1st of October, his remarkable protest against it. This manifesto was responded to by thousands in the Roman-Catholic Church; and since that day our newspapers have been filled with the details of this movement; and a multitude of pamphlets have appeared against the errors of Popery, and loudly calling for reform.

The *Berg* Bible Society has issued 8831 Bibles and 2368 Testaments during the year; and, from the commencement, 168,070 volumes.

The *Cologne* Bible Society's issues amount to 2694 copies.

The *Posen* Bible Society has circulated 2145 copies during the year; and, from the commencement, 62,484.

The *Frankfort-on-the-Maine* Bible Society has circulated 2816 Bibles and 74 Testaments.

The *Lubeck* Bible Society, in 4 years, circulated 1827 volumes; and, from the commencement, 11,972 copies.

The *Bavarian* Bible Society has circulated 6409 Bibles and 602 Testaments, and 34 copies of the Psalms; beside 601 Bibles and 308 Testaments from the Dépôt of the British and Foreign Bible Society.

At Göttingen, Dr. Pinkerton placed 250 copies of the Testament in the hands of Pastor Schultz, who observed, that the want of the Scriptures was still great among the people and in the Schools. The last year's Report of the Göttingen Bible Society states, that in some Schools they had only one copy for every three children.

The *Hanoverian Bible Society* has distributed 3194 Bibles and 2005 Testaments; and request 2000 Testaments for the people and 1500 for the army.

The *Buckwald Bible Society* has issued in the year 2777 copies, making a total of 68,055 copies in 29 years. It will afford you pleasure to learn, that the edition of the *Hirschberg Bible*, with short comments, has been completed. The King of Prussia takes 7715 copies of it for the Schools of Silesia, Brandenburg, and Pomerania; and the remainder of the edition, 9000 copies, is already disposed of, except about 300 copies. But the liberality of the King, and his desire to do good, is not to rest here, but to be extended to all the Schools in his dominions. Another edition of 10,000 copies is about to be commenced for Schools in Saxony, Prussia Proper, the Grand Duchy of Posen, Westphalia, and the Rhenish Provinces. It is a truly great and good work, in times like these, to place a Bible, with genuine evangelical comments, on the desk of every Protestant Schoolmaster in the land, sealed with the King's seal, and bearing an inscription, stating that it is the gift of his Majesty to the School, and is to be used by the Teacher in expounding the Holy Scriptures to the children.

Dr. Steinkopff reports that—

The *Württemberg Bible Society* had circulated 464,576 Bibles and Testaments in 32 years.

The *Hamburgh-Altona Bible Society* has distributed 1367 Bibles and 158 Testaments during the year; and 76,446 Bibles and 7306 Testaments in 30 years. The Society's Agent has been supplied with 600 Testaments on sale; and 200 copies have been given to the Christian-Instruction Society in Hamburgh.

#### *Holland.*

The distributions have been 46,155 volumes; making a total of 57,128. And to the *Dépôt* in Amsterdam, of which Mr. Chevallier lately had the charge, there have been forwarded 4956 Bibles and Testaments. At the *Dépôt* itself in Amsterdam there have been sold, to persons who have repaired thither to purchase, during the year, 13,615 copies. The printing of 10,000 Bibles and 52,500 Testaments, in Dutch, has been completed; and there are now in the press editions in Dutch, Flemish, and French, amounting to 75,000 volumes.

#### *Prussia.*

The *Prussian Bible Society* has issued 13,986 Bibles and 374 Testaments during the year; and, since 1814, the total number of 1,271,194 copies.

Mr. Elsner has received 7016 copies of the Scriptures for the Troops.

Mr. Stockfeld, of Creuznach, has been supplied with 850 volumes.

#### *Hungary.*

The issues of your Agent have not been so large this year as last year. They have amounted to 11,751, and bring up the total of the circulation effected by him to 91,931 copies. He writes, assigning very sufficient reasons for these diminished issues.

#### *Denmark.*

From the last Report of the *Danish Society*, it appears that it had issued, during the year, 3000 Bibles and Testaments, making its total 172,544.

The *Sleswick-Holstein Bible Society* has sent forth 4925 copies, making its total 107,213.

The Society's old Correspondent at Sleswick, Mr. Reiche, has distributed, partly by sale and in part gratuitously, 140 copies, and has been supplied with 120 more.

The Rev. Mr. Röntgen, of *Christiansfeldt*, has issued 609 copies of the Scriptures, and has been supplied with 850 copies in German and Danish. He observes, that it has pleased God greatly to prosper the distribution of His Word in the Danish Province in which he resides, and that the demand for the Scriptures is still great.

#### *Norway.*

At *Christiania* there have been issued 790 Bibles and 2880 Testaments.

The Agency at Bergen have remitted 1271. 18s. 3d.

The Agency at *Drontheim* report an issue of 64 Bibles and 185 Testaments. They have remitted 130 specie dollars.

In *Stavanger* there has been a greater call for the Scriptures during the last year, and there have been issued 136 Bibles and 500 Testaments. The Agency have requested a fresh supply of 200 Bibles and 500 Testaments.

To the Agency at *Christiansand* there have been granted 500 Testaments. No account of their issues has been received for the last year.

*Sweden.*

There have been 28,500 volumes of the Scriptures printed, and 23,454 issued, during the year; and, since the commencement of the Agency at *Stockholm* 231,900 copies have been distributed.

The *Swedish* Bible Society has issued 1225 Bibles and 15,175 Testaments, and, from the commencement, 564,378. A small grant has been made to the Rev. Mr. Moritz, formerly of *Hamburgh*, and now removed to *Gothenburg*.

*Russia.*

There have been forwarded to *St. Petersburg* 9124 volumes.

"Whilst our issues in 1843 were 19,186 copies, they were, during the year which has recently closed, 25,297, shewing an increase of distribution to the amount of 6111 copies. We have beside issued 2000 copies on account of the American Bible Society; so that our total issues for the year 1844 were 27,297 copies. The number of Scriptures distributed by your Agency in *St. Petersburg*, from the year 1828 to the present time, has been 176,674 copies."

To Mr. Melville there has been forwarded 10,000 German Testaments, and 500 Hebrew Bibles.

The Protestant Bible Society in *Russia* has issued in 5 years 36,524 copies of the Scriptures, or, with its Auxiliaries, 45,115; making the total of its distributions to the present time 132,464. In 5 years there have been printed in *Russia* 55,200 volumes.

*Finland.*

In *Finland* there have been issued 4155 volumes.

*Spain and Portugal.*

The Society's prospects in *Spain*, *Portugal*, and *Italy*, continue almost as cheerful as ever; and your Committee have but little to communicate respecting these countries. A gentleman in *Spain*, who had charge of 150 Bibles and 500 Testaments, and who had been twice driven from his home by the troubles of the times, found, on his return, that 88 Bibles and 247 Testaments had been abstracted. It is supposed they were stolen by persons who well knew the ready money they

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would produce. Your Committee must rejoice if, even in this dishonest way, they have obtained their liberty, for the sacred volume of truth is not affected by the impure hands through which it may pass.

To *Gibraltar* 50 Spanish Testaments have been sent for the use of the Wesleyan Mission School. A small remittance, the produce of books sold, has been forwarded by the Rev. T. T. N. Hull.

*Madeira.*

Many difficulties are thrown in the way of introducing the Scriptures into *Madeira*.

*Azores.*

Your Committee regret to say, that in one of the *Azores*, where a British Chaplain had succeeded in introducing some Testaments into the Schools, they have all been taken away by the authority of the Governor, and that remonstrance on the part of the British Chaplain has proved unavailing.

*Italy.*

Little also has been done in *Italy*, or in the Italian States. Some few and interesting opportunities for distributing the Scriptures have, however, offered themselves, which your Committee have not failed to embrace.

The Pope has not been an inattentive observer of what the Society is doing. He has seen it good to issue another Encyclical Letter, and your Committee feel that it is, in truth, an honourable testimonial to the Society.

## JEW'S SOCIETY.

THE Thirty-seventh Report supplies the following

*Summary of Proceedings among the Continental Jews.*

*Amsterdam*—Soon after your last Anniversary Mr. Pauli entered upon his new sphere of labour among the 35,000 Jews in this city. He found them, as regards their spiritual state, in a most deplorable condition, from the Rabbinical bondage, which has kept the mass of the people in the grossest ignorance. There are but a few Schools for the poor: those of the Polish or German part of them are conducted according to the Rabbinical System. The Portuguese Schools are somewhat better, inasmuch as the youths are trained up with a view to becoming useful artisans. But the majority of the poor Jews

are driven to earning their livelihood by cleaning the shoes of the passengers, and buying and selling wares in the street.

The Rabbies prohibit the Jews from accepting any Tract or Book of your Missionary; but, in spite of this, the applications to him were very numerous. They have, however, adhered to their determination that none of our Bibles and Pentateuchs are to be brought into the Synagogue. Notwithstanding, 407 copies of the Holy Scriptures, in whole or in part, have been put into circulation from July to the end of March last.

Mr. Pauli has not confined his labours to Amsterdam, but has paid several visits to Rotterdam, the Hague, and other towns in the north of Holland.

Rotterdam and Amsterdam were, in the course of last summer, also visited by the Rev. H. S. Joseph: in the former place he was remarkably well received: several Jews came to hear him preach.

Mr. Pauli has been at Rotterdam every month; and a regular German Service is held in the Episcopal Chapel, exclusively for the Jews.

The promising state of the Mission in Holland far exceeds all expectations that, humanly speaking, could be entertained, if it is considered that through our endeavours the light of the Gospel has thus been carried into the very stronghold of the dark powers of Rabbinitism. The Services of the Church are constantly attended by Jews and Jewesses, who listen with great attention. Many were present at the baptisms of converts, and the solemnity seems to have produced an extraordinary effect upon their minds. Mr. Pauli has administered the Sacrament of Baptism to ten individuals of the House of Israel at Amsterdam.

*Bavaria*—Although you have no Missionary who resides in this country, it has not been neglected. In the month of July, Mr. Goldberg and Mr. Hausmeister visited many places where Jews reside. Notwithstanding the peculiar difficulties which Missionary labours in this country have to contend with, and which have hitherto prevented the establishment of a Missionary Station in the kingdom of Bavaria, your Missionaries speak with much thankfulness of the result of their journey.

*Creuznach*—The demand for the Scriptures by Jewish Teachers in the Rhine Countries, for the supply of their Schools, is very considerable, although in some instances the Rabbies have issued prohibi-

tions against the Society's editions of the Word of God. On the journeys undertaken by Mr. Stockfeld last summer, he visited many Jewish Schools, and satisfied himself that the Scriptures, which he had been the means of providing them with, had been diligently studied. At several places he was allowed to address the children, and to explain to them at great length some of the most important passages of the Old Testament.

Nearly all the Jewish children at Creuznach receive instruction in Christian Schools, where they read the New Testament, and learn Scripture Passages and Christian Hymns by heart: their diligence and attention is highly spoken of by the Schoolmasters. When the Missionary has visited the Jews at their houses he has been kindly received, and they have called on him in a similar spirit. Several Jews attend Divine Service at the Protestant Church at Creuznach.

Two Societies were formed in the course of last summer, one in Kurhessen, and one in Rhenish Westphalia, for promoting Christianity among God's ancient people. The latter Society has already engaged the services of the Rev. Mr. Kalthoff as their Missionary.

*Strasburg*—The Rev. J. A. Hausmeister, soon after your last Anniversary, undertook a Missionary Journey in the Duchy of Baden, where great numbers of Jews reside. The impression received by him, from his intercourse with young learned Israelites in this country, was, that however they may outwardly lay claim to orthodox principles, and profess to acknowledge the authority of the Bible, in their hearts the majority of them reject both the written and the oral law. Many of the young Rabbies are men of good education and talents, and, in worldly knowledge, contrast favourably with the bigoted followers of the Talmud, but have exchanged the faith of their fathers for Rationalism and Infidelity.

Your Missionaries visited many places in the kingdom of Würtemberg. The result was very encouraging.

Two Israelites were baptized at Strasburg during the past year.

*Frankfort-on-the-Maine*—Your Committee have experienced a great loss in the decease of your late esteemed Missionary, the Rev. T. E. Hiscock. He first entered on the Missionary work in 1833. In 1841 your Committee appointed him to this Station, with a view to benefitting

his health, which had suffered much from his arduous exertions, connected with the hardships he had undergone at Cracow. His greatest delight was to make short Missionary Journeys in the neighbourhood of Frankfort, and to visit the synagogue on the Jewish Sabbath. Exposure to rainy weather, on one of these excursions, appears to have had a fatal effect upon his health. He was fully aware that his end was approaching; and a peaceful death terminated the sufferings of this devoted Labourer on the 10th of October.

Mr. H. Poper continues to reside at Frankfort, and has many opportunities of speaking to Jews of Him, whom to know is life everlasting.

*Berlin*—The Missionaries of the London Society having met with some difficulties in a province of Prussia, which tended to circumscribe the sphere of their usefulness, and which required immediate attention, the Rev. Dr. M'Caul was deputed by your Committee to proceed to Berlin, to take such measures as might be necessary for the well-being of the Missions; and, by the blessing of God, his visit to those places has been of much service. The King of Prussia received Dr. M'Caul with that peculiar condescension and benignity for which his Majesty is distinguished.

The Rev. R. Bellson, who has succeeded Mr. Pauli, entered on his duties at this Station about the time of your last Anniversary. Ever since he has had inquirers to instruct and prepare for baptism. Until the end of March, thirty-three received regular Christian Instruction for a longer or a shorter period, and of these, twenty were received into the Church of Christ by baptism. Dr. M'Caul bears the following testimony to the labours of your Missionary:—"Mr. Bellson is very active: his field of labour in Berlin is immense, and of peculiar interest. Students, Schoolmasters, Jewesses, crowd around him and attend his Services."

*Breslau*—Dissensions in the Jewish community induce many, especially of the young, to inquire which party is in the right; and thus they have very often applied to Dr. Neumann for instruction on this subject, which has given him a good opportunity for pointing out to them the errors of both parties, who, we have too much reason to fear, honour God with their lips, while their hearts are far from him. Others have come, to inquire into the doctrines of Christianity. In Breslau

itself twelve baptisms of Israelites took place during the past year.

*Königsberg*—The state of the Jews at Königsberg is thus described by the Rev. E. M. Tartakover:—"Of the Jews of Königsberg, many are not only very indifferent to Religion, but also very ignorant. But few of them are able to read their prayers in Hebrew; much less can they understand them."

Mr. Tartakover, during last summer, visited several towns in the north-east part of the province of East Prussia. He was subsequently directed to join the Rev. H. Lawrence at Dantzic.

The Rev. C. Noesgen has continued his labours at Königsberg with increasing success.

Mr. Noesgen states, that during the past year he circulated 828 Bibles, 578 parts of the Old Testament, and 385 New Testaments, besides many Liturgies, "Old Paths," and Tracts; and the money received by the sale of the Scriptures amounts to about 94l.

*Dantzic*—The Rev. H. Lawrence entered on his labours at this Station in July, and was soon after joined by the Rev. E. M. Tartakover. Though the state of the Jews in Dantzic itself does not offer great encouragement to the Missionary, the commerce carried on with the different countries on the banks of the Vistula brings great numbers of Jews annually to that place, and makes it an important sphere of usefulness, as our Missionaries have many opportunities of preaching Christ to the strangers from different parts of Poland and Galicia, who, in their own homes, have in many cases never been visited by a Missionary. Several inquirers have been under instruction.

*Poland*—"Poland still continues," says Dr. M'Caul, "the same rich and boundless field of labour that it ever was. The labours of the Society for so many years have produced a most happy change in the tone and feeling of the Jews toward Christianity. The Missionary Journeys this last summer were particularly successful. In every place crowds of Jews assembled in the Missionary's lodgings to hear and dispute; and thousands of Books and Tracts were circulated. In Warsaw itself, the Missionaries are never without visits from Jews, and several are always under instruction. The Rev. F. W. Becker still continues to discharge his duties, now multiplied fourfold by the great increase of correspondence and the

preparation of the Reports for the Consistory, with his usual fidelity and punctuality and is still known as the ever-ready friend of all that are in distress, Jews and Gentiles. There are many converts in Warsaw and other parts of Poland, who walk worthy of their profession, and now fill responsible stations in society."

The stations occupied by the Society in Poland are, *Warsaw, Lublin, and Kalisch.*

Sixteen members of the House of Israel were, during the year, received into the Church of Christ, through the labours of your Missionaries in this country; beside three others, who, having been instructed by them, were baptized elsewhere.

The Printing and Bookbinding Institution at Warsaw, in connection with your Mission, is an important auxiliary to the Missionary work, as it affords a place of refuge to many Jews, for whom, without it, it would be very difficult, if not altogether impossible, to embrace Christianity.

*Cracow*—This ancient capital of Poland, which contains so much to interest the lover of antiquity, presents many objects of most deep and painful interest to the friend of Israel. The wretched confined streets which contain dwellings inhabited by the bulk of the Jewish population who are crowded together in this town, form a striking contrast to the ample and spacious thoroughfares in other parts of the town. The thousands of poor Jews who reside here are remarkable for their extraordinary activity and indefatigable exertion in following those occupations by which they subsist.

Five Missionary Journeys have been undertaken by the Rev. L. Hoff and Mr. Behrens; three by both conjointly, in Poland, Silesia, and the territory of Cracow; and two by the latter alone in the kingdom of Poland.

*Frankfort-on-the-Oder*—The Rev. J. C. Hartmann has made some short Missionary Journeys during last summer, but his labours have been chiefly confined to Frankfort. This town is, especially during the great fairs, which attract large numbers of Jews from various parts of the Continent, a very important sphere of labour. During the fairs Mr. Hartmann preaches on the Jewish Sabbath in one of the Churches, on which occasions generally many Jews attend, and listen with marked attention to the sermon.

Many copies of the Scriptures are also circulated among the Jews who attend, often from a great distance, and the Word of God is thus sent to places where, otherwise, it would most probably not be received.

*Sweden and Denmark*—Mr. J. C. Moritz made an extensive Missionary journey in the Danish dominions, from April 21, to September 11.

On the 14th November Mr. Moritz set out for Stockholm, in which town he laboured until the 5th of February. He delivered public lectures to the Jews, which were well attended; and had many other opportunities for proclaiming the Gospel to his unconverted brethren according to the flesh.

#### RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF THE RELIGIOUS-TRACT SOCIETY OF LONDON AND THE CONTINENT. THE following notices are collected from the Fifty-sixth Report of the Society:—

#### *France.*

The efforts for the spiritual benefit of this country are not without some happy results, notwithstanding the powerful and systematic opposition which is experienced. A godly Priest has been confined in jail for several months for writing and publishing facts and arguments exposing the fatal tyranny of Rome. A printer, a bookseller, and two pious colporteurs, have been cited before the Court of Assize at Rheims for publishing and circulating anti-Popish Tracts. Fourteen questions were put to the jury, and on all a verdict of not guilty was returned.

The grants for the year have amounted in value to 345*l.*, including 22,800 Tracts sent from the London Dépôt. These Tracts and Books have been distributed in Paris, Lille, Havre, Calais, Rouen, Tours, and other places. In Tours there are many refugee Spaniards in deep distress, and for their use Spanish Publications have been sent.

The Paris Religious-Tract Society have published 14 new Tracts, chiefly original, making the number on the Society's list 230. The Society has printed upward of 700,000 Publications, and has circulated nearly 600,000. About 127,000 copies have been sold of the last number of the "Almanac des Bons Conseils."

The total receipts of the Society, including grants, amount to 32,750 francs;



the expenditure to 37,339 francs, leaving a deficiency of 4589 francs. A grant of 100*l.* has been made to the Paris Tract Society.

The Evangelical Society of France has employed, among its Agents, 20 Ministers of the Gospel, 7 Evangelists, 15 Teachers, and 5 Schoolmistresses. Four Students are preparing for the Ministry, and 21 Youths training for Schoolmasters. The receipts for the year amount to 93,144 francs; the payments to 94,712 francs, or 3800*l.* "The Report of this Society," remarks a kindred Institution, "no longer confines its narration to the conversion of individuals, but speaks of whole villages and districts desiring to embrace the Reformed Religion."

To this Society, the Committee have granted 100*l.* in the Publications of the Paris Tract Society.

The Rev. T. Marzials, of Lille, is preparing a new edition of Dr. Watts's Historical Catechism, in French; and the Committee have voted 5*l.* in aid of its publication. A Library of English Books, value 5*l.*; has been granted for a reading-room, and a supply of Hymn Books for an English Church near Lille.

The Rev. C. A. Cordes has received a grant of 1000 copies of "The Sinner's Friend."

By the Toulouse Association for the Publication of Religious Books 118,000 copies of 58 Books and Tracts have been printed during the year, a large proportion of which have been devoted to the forming of 275 religious Circulating Libraries, in various parts of the south of France.

The Committee have granted 85*l.* for reprinting 11 works already on the Catalogue. The sum of 30*l.* has also been voted in aid of 20 Libraries for the district of Saintonge, and 6 for the north of Africa. The stereotype plates of 9 new French Tracts, originally published in Belgium, have been sent to the Toulouse Association.

The Committee gratefully acknowledge the receipt of a liberal donation of 300*l.* from a lady at Boulogne, for the general operations of the Institution.

#### *Switzerland.*

The painful and unsettled state of this country has led the Committee to feel the importance of strenuous efforts for the enlarged diffusion of Divine Truth. Several of the Societies which were active

are in a languid and inefficient state. Dr. Marriott reports:—

"I have printed in all 30,000 sheets. None of these have ever before been printed in German. The issues from the Depository, from the 1st January to the 1st October, have been 48,302; of which number 39,721 were sold, and 8581 given away. The total includes 4545 children's books. I have a selection of 331 German and French publications, most of which are translations from the publications of your Society, printed in different places." The Committee have made a further grant of 30*l.* to Dr. Marriott, in aid of his useful and disinterested labours.

The Rev. Mr. Ostertag has acknowledged former grants to the Basle Missionary Institution. A further supply has been granted, to complete some of the works in its Library. The Committee have also furnished 10*l.* in casts of cuts, at half price, for a German Edition of the Society's Missionary Tracts for the Young.

A grant of 5*l.* has been made to the Rev. C. de Rodt, of Berne, for new German Tracts.

A grant of German Tracts, to the value of 10*l.*, has also been made to Mr. de Rodt; a member of the Committee having paid half the amount.

The Geneva Evangelical Society is actively prosecuting its important work. Its annual expenditure is about 2400*l.* The following particulars will shew the extent and success of these efforts:—

"Our forty Colporteurs have been abundantly blessed this winter in their labours; and as to the evangelization in France, messages are sent from various places to beseech us to redouble our efforts."

Col. Tronchin writes—"France still appears to be the country in which we ought to shew most activity and energy. Our Colporteurs sell at the rate of 400 or 500 copies of the Holy Scriptures each week, and 2000 to 3000 Pamphlets and Tracts in the same time. The Lord has given us great encouragement, even in Burgundy, a country completely subjected to Popery; and the Priests have told us that our work bears fruit, and encourage us to persevere."

A grant of 100*l.* has been made to the Evangelical Society, for the circulation of Tracts through the Colporteurs.

A grant of 10*l.* has been made to the Rev. Dr. Malan, to promote the circula-

tion of works against Popery among the Waldenses in the valleys of Piedmont; and the Rev. C. A. Cordes has received a grant of 500 Italian Tracts.

#### *Belgium.*

The complete toleration enjoyed in Belgium, by all denominations, points it out as an important country for the labours of the press. A grant of 100*l.* has been made to the Society, for the publication of 7 new French Tracts, and 3 in Flemish. A grant of 5*l.* in German Tracts has also been made.

#### *Netherlands.*

About 2300 Tracts have been granted to the Amsterdam British and American Seaman's Friend Society, and to the British Chaplain at the Hague. A Library, also, of 3*l.*, on payment of half, has been voted to the British Chaplain at Rotterdam.

#### *Spain.*

The Publications of the Society have had a small circulation in this land. A Correspondent, deeply interested in the state of Spain, mentions his hope that the time is approaching when strenuous efforts will be made to promote the diffusion of Scriptural Information. The Committee have assured their friend of their willingness to make liberal grants of their numerous Spanish Publications when the Agents referred to are ready to enter on their work.

At Gibraltar an Auxiliary Society has been formed, to promote the sale and circulation of the Society's works. Books, value 35*l.*, have been sent to the Auxiliary.

Other grants, amounting to 14,578 Tracts and Books in Spanish, have been made; and also grants of English Tracts for the garrison.

#### *Italy.*

Notwithstanding all the impediments in the way, a Correspondent, to whom grants have been made, writes—"Italy is becoming more and more interesting; and I am going to send there to-morrow a chest of Books of the right sort to be circulated among the higher classes. Now, while some are preaching "return to Rome," God has chosen to form a people for Himself, even in Italy; and, when He shall see fit, He will bring them forth to light."

#### *Prussia.*

A grant of 15*l.* in German Tracts has been made to the Rev. G. W.

Lehmann, of which a member of the Committee paid a part.

#### *Hungary.*

The Minister who has been long engaged in the preparation and circulation of religious works, writes—"In one year 25,000 great and small Christian Works have been printed: about 20,000 of them distributed. Since the 1st January 1844, alone, 9104 copies have been circulated. Of these books, the smaller are distributed gratis: the larger, School Books for the most part, are sold at half the cost price, although the poor receive hundreds gratis. The number of these books has become so diminished, that only about 6000 of all kinds remain in stock."

A grant of 100*l.* has been made, in aid of the general operations of the press and the publication of new editions of several important works; and 10*l.* for the "Sentence Book," a work likely to convey much Scriptural Truth.

The Rev. C. Swartz, on proceeding to Hungary, has received a grant of Tracts, and 3*l.* in Books at half price; and 2300 Tracts have been voted to a friend connected with the Mission to the Jews of the Free Church of Scotland, who has settled at Pesth.

#### *Bavaria.*

A Correspondent has brought before the Committee the interesting state of the Protestant Population of this country, and the great importance of rendering them timely assistance. On his recommendation the Committee have granted 10*l.* in aid of printing 5000 copies of a German work, entitled, "Counsels to the Scattered Protestants in Bavaria," which appears to be a seasonable publication.

#### *Lower Saxony.*

The Lower-Saxony Tract Society, at Hamburg, has been enabled to resume its beneficial operations, which were suspended for a season by the calamitous fire which happened in that place. The Committee have granted 50*l.* in aid of their general operations.

The Rev. J. G. Oncken, of Hamburg, intends to publish, in German, "The Flowers of the Forest;" and, on his application, casts of the cuts in the English Edition have been voted at a reduced price. A grant of 10*l.*, in German, Danish, and Dutch Tracts, has been made to him. The Society with which Mr. Oncken is con-

nected has circulated nearly 200,000 Tracts in six months. Mr. Oncken says—"A young man, from the frontier of Austria, had gone to Oldenburgh. As he was walking out one Lord's-Day evening Luther's Tract 'On the Spirit convincing the World of Sin, of Righteousness, and of Judgment,' was handed to him. He had never seen such a book, and ran after the Colporteur to inquire what this meant. This led to conversation and acquaintance, and the most important results: our young friend, a Romanist, could not resist the truth spoken and contained in that Tract. He began to search the Scriptures, and was led to seek for mercy at the feet of Jesus. He was received into the Church under my care a few days ago."

#### *Austrian Silesia.*

Several Protestant Ministers in Silesia have been anxious for a Polish Edition of Dr. Barth's "Bible Stories," believing it likely to extend the Saviour's cause in that country. The Committee have granted 30*l.*, to assist in the publication of 3000 copies of the work.

#### *Württemberg.*

The Rev. Dr. Barth continues actively engaged in the preparation of useful works. He writes—"The hatred with which the Roman Catholics persecute the book, 'The History of the Church of Christ,' affords a striking argument that they consider it as a dangerous antagonist of their usurped dominion; and in the very same persuasion I shall not desist till I see a Modern-Greek and an Italian translation of it."

The Committee have voted casts of the engravings used in the English Edition of his "Bible Stories."

#### *Norway.*

The Society at Christiansand has only published one Tract since 1841, and its operations appear to be suspended. The Society at Stavanger is in better condition. It has published 25 Tracts, of which 116,000 have been printed, the greater part of which have been put into circulation.

#### *Sweden.*

The Friends at Stockholm have issued "The Anxious Inquirer directed," in Swedish, which already meets with acceptance in many parts of the country. The Committee have paid the further sum of 8*l.* 15*s.* 10*d.* for "The Anxious Inquirer," and voted 25*l.* in aid of Tract Operations: they feel the great import-

ance of increased efforts for the diffusion of Truth, in consequence of the rapid progress of national education.

#### *Russia.*

During the past year no new Publications have been added to the list; but the Tracts and Books reprinted in Russian, Finnish, and Esthonian, and the supplies of German and other Tracts, amount to 180,950. The issues in the year, in ten languages, have been 166,615, of which 45,694 were sold at the Depository. The total issues are 2,935,492. The receipts for the year have been 4978 silver roubles, which have been expended.

The Committee have granted 150*l.* in aid of the operations detailed, with an assurance to their friends that they feel the liveliest interest in their *work of faith and labour of love.*

#### UNITED BRETHERN'S MISSIONS.

THE Synodal Committee's statement, recently issued from Bethelsdorf, gives the following Summary of the

#### *Income and Expenditure in the Year 1844.*

	£	s.	d.
Receipts of the Year.			
Brethren on the Continent	1690	13	0
Friends on the Continent	1565	11	6
Brethren in Great Britain	1210	9	3
Friends in Great Britain	4646	6	3
Brethren in North America	143	17	0
Friends in North America	164	4	9
Brethren's Society in Pennsylvania	512	10	0
Legacies on the Continent	651	19	2
Legacies in Great Britain	1449	7	6
Missionary Associations in Antigua	826	13	6
Balance of Interest	48	14	3
<b>Total</b>	<b>£12,910</b>	<b>6</b>	<b>2</b>

#### Payments of the Year.

<b>Missions—</b>			
South Africa	17	16	10
Antigua	1624	8	2
Barbadoes	427	1	7
Jamaica	3344	17	7
St. Kitt's	387	19	1
Tobago	93	4	3
Danish Islands	1479	10	8
North-American Indians	401	11	3
Labrador	129	14	3
Greenland	626	14	0
<b>Pensions—</b>			
To 24 Married Brethren and 7 Widowers			
	849	14	0
To 48 Widowers	533	16	6
To 135 Children at School	2560	11	5
To 32 Youths Apprenticed	252	5	0
To 15 Girls' Allowances	63	1	0
Expenses of Management	564	18	9
Miscellaneous Disbursements	415	15	3
<b>Total</b>	<b>£13,772</b>	<b>19</b>	<b>7</b>

*Remarks of the Synodal Committee on the State of the Funds.*

The statement of this year is not so cheering in its results as that of the year preceding, the expenditure of 13,772*l.* 19*s.* 7*d.* having exceeded the income of 12,910*l.* 6*s.* 2*d.* by 862*l.* 13*s.* 5*d.* The slight diminution in the receipts, as compared with those of 1843, has, no doubt, been partly occasioned by the cessation of those extraordinary exertions which were then made to liquidate the debt, and which could not of course be expected to continue, when that object had been more than attained. The expenditure, on the other hand, has exceeded that of the former year by the sum of 2005*l.* 8*s.* 1*d.* The unfavourable balance, therefore, results, not so much from any material diminution in the receipts, as from a very serious increase of expenditure. It is not without anxiety that we see that equilibrium disturbed; yet this anxiety shall not discourage us in prosecuting the work which the Lord has committed to us, and crowned with so many proofs of His gracious help in difficulties. On looking to the British West Indies, we find that the whole outlay for Jamaica, in 1843, was 2025*l.* 16*s.* 11*d.*; while this year it has amounted to 3344*l.* 17*s.* 7*d.* Most of this is due to the increased expense of buildings and travelling charges, in which latter item there is an excess of 761*l.* 19*s.* 8*d.* above the former year. This has also been the case in Antigua, St. Kitt's, and Barbadoes, while Tobago shews a small decrease. It is impossible for us to calculate beforehand the expense of journeys, as these depend on the vacancies occasioned, often very unexpectedly, in the ranks of our Missionaries, by death or sickness. The possibility of contracting our expenditure must be confined to the outlay for buildings and house-keeping. While, therefore, we exercise a conscientious frugality, we must depend for the future on the tried faithfulness of our gracious Lord, and the continued benevolence of kind friends.

In the Danish West Indies the expenditure has been somewhat less than in the preceding year. Nearly a third of it consists of journey expenses. As we cannot look for any improvement in the concerns carried on for the benefit of this Mission, its support must fall, to a considerable extent, upon the General Fund, as well as that of the Schools, which, under God's blessing, continue to prosper.

The Lord has likewise laid His blessing on the businesses carried on with diligence and faithfulness in our South-African Mission, so that it has again been enabled to cover its own expenditure. The expense of the Labrador Mission is again limited to the very moderate journey expenses of Missionaries out and home, as the Brethren's "Society for the Furtherance of the Gospel," in London, has, as hitherto, undertaken the maintenance of it.

As a gratifying proof of the interest felt in our Missions in their own neighbourhoods, we must not omit mentioning the handsome contribution of 826*l.* 13*s.* 6*d.* from the Missionary Association in Antigua. We acknowledge, indeed, with humble and heartfelt gratitude to God, that the contributions from Great Britain and the Continent, both by annual subscriptions and collections, and by bequests, have, upon the whole, increased rather than diminished; and, feeling assured that those benefactions have proceeded from a real interest in the spread of the Redeemer's Kingdom, by means of our Missions, we implore for the kind donors, as fellow-workers with us and helpers of our joy, a rich reward of grace from Him, who has called us into this field of labour, and supported us in it, in no unblest activity, for upwards of a century.

The contributions from North America likewise shew some increase, including those from the "Bethlehem Society for Propagating the Gospel among the Heathen," which, though greatly inferior to their amount in former years, will now, we hope, suffer no further diminution.

Among the expenses inseparably connected with our Missionary work, those of the Sustentation Fund form a considerable item. The amount, which necessarily keeps pace with the extension of the work, has this year increased by the sum of 320*l.* 6*s.* 4*d.*

We have felt it our duty to take steps for the speedy establishment of a Training Institution for Youths of Colour in the West Indies, in order to meet the increasing call for assistants in the School and Missionary service. Should the blessing of the Lord rest on this undertaking, as we believingly anticipate, we may expect that much benefit will result from it in various ways. A separate fund will be opened for this Institution. May He who is rich over all supply the means out of His fulness!

We would once more express our firm reliance on the Lord, which no temporary pressure, however severe, can shake. The work has been begun and carried on for the glory of His Name, and we deem it a favour to assist in it. The harvest is His: the Heathen have been promised Him for His inheritance, and the uttermost parts of the earth for His possession.

Finally, we commend ourselves, and the work entrusted to our care, to your continued intercessions.

In reference to the above Circular, the Committee of the Brethren's Society for the Furtherance of the Gospel observe—

1. That without the greatest and most persevering efforts, it cannot be expected that the amount received from the liberality of British Christians will continue to reach the average of the last few years; still less that it will receive any material increase.

2. That nothing but the general introduction of a well-devised system of contribution among the members of our Negro Flocks in the British West Indies—where alone there is both the ability and the liberty to give what is needful—will be sufficient to prevent the expenditure of those Missions from reaching an excess above their income, which will be productive of the most serious embarrassment to our Missionary Work in general.

3. That the establishment and maintenance of the proposed Training School in the Island of Antigua will be attended with very considerable expense is obvious. The entire withdrawal of the aid which Her Majesty's Government has been enabled to afford to the latter object, by means of the Parliamentary Grants of the last eleven Sessions, will render it necessary to make additional exertions to replenish the Negro School-fund.

4. Once more, the Committee would request their esteemed Christian Friends in other Churches to accept the expression of their unfeigned gratitude for the liberal things which they have both devised and performed for the maintenance of the Missionary Work committed to the Brethren's Church, and to bear with their often-repeated pleading for the continuance to it of their bountiful support. That the zeal of British Christians has been instrumental, in no slight degree, in provoking that of their Brethren on the Continent of Europe, they have reason

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to know, and they cannot but rejoice at it.

## India beyond the Ganges.

CHURCH MISSIONARY SOCIETY.

CHINA.

### *Etiquette—Opprobrious Epithet.*

THE linguist, who speaks English better than the ordinary class of interpreters, and in a style far removed above that absurd jargon denominated the Canton-English, frequently invited me, whether at Yung-tang's suggestion I know not, to repeat my visit whenever I could spare time. I once rose to take my departure; but at their urgent request resumed my seat for a little time longer. I at length took my departure, amid an unsparing display of external etiquette; which, however, could not entirely dissipate the regret I felt at discovering, in their conversation, when the linguist explained my remarks, that the term, "fan quei" (foreign demon) was once applied to me amid this outward show of respect. This, together with several similar instances, have led me almost to suspect that the force of habit, in the use of this opprobrious epithet, has almost deprived it of its literal offensiveness.

### *Desire for Religious Books.*

On my return, I met a Priest of the Buddhist Monastery in Honan, who, seeing the two volumes presented to me by Yung-tang, thought they were on the foreigners' religion, and requested me to give him one of them. As he spoke the Coast dialect, I inquired if he did not recollect my formerly visiting the temple, saying that one of his brother Priests was, some months ago, my teacher. He said he did not recollect me. He was not satisfied, till I allowed him to read the title-page of the books, that they were not a foreign production; and with evident marks of delight he observed me put my hand into my pocket, and take thence three books such as I had given to Yung-tang. I gave them to him, with a request that he would let his friends also read them, which he promised.

On my arrival at Dr. Parker's I examined, with his assistance, the native books on astronomy, and found that they bore strong internal evidence of their embodying the European principles introduced in the sixteenth century by the Jesuit Missionaries. The diagrams, ex-

plaining the signs of the zodiac, the ecliptic, the division into zones, and 180 degrees of latitude between either pole, proved the fact of their having been written with the borrowed aid of foreigners. The diagrams explaining, on meteorological principles, the cause of rain, appeared to be of more apocryphal origin. From the hasty survey of them, my friend was inclined to think that, though mixed up with much of the absurdities of the Chinese principles of creation—Ying and Yang—the astronomy was generally correct, as far as it went, and contained the first principles of European science diluted through the work.

*Visit to the Abbot of the Honan Joss-house—Eager  
Entranties for Books.*

I crossed the river to the Honan Joss-house, to call on the late Abbot, Chaon Chung, my former teacher. I found that he had changed his residence to a temple near the eastern gate of the city, being released from the obligation to reside in the Honan Monastery, and enjoying a provision from his friends, as having passed the Abbot's chair. With some difficulty I was enabled to gain access to the present Abbot's apartments. He received me with an air of kindness, and we took tea as usual; while I drew his attention to the Christian Almanac, and some other books, which I left for general perusal. The crowd in the principal square was so eager for books, that on this, as on several other occasions, the avidity to obtain them was the most effectual obstacle to their distribution. Frequently have I been compelled to give a copy to a shopkeeper by stealth, lest a glance from the passers-by should lead them to follow me with their solicitations. On this occasion, the Priests and others joined so eagerly in the request to obtain our books, that I motioned them to descend a flight of steps below, and declined giving any copies till they had removed to a little distance, when I threw them among a numerous crowd of uplifted hands. Some of the disappointed applicants waited till my return from the Abbot's apartments, in order to renew their solicitations. I entered a large common room or hall, where there were about a hundred priests seated on either side of several tables, ranged in order, at which they had apparently been partaking of a meal. When I entered, some of them were sitting with their heads on the table, and asleep. The others shewed great curiosity on my entering the hall, and

numerous hands were stretched out to receive my only remaining book.

*Chinese Worship at "The Temple of Longevity"—  
Reception of Books by the Priests.*

In the evening I visited the celebrated "Temple of Longevity," at the time of celebration of Evening Service, which we remained surveying from without the door. About 100 or 150 Priests reside in this Buddhist Monastery, about 70 of whom were attending on this occasion in the temple. A great part of their ceremonies consisted in standing with closed palms, chanting, in a low indistinct voice, the Pali sounds in praise of Buddha, accompanied with gongs, drums, and bells; sometimes kneeling, and at other times walking in procession, and beating time to a strange kind of tune, around the temple; at a corner of which a Priest was standing, giving to each Priest, as he passed, a check or tally, a piece of wood inscribed with the Chinese character of "Longevity," probably to attest the presence of the individual according to stated rules. The Priest gave me one of them, and seemed not displeased at our entering. A few of the Priests, seeing we had some books, left the procession, sought and obtained a copy, and then returned to join in the superstitious mummeries, reserving their books for subsequent perusal. They nearly all spoke the Mandarin dialect. They evinced no other sign of attachment to their superstitions than that of expediency and gain. The commendation bestowed by these Native Priests on Christian Doctrines generally is to the effect, that they are very good for us, but not necessary for them. The generality of the Priests were men of fierce and unprepossessing aspect. A few were evidently sincere in the practice of their mummeries, and called forth our sympathy and pity. One poor fellow, in the higher part, we found alone, and unconscious of our presence, bowing his head, and paying silent adoration, before a huge idol, apparently spell-bound under the influence of superstitious awe.

*Distribution of Tracts in the Beggars' Square.—  
Gratitude of the Chinese for Medical Attention.*

After many delays, caused by the large assemblage of persons collected to see the long procession in honour of the idol Shing-kea, who, on this his natal day, is carried out for an airing with great pomp, I arrived, with Dr. Parker, in the Square formed by the Beggars' Temples. Only two corpses

were to be seen, with another poor wretch near the termination of his bodily sufferings. In one of the neighbouring temples we distributed about fifty Tracts, of large size, among an eager throng of applicants, including some of the subordinate officers of the establishment. The expressions of thankfulness were sufficient to prove the absence of any offence on the part of the officers, one of whom solicited a duplicate, as he said he had some friends, whom he wished also to peruse their contents. One respectable shopkeeper, in the course of conversation, admitted the absurdity of idolatry, saying that there was only one true God, who made all men. He afterward asked my companion whether Jesus Christ was an Englishman; literally, of the hung-maou or "red-haired" nation. He received, with great interest, Dr. Milne's excellent Tract, which cannot be too widely circulated, as being confessedly, on the testimony of all, the best Chinese Tract on Christianity in existence, and containing a rich digest of evangelical truth. This evening was a bright period in my sojourn in the provincial city. Never saw I more kind and generous feelings, exhibited by the Chinese, than on this occasion were prompted by the recognition of my friend by a few who had been the recipients of his medical attention. Some had been restored to sight, and one had been relieved of an unseemly tumour on the cheek, by the man who now stood before them as the dispenser of the precious *balm of Gilead*, the Gospel of peace and salvation. We distributed more than a hundred books in all, half of which were Tracts of some length, and of acknowledged merit as Chinese compositions. Frequently, before they had received the books, the remark was made, in anticipation of the subject, that they were about Jesus. Only on one occasion have I hitherto in Canton experienced a refusal to accept our books, and that was with as much politeness of manner as the occasion admitted.

*Facilities afforded by the Missionary Hospital for the spread of Christianity.*

I attended at the Hospital during the admission of new patients, of whom there were about a hundred. A number of Christian Publications were placed on the table, and, at Dr. Parker's request, I distributed a couple of Tracts, of some length, to each person, as they approached in turn to submit their case for medical inspection.

Five years ago, such an aggressive effort, of a Missionary character, would have jeopardized the very existence of the Institution, and, in all probability, have subjected Howqua, the liberal owner of the building, to some squeezing extortions, by the Mandarins, for lending his property for the subversion of native customs. Such has been the progressive change, in the Chinese mind, in reference to the influence of foreigners.

In the Hospital I distributed fifty Tracts, without difficulty, among the numerous applicants. One of the patients, who visited the Hospital to-day, was a petty Mandarin from the North, for some years resident at Canton, where he fills an office of trust and responsibility, being a member of the Hú Pú, or Board of Revenue. I found him to be a very polite and agreeable man. At my request and invitation, he read aloud from the Tract "On the Resurrection," which I had presented to him, while his attendant and myself listened. I looked over on the book, and sometimes repeated a few of the characters which I recognised, which was an additional stimulus to him to persevere in his sonorous utterance of the Chinese sounds. We had retired into an anteroom; but several Chinese could perceive us. At times he would applaud some striking passage, and persevered for a quarter of an hour, till he had completed about half of the book. I asked him, at the close, "Do you believe it?" He replied, "I clearly apprehend it." I repeated my inquiry, "Do you BELIEVE it?" He replied, "I understand it." To expect him to say more, in such a place, was perhaps to expect too much.

*Farther Evidence of the Practicability of diffusing Christian Books.*

In the evening I took another excursion, with a Missionary friend, to the Beggars' Temples, one of which we entered, and distributed Tracts, with the same freedom from hindrances of all kinds as experienced in the other temple on the preceding evening. Shortly after, we entered a kind of college, as the inscription above the gates indicated, and, after passing through the two outer courts, came into a room, where the Native Professor, of venerable and sage aspect, was lecturing seven youths, of about twenty years of age, on the Chinese Classics. The subject was the "Four Books," with Commentary; and the whole appearance, of tutor and pupils, wore an air of superior



respectability. The tutor seemed a little perplexed as he reluctantly acquiesced in our presenting some of our books to the students, as well as to himself.

I took another walk, during which I found opportunities of entering several respectable merchants' houses, with a careful endeavour to avoid, as much as possible, the appearance of rude intrusion upon domestic privacy. I was generally welcomed in a manner sufficient to shew me that a foreigner's acquaintance is not shunned; but that rather the reverse prevails. In this way I distributed about a hundred books in the suburbs, beside half that number in the Hospital. The point may be established, that a boundless field for the distribution of Christian Publications lies before the Missionary, who, with a knowledge of the local dialect, is willing boldly to enter on the Lord's work at Canton. Even for a Missionary lately arrived in China, a more favourable opportunity cannot exist, for acquiring the colloquial medium, than at the Missionary Hospital, and among the myriads of the middle classes of inhabitants, prepared to receive, and, in some manner, to appreciate, the visits of a discreet and gentle disciple of Jesus. In no part of the world, however, humanly speaking, is the manner, the address, and the attention to the little refinements and delicate sensibilities of civilized life, on the part of Missionaries, more likely to affect the disposition of the people toward the all-important message they bear. Canton is obviously open to preaching the Gospel *from house to house*. I was surprised, as well as gratified, to hear to-night, as on other occasions, the frequent observation, made by the people, that I was "pái yay soo"—a worshipper of Jesus.

*Mode of Missionary Operations—Need of more Labourers.*

As to the mode of Missionary operations, little need be said now beyond what has been the general tenour of my correspondence—the principle of giving a due prominence to the preached and written Word, as the grand ordinance of the Gospel for the conversion of sinners. We want a body of preaching Missionaries, giving special attention to the colloquial medium, willing in persevering patience to acquire the written character more slowly, but not in the meantime to sink their distinctive character, as heralds of the Gospel, in the mere occupation of

Students, or even Schoolmasters; men who will live much in the open air, employing and increasing their incipient vocabulary of Chinese words in the effort to recommend a Tract, or incite attention to the Word of God. There is a fair number of good Tracts already in existence; so that a Missionary need not be useless or inactive till he has mastered the written character, and has himself become an author. What can be expected from six, eight, or even ten Missionaries, just commencing the Mission, but that they qualify and prepare themselves, with God's help, for more complex and diversified Missionary work hereafter?

Oh that God, in answer to our prayers, would give us one sincere Christian Native, who, under the instruction and supervision of European Missionaries, might strengthen our hands in the work of instructing his fellow-countrymen; accompanying us in Missionary excursions, explaining the disinterestedness of our object, and relieving our broken accents, by alternating with us the description of the goodness of God to sinners in Christ Jesus!

I would respectfully urge the Committee to send out a sufficient number to raise our establishment to five Missionaries at each port. One Medical Missionary at each would be an advantage.

I cannot but think that the Society would adopt a measure which they would never have reason to regret, in sending out at once four Missionaries in the Spring of 1846; and the same number in the following year. In the present capabilities of this Mission, the expense of ten Missionaries would not be great, in the necessary absence of educational machinery, till the Missionaries are qualified, by their knowledge of the written language, to form Schools.

The Committee may perhaps be disposed to wait for more definite and detailed information after personal survey, which I allow is reasonable; and it shall, as soon as possible, be forwarded to them. I should be sorry, however, to hear that 1846 is to pass away without some of our Brethren arriving among us. As native houses or lodgings can, we hope, be obtained, there need not be at first any precipitate outlay for building, till we have felt our way for a time. The Missionaries must divest themselves of many or most of the preconceived ideas of European life, or the state of things in Bri-

tish Colonies. Houses more or less confined in narrow close streets will be, in all probability, their residences, if they wish to live apart from the mercantile community, and to increase their prospect of usefulness among the Natives. The comforts of Hong Kong are not to be found in the heart of Chinese Cities, nor are they necessary to a Missionary's happiness or usefulness.

Such is the field on which we are entering; such the kind of Missionary work to which we pray *the Lord of the harvest to send forth Labourers*. I have formed my opinion after so much deliberation, and intercourse with every class of informants, that, while I am fully alive to the responsibility of giving advice on so important a question, in which I trust I have sought and obtained guidance from above, I nevertheless cherish not the smallest apprehension of incurring the disapproval of my views by the Committee when the future shall have tested their soundness.

When I have completed the exploratory tour, it will be seen how far, after personal observation of the several localities, my future communications may confirm, modify, or expand, the principles and plan of operations laid down in this Letter.

I cannot close without respectfully impressing on the Committee the importance of entering the China Mission with something like an adequate force. It is my earnest prayer and hope, that our Mission here may, with God's blessing, ever be characterized, less by its numerical strength than by the elevated tone of piety, spirituality, zeal, patience, and *love to the brethren*.

China wants Missionaries of a peculiar order. Piety, however genuine, and zeal, however fervent, unless tempered by practical judgment, and accompanied by vigorous activity of mind and body, will be only a partial qualification for a Labourer entering on a field abounding with gigantic difficulties. The difficulties, however, are intermingled with many encouragements. The Chinese are a hopeful race, and need only the transforming influence of Christianity to raise them almost immeasurably above the rest of Asiatic nations. They are a quiet, kind, and inquiring race, wedded by custom to foolish idolatry, but never willing seriously to defend its practice. A person of quick perception, retentive memory, and habits of method and analysis, may, in one year, with good health, begin to feel some satisfactory

and encouraging indications of his speedy progress toward eminent usefulness. Never, again, were there so many proofs, as at the present time, of the willing, attentive ear, on the part of the Chinese.

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## India within the Ganges.

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### *Bishop of Calcutta's Visitation.*

WE continue from p. 496 of our last Number the account of the Bishop of Calcutta's Visitation.

### *Visit to Kussowlie.*

On the 24th, the Bishop proceeded to Kussowlie, the other Hill Station, chosen by Lord Ellenborough for European Troops. It is situated on a lofty ridge, about 7000 feet above the sea, running on the South of Sabathoo, from which place Kussowlie is about nine miles by the road. One great advantage of this situation is its proximity to the plains: one morning's ride will bring you up from your palkey or buggy; whereas, to reach Simla, you have to take three or four marches through the mountains. In this respect, Kussowlie is like Mussoorie and Nynee Tal.

When you turn your back upon Simla, and descend the ghât—well known to visitors of these parts—you fancy that you have said good-bye to all that is grand. At Sabathoo you have descended to a style of scenery, which loses in grandeur what it may gain in the beauty of its undulating hills. Three or four only of the peaks of snow can be discovered, reaching up to the hollows of the elevated and distant outline; the rest are all shut out. But ascend to Kussowlie, and you are amazed at the change! Being raised again to a level with Simla, now at a distance, as the bird flies, 20 miles, and, with no intervening hills to compete in altitude, you have a magnificent sweep of mountain landscapes spread beneath you. And the Simla range, being no higher than your own position, acts no longer as a screen, (as at Sabathoo) to conceal the towering snow which ranges in the rear; but one unbroken line of peaks, of every variety and shape, stretches from the NNW on the left, to the bi-peaked Jumnootro on the East: and the tourist of the interior sees here, in one glance, many of the heights he has paced many a weary mile to visit. The view on the opposite direction, toward the plains, is equally striking in its way. The scenery, however,

in the immediate neighbourhood, is inferior to that of the other Hill Stations of the same elevation, and the roads are neither so good nor so numerous; but time will effect a great change in this respect. The chief, indeed almost the only tree you find here, is the *cheer*, or Scotch fir; a tree not to be compared for a moment, either for beauty or usefulness, with the stately Keelo, or cedar, of Simla. It is to be hoped that measures will be taken to introduce the Keloo into this new Station, for its timber is said to be more durable than that of any other tree in the hills: the white ants will not attack it. In a few years Kussowlie will, no doubt, become a very favourite resort. It is surprising to see what great progress has been already made in the single year it has been occupied as a Military Station. In 1840, when we were last at Simla, this spot had been only just discovered, and a few speculators were busily employed in cutting pathways to make it accessible, and in levelling sites for houses, with the expectation, that its convenient situation, its fine air, and its magnificent prospect, would make it a popular sanatorium. But now, where four years ago even a native hut, I believe, was not to be found, a whole European regiment is quartered, and a Chaplain is permanently appointed; newly-built houses meet your eye in every direction, and an excellent parade-ground is nearly completed.

*Boys' and Girls' Schools—Confirmation—  
New Church.*

On the afternoon of the day of our arrival, his Lordship visited the Boys' and Girls' Schools of H M 9th Regiment, and heard them read: they seem to have been well trained: some of the children did very great credit to their instructors by the promptness and correctness of their answers to the Bishop's questions. We afterward saw their writing and work. There are 36 boys and 44 girls in the Schools. Beside these, there are 44 men, who learn to read and write. On the 25th of October Divine Service was held, and the Bishop confirmed 28 persons. On the 26th the old and the new burial-grounds were consecrated; the Hospital of H M 9th Regiment was visited; we had prayers, and the Bishop addressed the sick men, 33 in number: his Lordship afterward went to the Temperance Society, and spoke to the members on the duty of temperance, pointing them at the

same time, as he always does, to the higher ends for which they should practice this virtue, viz. the faithful discharge of their duties as soldiers and Christians; and not merely for the sake of avoiding the disgrace and misery to which drunkenness inevitably leads. The Society is 341 strong; 288 being of H M 9th, and 53 of the Artillery and H M 3d Dragoons, some of the men of which Regiment are up here as invalids. There is a Writing School connected with the Temperance Society, beside a reading-room. In the afternoon his Lordship laid the first corner-stone of the new Church, in the presence of Major General Sir J. M'Cas-kill, K.C.B. and K.H., and a large assembly of Officers and troops. The site is admirably chosen; and the plan and elevation both of this and the Sabbath Church give promise of something superior to the average character of the buildings dedicated to the worship of Almighty God in other parts of the diocese.

On Sunday the 27th the Bishop preached in behalf of the Society for the Propagation of the Gospel in Foreign Parts; and very early on Monday, in fact by moonlight, started for the plains.

*Arrival and Proceedings at Loodianah.*

On the 2d November we reached Loodianah, having made six marches from Kussowlie. We feel it rather warm in the middle of the day in tents, after having been so long in the hills.

The Church at Loodianah has been recently much enlarged, in fact doubled in size. This is in consequence of the increase of troops. The original building was erected in 1838. The seats are now so arranged, as to make it capable of holding 400 persons. The Bishop preached on Sunday morning, the 3d November. On the 4th he went to the Artillery School, consisting of 20 children and 20 men. On the 5th his Lordship visited the Hospital of the 2d Light Infantry, of which Regiment there is at present only one wing here; the other is expected in a few days, and then the whole regiment will march to Sukkur. There were 33 cases in Hospital. I am sorry to learn, that it generally happens that a large proportion of the cases in the European Hospitals is to be traced to the immediate effects of vice. The Bishop afterward went to the Temperance Society, which at present consists of 118 members and 16 probationers. Since the regiment

has been ordered to Sukkur many have given up the pledge. The Bishop addressed the whole body, and strongly urged upon them that now was the time to resist temptation with greater perseverance than ever.

On the 8th the Bishop held a Confirmation: there were 19 candidates. On the 9th the new burial-ground was consecrated; and the same evening the Bishop consecrated the colours of the 2d European Light Infantry, at the request of Colonel Frushard and the other officers of the regiment. As this regiment has not seen many years of service there was little of the past to refer to; but our proximity to the banks of the Sutledge, one of the branches of the Indus, led his Lordship most naturally to the exploits of Alexander; and from him to a comparison of the ambitious principles which actuated him as he thirsted for conquest, with the more honourable principles, as he believed they were, of the British, of upholding their power and defending their lawful rights.

The American Missionaries are still carrying on their labours at Loodianah; but their Schools are now closed for the vacation, and the Missionaries are gone to meet their brethren from their other Stations at Meerut.

#### *Journey to Umballa.*

On Sunday the 10th the Bishop preached for the Church Missionary Society; and on the 11th marched on his journey toward Umballa. At every stage on the road there is a large Serai, which bears the appearance of a fort, rather than a mere traveller's resting-place for the night: and no doubt in days gone by, before the British Protection was afforded to these provinces, there was some need of an asylum a little stronger than a mere domicile for weary travellers. Sirhind, three marches from Loodianah, appears to have been at one time a large city: now it is nearly a complete ruin. As you approach it, and as you leave it, large ruins mark the importance it once had, but now has lost. The surface of the ground for some extent is literally a heap of bricks.

All the way from Loodianah our distance has been marked by lofty minars, built of brick, and erected at the termination of every koss. Between every two minars a well has been dug. These benevolent works, so useful to the traveller, were ordered either by Akhbar, or Shah-

jehan, his grandson, Emperors of Delhi. I have been unable to make out from the Natives which of the two is entitled to our praise, so ignorant are they of their own history.

On the 16th November, after making six marches from Loodianah, we reached Umballa. This immense cantonment was marked out in 1843, when the troops were removed from Kurnaul owing to the severe sickness and mortality which visited them about that time. It is said that fifteen separate villages were purchased and swept away for this purpose: an indirect advantage of this has been, that one of the worst nests of dacoits in these provinces has been levelled with the ground. The barracks are some of the finest in India.

#### *Umballa—The Bishop's Illness.*

It was at this place that the Bishop was taken ill with the severe sickness, which ultimately led to his proceeding to England. The contrasts of heat at mid-day and cold at night, so marked at this season of the year in the Upper Provinces, especially in tents, had been too much for his Lordship's strength in travelling from Loodianah. On Sunday afternoon, the 17th, after preaching in the morning to an immense congregation in one of the barracks of H M 3d Dragoons, he was taken ill with influenza, which terminated in intermittent fever.

It was not till the 12th of December that his Lordship was sufficiently recovered to attend to duties of any kind. On that day he confirmed 58 young persons in the house where he was residing.

On the 14th he laid the first stone of the Church to be erected at this station, and to be known by the name of St. Paul's Church. On Monday the 16th the Bishop confirmed 9 more young persons, who by various causes were prevented coming on the 12th; and in the afternoon he consecrated the burial-ground. In these various duties the greater part of the Services were read for his Lordship.

On the 17th, the Bishop recommenced travelling, and proceeded in his palkee to Shahabad, one march on the road to Delhi; and completed the journey without fatigue in 3½ hours. At this place there is a Dāk-bungalow: our plans were therefore laid for halting here a whole day, that the journey onwards might be broken.

On the 19th of December we reached

our camp, which was gone on to Thanessir. By means of straw, and durries, and a stove, every device was resorted to to keep up the temperature in the Bishop's tent during the night.

#### *Arrival at Kurnaul.*

On the 21st we arrived at Kurnaul, where the Bishop was received by Lieutenant Yule, of the Engineers. We had Service on the 22d, morning and afternoon, in Mr. Yule's house, and not in the Church, that the Bishop might be able to attend. His Lordship confirmed five persons in the morning.

Kurnaul is now a melancholy scene. You go out, and nothing but desolation meets your eye. In the midst of the spacious parade stands the noble Church, and, all around, long lines of barracks growing grey and black from neglect, and bungalows partly falling to decay, and partly dismantled by their owners for the sake of the timbers, which they have carried off to be used in the new dwellings they have had to erect. I well remember what a scene of life and bustle this place was at the close of 1840, when every eye was turning toward the Punjáb: the wide-spread plain was covered with encamping troops, who could find no room in the crowded barracks. In the following year two Chaplains found it hard work to go through their routine of duty. But now, as you wander about, not a creature, man, or beast, is seen or heard to break the solemn stillness.

#### *Kurnaul—Its Unhealthiness—History.*

Opinions differ widely, among those who love to trace the connection between cause and effect, as to the source of the unhealthiness which has visited Kurnaul. Some say that the effect of the canal has been to change the natural drainage of the country: others refer it to the canal in another way, by saying that cultivation by irrigation has increased, as the facilities have become greater, and malaria has followed: others say that the seasons have changed; and that whereas, in times gone by, it used to rain in earnest during the rainy season, of late years long intervals have occurred between the showers, during which the burning sun has raised noxious vapours into the air; and the short and trying season, well known as always following upon the breaking up of the rains, has been of late extended all through the months in which they prevail. Others are satisfied with thinking, that it is be-

yond human wisdom to discover any cause; and they confidently predict, that in a few years Kurnaul will have had its *turn of ill-report*, and having gone through its ordeal will become as favourite a station as ever it was.

The part of the country which we have just left is particularly famous in Hindoo fable, and in connection with it are the first faint dawnings of Hindoo history. The tract of land between the rivers Sersooth and Caggar, about 65 miles long and from 20 to 40 broad, is said by Menu to have been originally frequented by gods! Thanessir, where we encamped on the 19th, situated on the Sersooty, is said to have been the scene of the famous war celebrated in the Mahá Bhárat, when this sacred country was contested by two branches of the reigning family. It was during this war, say the Hindoos, that the Védas were compiled, which gives a great interest to the place. Of course the date of these events is, as usual, put back to an extravagant distance of time. But antiquarians, by independent lines of argument, shew that both the war and the compilation of the sacred books took place about the 14th century B. C.

#### *Thanessir.*

I was very much surprised at not finding any remains of antiquity. The small temples and gháts on the side of the tank at Thanessir are evidently of very modern construction; and while they cannot boast of many years, they have nothing else to recommend them. The water of the jheel or tank is held very sacred, as the Brahmins say that it was first formed by the blood of the slain in the battle of the Mahá Bhárat: and, even now, they tell the poor deluded people, that if they have eyes to see they may discover blood in the muddy bottom!

The approach to Thanessir is very pretty, especially on the Umballa side: in its general appearance it bears the marks of being an ancient place, although, as I have said, there are no very ancient buildings. The most conspicuous object is a Mahomedan Tomb of white marble with a well formed dome rising above the surrounding trees; it was built in the time of one of the earlier Mogul Emperors, I think Shah-jehan. It is now in the possession of the Seikhs, who have deposited beneath its vault a copy of their *grunth*, or sacred book. An old man, who has the charge of the place, read some extracts, and translated them into Hindoo-

stanees: they were in praise of the Unity and Omnipotence of the Deity.

*Arrival at Delhi—Road.*

On the 31st of December the Bishop reached Delhi. We are now come to the end of the canal-district, and therefore when fairly beyond Delhi, hope to be clear of the less-healthy tract of country through which we have been travelling. I understand that the aggregate length of all the branches of the Kurnaul and Delhi canal is about 500 miles. The blessing of this artificial means of irrigation to this parched land is undoubtedly great; but it is to be hoped that some means may be discovered of counteracting the prejudicial effect on the salubrity of the district, if indeed it be proved to depend upon this cause.

The absence of Missionary Information in these remarks will shew that our Mission Stations are but few in the North-West Provinces. The Church Missionary Society has Stations only at Agra and Koteghur, above Benares; and the Society for Promoting the Gospel has one only at Cawnpore. There are many posts which might be occupied with advantage, were there more men and more funds.

On the 5th and 12th of January 1845 two Divine Services were performed, and the Holy Sacrament of the Lord's Supper administered on the 5th. The Bishop was unable to attend any of these Services; but, on the 10th, confirmed seven persons at the house where he was living.

The new trunk road beginning at Delhi is a most excellent work: it is constructed with great care, and is as level as a bowling green. The chief material is the kunkur, which is a curious limestone formation, lying near the surface of the ground in layers more or less thick. The concretionary masses of which it is composed are supposed by some to have been formed by the percolation of the abundant rain-water through the soil. It has occurred to me, however, that it may have arisen from coral reefs in the sea which once covered the vast continent of Hindoostan. If so, how strange the connection between the present and the past! The busy myriads in the deep seas of ancient days preparing materials for a superb road between the British and Mogul Capitals of the great kingdom which was to emerge out of the ocean which they inhabited!

The advantages of this road are to be seen, not only in the vastly improved

means of transit from place to place, which the native merchants and agriculturists hereby enjoy, and in the facility of marching regiments and transporting artillery from one part of the country to another; but most especially in the increased rapidity with which the letter-dák travels. The speed, where carts carry the dák, averages, I believe, 10 miles an hour: this, when carts run the whole distance between Delhi and Calcutta, will carry letters from one of these places to the other in four days, and we shall be able to compete with the English mail coaches as they were before railways came into vogue. The sounding horn, and the rattling wheels, and show of despatch, ludicrously remind one of what one has seen in days gone by in old England.

On this side of Delhi we have had a striking proof of the great advantage which the cultivators on the other side have from the canal. Dry and healthy as the air is, it is most pitiable to see fields beyond fields forsaken by the ryots for want of water. It is said that the rains have been remarkably scanty for the last three years. Many wells are dried up. Little oases are to be seen only where the wells supply water enough for irrigation. I fell into conversation with a poor fellow, who was diligently cultivating a small spot, and guiding the water from kate to kate, as it ran along the artificial channels from a well which had not suffered as the others. He said that death was about to stalk through the land, and what should he do! I told him to pray to God. He said he had done so; but no rain came. I replied that it was useless to fall down before idols; but he should pray from his heart to God in heaven above, and God would hear, and send what He sees to be best. The man seemed struck; especially when I told him that God was angry with us for our sins, particularly our forgetfulness of Him, and our wicked lives. As I went he made a low salaam, and seemed glad to have found a friend to sympathize with him.

*Antiquities.*

In the neighbourhood of Delhi there are many things to interest an antiquarian. The most remarkable object of interest is the Kútub (or Kootub), a stone column about 250 feet high, with a winding staircase inside to the top, opening also to four external galleries. It was built nearly 650 years ago, by the first Mahomedan Emperor of India, on the ruins of a Hindoo Temple, which had been

erected by the last Hindoo Rajah who swayed the Indian Sceptre. It is, therefore, a striking monument of the fall of idolatry and rise of Mahomedanism. When will that glorious day arrive when a CHRISTIAN inscription may be recorded on its topmost stone, and publish abroad that ALL INDIA IS THE LORD'S!

*Ally-gurh.*

On the 20th the Bishop drove to Ally-gurh. I had pushed on, and arrived on the 18th, in time to give two Services on Sunday the 19th, and to administer the Lord's Supper. On the 24th the Bishop held a Private Confirmation, when 15 Candidates were received. There is a convenient little Church, and an attentive Congregation of about 50 persons. On the 29th the Bishop reached Agra.

An account of the Agra Station and Church Missionary Society's Mission will be given in our next Volume.

*Mynpoorie—Cawnpore.*

On the 14th of February the Bishop reached Mynpoorie, and remained till the 21st, to rest himself and to allow the camp to move on. We had Morning Service and the Lord's Supper administered in the Church Bungalow on the 16th. The day was so wet that there was no Evening Service. Notwithstanding the inclemency of the weather there was a congregation of 50 persons in the morning. There is a Native School here, with 180 boys on the books, and 140 in daily attendance: about 18 learn English, and nearly all Persian, or Oordoo, or Hindooce. Christianity is taught, and the Natives make no kind of objection. The School is under the care of the American Missionary, Mynpoorie having been lately taken up as a branch of Futtehghur. The current monthly expense of the School is 90 rupees, to meet which 85 rupees a month are collected in the Station itself.

On the 24th we reached Cawnpore. Here we rejoin the line of road we pursued in travelling up the country: I shall therefore have less to say of the Stations then visited. Since the beginning of last year, when the Bishop made his regular Visitation to this place, the Rev. J. T. Schleicher has joined Mr. Perkins, to be his co-adjutor in the Mission. Mr. Schleicher was ordained Priest in St. John's Church on the 28th February, having been ordained Deacon in Calcutta in October 1843. A commencement has been made of a Boys'

Orphan Asylum: nine orphans are at present under the care of Mr. Schleicher; and the Girls' Institution continues to be in a flourishing condition. Two of the girls have recently been married to two of the Rev. Mr. Prochnow's Native-Christian servants at Kotegurh, and are doing very well. I had the pleasure of examining the School in the English Bible, and was very much pleased with the answers they gave to various questions I set them in general Scripture knowledge. Their singing was remarkably good and pleasing.

*Futtehpoor.*

On the 6th March the Bishop reached Futtehpoor, and on the 15th Allahabad, where the camp was broken up; and on the 19th we embarked on board the steamer, and reached Mirzapore that evening. Since the Bishop was here in 1841 a Church has been erected. The steeple of this new building is a perfect model of beauty, and might well be taken as a pattern to be followed by other Stations. The whole cost of the building has been only about 8000 Company's rupees. Mirzapore, as well as Mynpoorie and Allygurh, is a Station where the services of a Clergyman of the Additional-Clergy Society would be much valued. Two Services were performed at Mirzapore on Good Friday, and the Lord's Supper administered; and on Saturday we moved down to Chunar. The Mission is much reduced, since the death of the Rev. W. Bowley, by the transfer of the Orphan Institutions to Benares. But Mr. Richards has a Hindoostanee Congregation, of as many as 80 persons: about 12 or 13 of these are, I believe, Native Christians, and the rest are East Indians, some of them the wives of invalided soldiers. On Monday the 24th the Bishop held a Private Confirmation, when 20 young persons took on themselves the vows of their Baptism. The Girls' School (as I remember was the case in 1841) is in a very flourishing state, and the Boys' School is improved; but the boys are not instructed so well as the girls.

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## North-American States.

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*BIBLE SOCIETY.*

*Summary of the Twenty-ninth Year.*

*Receipts:* 166,652 dollars; being an increase of 12,212 dollars—*Issues:* 429,092 Bibles and Testaments; making a total of 4,013,352.

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**BAPTIST BIBLE SOCIETY.***Summary of the Eighth Year.*

*Receipts:* 34,562 dollars 70 cents; of which 6885 dollars have been received for Scriptures sold—*Issues:* 26,239 volumes; Appropriations for Foreign Missions, 11,000 dollars.

**EDUCATION SOCIETY.***Summary of the Twenty-ninth Year.*

*Receipts:* 51,219 dollars—*Payments:* 35,420 dollars—*Sum refunded:* 3212 dollars. The Society has paid 20,368 dollars of the debt which it owed at the beginning of the year, and which is now reduced to the sum of 7630 dollars—*Beneficiaries:* 345, of whom 48 have been received during the year. The whole number aided by the Society from the commencement is 3587.

**SUNDAY-SCHOOL UNION.***Summary of the Twenty-first Year.*

*Receipts:* Donations and Legacies, 25,930 dollars 56 cents—*Payments:* Salaries and expenses 9233 dollars 89 cents—*Issues:* Publications value 91,112 dollars 55 cents. During the year 185 new Publications have been printed; of these 22 are original works—*Circulation:* pages in the year 87,000,000, and from the commencement 200,000,000. Schools assisted, nearly 2000.

**BOARD OF MISSIONS.***Summary of the Thirty-fifth Year.*

**ORGANIZATION**—The Board is composed of Corporate Members, elected under the Act of Incorporation; Corresponding Members also elected; Honorary Members, constituted such by the contribution at one time of 100 dollars if Laymen, and 50 dollars if Ministers.

**FUNDS**—*Receipts:* 236,394 dollars 37 cents—*Payments:* 244,371 dollars; leaving the Board in debt 20,999 dollars 45 cents. There have been received from the American Bible Society 10,000 dollars, and from the American Tract Society 8000 dollars.

**MISSIONS and LABOURERS**—*Missions,* 26 : *Stations,* 95 : *Ordained Missionaries,* 135, of whom 8 are Physicians : *Physicians,* not Preachers, 7 : *Teachers,* 16 : *Printers and Bookbinders,* 9 : *other Lay Assistants,* 5 male, and 183 married and unmarried females—being 355 Labourers sent from America. To these add 17 Native Preachers and 122 Native Assistants, and the whole number labouring in the

Missions will be 494. Of these there have been sent out during the year 20 Preachers and Female Assistants; viz. 2 to Western Africa, 1 to Turkey, 4 to India, 7 to the Sandwich Islands, 4 to the Choctaw Indians, and 2 to the Pawnees.

**COMMUNICANTS**—There are 62 Mission Churches, which are formed of 25,612 Members.

**EDUCATION**—There are 6 Seminaries for training Native Labourers, in which are 383 pupils : 38 other Boarding Schools contain 526 male and 503 female pupils; and 639 Free Schools contain more than 30,000 pupils.

**PUBLICATIONS**—*At Home:* nearly 20,000 of the Missionary Herald, and 50,000 of the Day-Spring, have been published monthly; 5000 copies of the Annual Report; and 1250 copies of Maps illustrative of the Missions of the Board. A Tract entitled "The Divine Method of Contributions to Charitable Objects" has been recently published—*Abroad:* Printing Establishments, 15; *Presses,* 30; *Type Foundries,* 6; *Founts of Type,* 32; *Books and Tracts printed,* 46,796,016 pages; and from the commencement, 488,000,000 in 35 languages beside English.

*Thirty-sixth Year.*

*Receipts:* 255,112 dollars—*Payments:* 237,817 dollars. The balance in favour of the Society is in consequence of an unusual amount of Legacies.

**MISSIONS OF THE EPISCOPAL CHURCH.***Summary of the Tenth Year.*

*Receipts:* 38,514 dollars 47 cents—*Payments:* 43,728 dollars 19 cents—*Missions,* 5; 19 Male and 15 Female Labourers, beside several Native Teachers.

**PRESBYTERIAN CHURCH MISSIONS.***Summary of the Eighth Year.*

*Receipts:* 82,672 dollars—*Payments:* 81,469 dollars—*Appropriations:* from the Bible Society 3000 dollars, and from the Tract Society 1300 dollars—*Missionaries:* during the year 8 have been sent out; of whom 5 have gone to China, 1 to Western Africa, 2 to the American Indians, and 1 to the Texas.

*Missions*—There are 22 Stations: with these are connected 39 Missionaries, beside 2 Printers and many Native Teachers.

**METHODIST EPISCOPAL MISSIONS.***Summary of the Twenty-sixth Year.*

*Receipts:* 121,535 dollars 55 cents—

*Payments*: 125,943 dollars 23 cents.  
*Missions*: Foreign, 88 Missionaries, 7200 Communicants; Domestic, 342 Missionaries, 57,416 Communicants.

## BAPTIST MISSIONS.

*Summary of the Thirty-first Year.*

*Receipts*: 81,876 dollars, of which 10,000 dollars have been received from Government and other Societies—*Payments*: 94,785 dollars. The debt is 40,188 dollars—*Missions*, 17—*Stations*, and *Out-Stations*, 130—*Missionaries* and *Assistants*, 109; *Native Preachers*, and *Assistants*, 123—*Churches*, 79—*Baptisms*, 2593—*Communicants*, more than 5000—*Schools*, 56; *Scholars*, 1350.

## TRACT SOCIETY.

*Summary of the Twentieth Year.*

*Receipts*: 152,376 dollars 78 cents; of which 86,296 dollars were received for publications sold, and 62,306 dollars as donations—*Payments*: Gratuitous Issues, 18,000 dollars; Colportage 29,382 dollars 43 cents, and for publications distributed by the Colporteurs 9276 dollars 36 cents; Grants to various Missions, 6000 dollars—*Publications* printed in the year are 68—*Issues*: 152,727, 229 pages. There have been 143 Colporteurs in the service of the Society during the whole or part of the year.

## BAPTIST PUBLICATION AND SUNDAY-SCHOOL SOCIETY.

*Summary of the Sixth Year.*

*Receipts*: 20,803 dollars 78 cents—*Payments*: 20,785 dollars 24 cents. There have been 10 Tracts added to the list of 170; and 322,241 copies published.

## PRESBYTERIAN BOARD OF PUBLICATION.

*Summary of the Year ending April 1845.*

*Receipts*: 35,003 dollars 40 cents—

*Payments*: 32,483 dollars 95 cents—*Printed*, 28 new Books, 53,000 copies; and 71,500 volumes of new editions of stereotype plates.

## PRESBYTERIAN BOARD OF EDUCATION.

*Summary of the Twenty-fifth Year.*

*Receipts*: 31,723 dollars 88 cents—*Payments*: 32,611 dollars 12 cents. *New Candidates* received in the year, 71: number under the care of the Board during the year, 411: aided from the commencement, 1500.

## FOREIGN EVANGELICAL SOCIETY.

*Summary of the Sixth Year.*

*Receipts*: 15,968 dollars, beside 2776 dollars contributed for Canada—*Payments*: 16,128 dollars. There have been 50 Colporteurs, 9 Theological Students, supported by the Society, and one Ordained Preacher. There have been 42,000 francs remitted to the Committee at Geneva, and 1000 to Toulouse.

## TEMPERANCE UNION.

No Report has been received.

## SEAMEN'S FRIEND SOCIETY.

*Summary of the Seventeenth Year.*

*Receipts*: 17,322 dollars—*Payments*: 18,178 dollars. Auxiliary Societies have raised, in addition to this sum, about 58,000 dollars. There are about 50 Temperance Boarding Houses for Sailors on the American coast.

## PEACE SOCIETY.

*Summary of the Seventeenth Year.*

*Receipts*: 3400 dollars—*Payments*: 4819 dollars—Tracts and Volumes amounting to 90,000 copies have been circulated

## Recent Miscellaneous Intelligence.

## UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. Edmund Johnson and Mrs. Johnson, left Calcutta on the 12th of August last, on account of ill health; and arrived at Gravesend on the 5th of December.—The Instructions of the Committee were delivered by the Honorary Clerical Secretary on the 16th of December, at the Society's House, Salisbury Square, to the Rev. Frederick Schurr and Mr. Christian Bommetsch, on occasion of their departure to the Calcutta and North-India Mission; and to Mr.

Alexander D. Gordon, on occasion of his departure to the Ceylon Mission—The Instructions having been acknowledged by Messrs. Schurr and Gordon respectively, the Rev. Joseph Fenn addressed to the Missionaries a few words of counsel and encouragement; and they were commended to the favour and protection of Almighty God by the Clerical Secretary.

*Baptist Miss. Soc.*—Messrs. Flanders and Francies, and Miss Harris, sailed on the 3d of November for Hayti.

*Jews' Society*—The sum of 2600, 3-per-cent. Consols, has been transferred by Miss Jane Cook, of Cheltenham, to the Trustees for Building the Church at Jerusalem, for the purpose of enabling them to finish it.

*United Brethren*—Br. Fred. Wm. Manhaus, on the 3d of December, embarked for South Africa.—Br. Thomas Cook sailed for Jamaica on the 10th of December.—Br. and Sr. W. Hauser sailed for St. Thomas's on the 5th of November.

*German Miss. Soc.*—Rev. A. Riis arrived in London on the 13th of October. He was compelled by the state of his own and his wife's health to embark for Europe; before, however, the voyage was half completed, Mrs. Riis was removed from her state of pain and trial.

#### INLAND SEAS.

*Bishop of Jerusalem*—We have received the distressing intelligence that Bishop Alexander died suddenly on the 23d of November, while on his journey to Cairo. The immediate cause of his death was the bursting of the descending aorta. Mrs. Alexander and family are on their way to England.

#### NEW ZEALAND.

*Church Miss. Soc.*—Since the publication of

\* \* Vol. for 1844 : p. 74, col. 1, line 20, for 152 miles E of Calcutta read 162 miles E of Caledon—p. 89, col. 2, line 9 from the bottom, for 1814 read 1834—p. 82, col. 2, line 19, for 1840 read 1804—p. 216, col. 2, line 11 from the bottom, for *Khudita* read *Khundita*—p. 276, col. 1, line 35, for *May 10* read *May 30*—p. 306, col. 1, line 38, strike out *Attendants at Public Worship*; and for *Communicants 825* read *Communicants 8205*—p. 530, col. 2, line 4 from the bottom, for 431 read 31.

Vol. for 1845: In the Contents, National Education Society, for *Thirty-fourth* read *Thirty-third*.—p. 479, col. 1, line 23 from the bottom, strike out *Desire of a Buddhist Priest for Religious Books*.

our last Number information has arrived stating that two attacks had been made by the British Force on Heke, in which they were repulsed with a loss of 120 men killed and wounded. By a third attack in July, Heke was compelled to evacuate the Pa, in which he had successfully defended himself on the two previous occasions. The Missionaries have been preserved from injury. Archd. Henry Williams states in a Letter dated the 4th of July—"On the Lord's Day before last the troops were engaged as on other days, and firing at the Pa the whole day. Of course they had no Service. The Natives in the Pa held their Service, and did not return a shot during the whole day. These are striking facts." And he adds—"The loss on the part of the Military is attributed, by the Natives, to this circumstance."

#### WEST INDIES.

*London Miss. Soc.*—The last mail has brought the painful tidings of the death of the Rev. W. Knibb.

#### UNITED STATES.

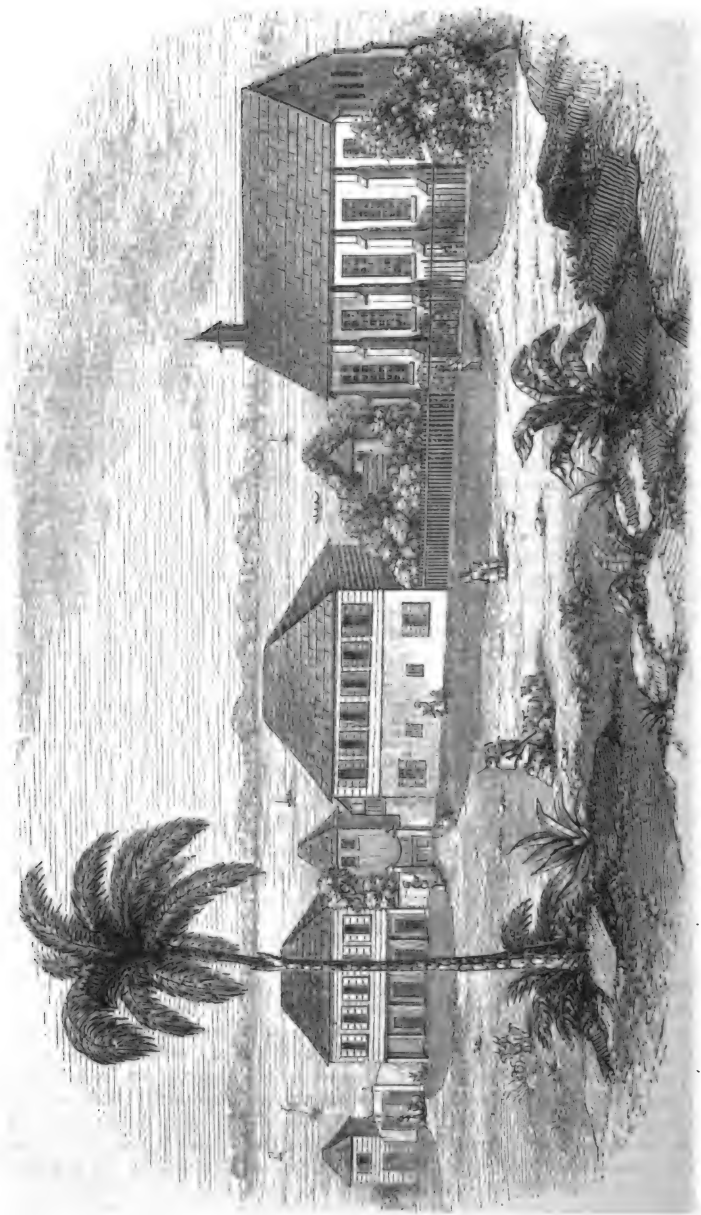
*Amer. Presbyt. Board*—A Printing Press and matrices for casting Chinese Type has been sent to China.

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## Miscellanies.

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THE Engraving on the other side, which is taken from a drawing furnished by Mrs. Rhodes, represents the Mission Church and Premises at Freetown, Sierra Leone. The Church, we need hardly say, is the building to the right: the road in front of it leads to Kissey. The building in the centre of the Engraving is the Mission House, now occupied by the Rev. H. Rhodes: the lower part of it is used for a large Girls' School, superintended by Mrs. Rhodes. The other large house is the Rev. J. F. Schön's; and the smaller house, to the extreme left, is used for a Girls' School, superintended by Mrs. Schön. The house behind, between Mr. Schön's and Mr. Rhodes's, is the late residence of the Rev. S. Crowther: at the back of it is a road leading to Fourah Bay, the Institution at which place is about a mile distant from the Church in the Engraving. Just beyond the limits of the view, to the left, is a bridge, passing over which you enter Freetown. The water which is seen behind the houses is the Sierra-Leone River, here six or seven miles across: this part of it is more properly, however, an arm of the sea. About sixty miles up the river is Port Lokko, the seat of the Timmanee Mission. The land opposite, the end of which, to the left, shews the mouth of the river, is the Bullom Shore, where the late Rev. G. R. Nylander laboured for several years.



'MISSION CHURCH AND PREMISES, FREERTOWN, SIERRA LEONE.

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